The Legaacy of Islam in South Asia-1

Rare Arabic & Persian Manuscripts in the Indian Sub-Continent

Comp. by
Shayesta Khan
Maulana Azad Library
Muslim University, Aligarh

Rare Arabic & Persian Manuscripts in the Indian Sub-Continent

Compiled by

Dr.Shayesta Khan

Maulana Azad Library, MuslimUniversity,Aligarh

Complimentary (Limited) Edition 2015
for Select scholars & Libraries
Price: Our Compliments
First Edition 1995

Printed by Liberty Art Press(proprieters Maktaba Jamia Ltd.1528 Pataudi Hiuse,Daryaganj ,New Delhi & Published by Khuda Bukhsh Oriental Library,Patna

Dedicated

to

The Confluence of the East & the West

The Gentle breed

Prof. Mas'ud ul- Hasan sb.

(formerly Chairman, Deptt. of English, Aligarh Muslim University)

The Following Libraries have been covered

Khuda Bakhsh Library, **Patna**
Maulana Azad Library, Aligarh Muslim University Library.
Salar Jung Library, **Hayderabad**
Rampur Raza Library, **Rampur**
Abdul Bari Library, Firangi Mahall, ***Lucknow***
Abdul Hai Library, Firangi Mahall, ***Lucknow***
Nasir Husain Mujtahid Library, ***Khujwah***
Nadwatul Ulama Library, ***Lucknow***
Hakim Abdul Hai Library, ***Lucknow***
Nawwab Syed Noorul Hasan Library, ***Lucknow***
Tahsin Library, Chawk, ***Lucknow***
Mirza Mohd Ali Khan Library, Victoria Ganj, ***Lucknow***
Sakhawat Husain Library, Nakhkhas, ***Lucknow***
Shah Habib Hayder Library, ***Kakori***
Mohd Khaliluddin Ahmad Library, Saleempura, ***Benaras***
Ahl-e Islam Library, ***Madras***
Shamsul-Ulama Qazi Ubaidullah Library, Roypetta, ***Madras***
Nawwab Ibrahim al Dawlah Library, Madras
Haji Habeebullah Library, ***Nellore***
Nawwab Mahboob Yar Jung Library, Sayfabad Road, ***Hayderabad***
Syed Ali Husain Bilgrami Library, Kuchah-i-Madrasah-I a'izzah
Mullah A. Basit Library, Chadar Ghat, ***Hayderabad***
H. H. The Nizam's State Library, ***Hayderabad***
Shah Mohammad (=Mohammad Shah) Muhaddith Library, ***Rampur***
Hafiz Ahmad Ali Khan Library, Kuchah-I Langar Khanah, ***Rampur***
Muradabad Library, ***Muradabad***
Buhar Library, ***Burdwan*** *(=Buhar Collection, National Library,* ***Kolkata****)*
Sayyid Abul Hasan Library, ***Murshidabad***
Sayyid Asadullah jalal al Din Library, ***Murshidabad***
Khan Bahadur Diwan Fadl-i-Rabbi Library, ***Murshidabad***
Nawwab of Dacca Library, ***Dacca****., etc.*

***

Contents-in-brief

* * * *

DESCRIPTIVE CONTENTS

V. Rarities in the Libraries of Subcontinents 349

INTRODUCTION

This is the first attempt to compile an inventory of the rare Arabic & Persian manuscripts preserved in the libraries of the Indian sub-continent.

In fact, there is a huge treasure of knowledge and of human experiences which lies hidden in the form of these manuscripts. And to discover/reclaim it, is the responsibility of scholars and librarians. However, while the Scholars rarely get time to explore the old remains, the librarians have both the time and the opportunity to bring to light such hidden treasure.

All manuscript simply by virtue of being found in hand-written form are however not valuable. There are hundreds of thousands of such manuscripts preserved in the libraries all over the world. All of them are not rare and valuable. It is upto the scholar-librarian to judge the value and worth of a particular manuscript. In the present volume we have tried to place before the world of scholarship only those select rarities, which have certain intrinsic value.

It would have been better if we had compiled a Union Catalogue of all the manuscripts irrespective of their significance, and place it at the disposal and discretion of the reader to pass value-judgement by himself. We, however, preferred to save the time, the space, the money and the energies - of the publisher as also of the reader - as it would have been not only time-consuming, but also less useful. This is because there are thousands of copies of Gulistan & Bustan, thousands of Diwan-i Hafiz & Masnavi Maulana Rum, innumerable copies of Qasa'id-i Urfi, Ma-muqiman, Kareema, Khaliq-bari, Mulla Jalal, Mulla Hasan, Sullam, Musallam and similar others which were then much in demand and use. That was, in fact, the only mode of duplication and circulation, of 'publishing' a work, before the beginning of the era of printing press.

Obviously, it is of little use and much less advantage to take all these manuscripts into account. Therefore, in the first instance, we decided to take up only **the rare ones**.

A question however arose as to the criteria of calling a manuscript a 'rare' one. For the purpose, we decided, to be on the safe side, and to depend upon our such predecessors as have been experts in the field and have declared some manuscripts more precious than others, on reasonable grounds. The giant bibliophiles like Maulvi Hafiz Nazeer Ahmad (Calcutta) & Maulvi Hashim Nadvi (Hyderabad) became our primary sources for covering the rarities of the sub-continent, in general. Their declarations have been obviously the first criterion for us. Then came our own humble efforts following their footsteps.

Besides the choice made by Hashim Nadvi & Hafiz Nazeer Ahmad, selection of Arabic manuscripts of Rampur Raza Library is based on the declarations made by Mr.I.A.Arshi in his 6-volume descriptive catalogue of Arabic manuscripts of that library. Unfortunately he did not live long enough to complete this Arabic catalogue; and therefore, representation from quite a few left-over disciplines could not come up.

As for the Persian manuscripts of Raza Library, since no published catalogue was available, selection had to be made from the unpublished handlist of Persian manuscripts. Presently, however, except for one single item from Turkish language, and yet another from Ethics, our sample-selection was restricted only to the disciplines of Poetry and Indian History, more so as a comprehensive full-length volume of a handlist consisiting of all the Persian manuscripts preserved in the Raza is to follow shortly.

As for the Salarjung, selections of Arabic & Persian rarities are based on the value-judgements passed by Salarjung's Haji Md.Ashraf & Dr.Rahmat Ali Khan. For the Khuda Bakhsh, Scott O'Connor became our sole referee whose labour of love, subsequently updated, is being reproduced here in full. We have, however, added indices to make our predecessor's, valuable work more useful. As for Aligarh, we had to depend upon the selections made by Aligarh cataloguers namely Mr.M.H.Qaiser, Mr.M.H.Rizvi, Dr.S.At'har Abbas Rizvi, Dr.Mukhtaruddin Ahmad, Mr.Syed Kamil Husain and Mr.Md. Abrar Husain Faruqi.

It would perhaps be not out of place to mention here the ingredients of significant manuscripts as assessed by our stalwart-predecessors. These appear to be:

(i) Intrinsic Value:
 (a) Subject.
 (b) How far authoritative in its concerned discipline.

(ii) Uniqueness.

(iii) Scarcity of copies.
(iv) Transcription/correction made by the author; Author's Autograph copy.
(v) Age of the manuscript.
(vi) Contemporaneity/Proximity to the author's age.
(vii) Autographs/Seals of eminent persons.
(viii) Importance of the Scribe.
(ix) Calligraphy: Manuscript as piece of art.
(x) Illumination/Illustration.
(xi) Completeness.

These rare manuscripts have been described either in a Catalogue/ Handlist, or introduced in some periodical. It is intended that all the concerned information be collected at one place and compiled in a series of some ten volumes, beginning with the one in **English**, to be followed by the next one in **Urdu**. These two volumes will exhaust the rarities. Onward, we shall be presenting, **handlists** of major libraries and significant private collections which remain, so far, uncompiled/unpublished.

This, the **first** volume, in the first place, contains information about the rare manuscripts preserved in major Indian Collections, namely the Khuda Bakhsh, Maulana Azad (Aligarh), Rampur Raza and Salarjung as compiled by their own cataloguers or some concerned scholars. Secondly, it contains a general selection as attempted by the two great manuscriptologists, Hz.Nazeer Ahmad (in the Journal of Asiatic Society of Bengal, [1917]) and Hashim Nadvi (in Tazkiratun Nawadir). And, finally, we have added our own judicious selection, wherever found necessary.

The **second** volume will carry material originally written in **Urdu**, introducing rare Arabic & Persian manuscripts, almost on the line adopted in volume I, of course without any repetition. For an easy reference, a list of its contents is being enclosed towards the end of the present volume.

Shayesta Khan

Rarities of Khuda Bakhsh Library

An Eastern Library

An Introduction to the Khuda Bakhsh Oriental Public Library

—V. C. SCOTT O'CONNOR

First Edition :

GLASGOW. Printed at the University Press,
by Robert Maclehose & Co. Ltd., 1920.

Second Revised and Enlarged Edition :

PATNA. Printed at Tara Press,
by Khuda Bakhsh Oriental Public Library, 1977.

Third Impression 1985

FOREWORD
(First Edition)

The first part of this little volume has no greater purpose than to lead the Enquirer gently by the hand into an enclosed garden of precious things, of whose existence he might otherwise be unaware.

In the second part, the Scholar, already informed, will find awaiting him two learned guides to assist his labours.

To the Munificent it suggests an opportunity of augmenting the treasures of the Library from their own collections, or of assisting, if they will, in the publication of some of its unique manuscripts. To the Traveller abroad in India it offers the chance of adding a fresh experience to the many that await him in a country that has long cherished the custom of veiling its beauties from the common gaze.

To the city of Patna the Compiler offers it in acknowledgment of two happy winters spent there, and of many pleasant hours passed in the company of the volumes therein described.

— V. C. Scott O'Connor

FOREWORD
(Second Edition)

Vincent Clarence Scott O'Connor was the eldest son of Thomas Ablett O'Connor of Edinburgh. He served the Government of India as Assistant Accountant General and retired as Accountant General. Holding Commission for three years in Volunteer Artillery, he was trained with Royal Air Force in 1917 and served as trooper in Light Horse in India in 1917-18. During 1916 he was present at the fighting fronts in France, Italy, Macedonia, and Sinai peninsula. Later on he travelled across Mediterranean as guest of the French Admiralty. He made a ten months' voyage around the world on the invitation of the admiralty in 1923-24 and travelled 16,000 miles overland in South and East Africa, Malaya, Australia, New Zealand and Canada. He twice visited the United States. He died on 21st March, 1945. His other books are — The Silken East : a Record of Life and Travel in Burma, 1904; Mandalay and other cities of Burma, 1907; Travels in the Pyrenees, 1912; The Scene of War, 1917; The Charm of Kashmir,

1920; A Vision of Morocco, 1923; The Empire Cruise, 1925; Isle of the Aegean, 1929 (**Courtesy : British Council Library, Patna :** ***Who is Who*****, 1942).**

The *booklet*, first appeared under the simple and unassuming title, *An Eastern Library*, has now been supplied a sub-title so as to make it self-explanatory. One of the finest introductions to this Library, it needed certain corrections as the author seemed to be not well versed in Arabic and Persian languages. In order to make this Introduction fullsome and comprehensive, the list of the rare manuscripts has been expanded, and the addition is kept under Part III as a separate section so that the original work may be distinguished at first sight.

A word by way of completing the history of the Library, bringing it uptodate :

Since the Founder handed over his personal collection to the public in 1891 and made the State Government as its trustee, the Library continued to be controlled by a Managing Committee appointed by the State Government. It was in 1962 that, as a prelude to a new arrangement, a high-powered Board, constituted by the Government of India, took over its control. Finally in December, 1969, Parliament passed an Act, the Khuda Bakhsh Oriental Public Library Act, which declared the Library an Institution of National Importance, and the management was completely transferred to the control of the Government of India, who, after constituting a twelve-member-Board, are running the Library through the Department of Culture.

The transfer of power has favourable effect on the fortunes of the Library in so far as the acquistion of manuscripts or microfilms of rare material has speedily increased; out-of-print 30 and odd volumes of the Descriptive Catalogue of Arabic and Persian Manuscripts are being reproduced; the preparation and publication of new volumes of the Descriptive Catalogue have now got a sound footing; the rare manuscripts of the Library are being reproduced, some of them in photo-offset; and a quarterly journal has been brought out; to disseminate the hidden treasures of the Library.

I hope that this Introduction to the Library would make the readers more inquisitive and might help in widening the scope of research.

—*Abid Raza Bedar*

PART I

The Khuda Bakhsh Library, or to give it the modest name it bears in the Trust Deed drawn up by its Founder, "The Patna Oriental Public Library", is one of the finest collections of Moslem literature in the world.

It is lodged for ever, in so far as a man's wishes can shape the future, in the city of Patna, which, for twentyfive centuries, has looked with varying fortunes into the face of Time : Patna, the city of Asoka, the benevolent Emperor, who tried to rule his world with love; of his grandfather Chandragupta the adventurer, who learnt from Alexander retreating from the shores of the Hydaspes, the secret of Eastern Empire; of Megasthenes, the Envoy, who lavished upon it eight years of his life, giving to the Europe of his time a reasoned and vivid account of the life of an Indian city three hundred years before the birth of Christ.

And here in its lanes, before it became a city, and while its builders were yet at work upon its foundations, men saw and looked upon the sorrowing Buddha as he passed to and fro upon his quest through this Middle Land, that is still held sacred because of him by four hundred millions of men.

The Library is thus happy in its environment. It is not less distinguished in its character, for it enshrines the memory of vanished scholars and of vanished kings; of lost causes; of a culture that though it be dying now, or nearly dead, has in its time profoundly influenced the world, inspiring some of its great masterpieces, from Cordova to Delhi; nay, which still continues to foster, though alas ! less and less, a school of manners unsurpassed for its distinction and charm; to produce types of the most perfect courtesy.

It embalms, at their best, for those who care to know about them, the ideals of the old Moslem world.

Here then in this ancient place, upon the edge of a storied river, there are now gathered together as into a safe harbourage at last, these remnants of a once-mighty fleet, that put forth its sails

of purple and vermilion and gold to the breeze of a Sultan's pleasure, and carried the pride of Emperors, more stately in their day than any the world has known.

Here is no hyperbole, though some warmth of imagery may well be pardoned in dealing with so rich an oriental theme. For in truth there is nothing in the world to surpass the exquisite caligraphy, the enamelled gold, the priceless miniatures, the colours of *lapis-lazuli* and vermilion, of indigo and scarlet, green, purple, cinnabar, and saffron, of some of these illuminating pages; nothing more touching in its way than the simplicity with which they are lodged; more human, than the vicissitudes through which they have borne their part; now as the only volume of some poor scholar of Damascus or El-Azhar; now as the gift of an Emperor to a king; now as the *nazar* of some *Khan-i-Khanan* or Grandee of his court to the Great Moghul; now as the revealer of Fate to a Monarch in distress and profound uncertainty of mind; now as the serious plaything of some exquisite and jewelled Princess, herself like so many of her race, a poet of more than passing fame; now as part of the spoil of Victory, seized by the Conqueror,—with such other things as women and jewels and cloth of gold—while yet the vanquished owner lay new in his grave; now the last treasure of a decaying court, stolen, secreted, passed on from hand to hand, wet by the rain, consumed by the white ant, and the worm that lives upon fine pages; sold it might be to feed a hungry family; and now at last till their cycle of repose is completed and a fresh dispersion begins—gathered together into this their place of rest.

Of the formal history of this collection there is this to tell. In the early years of the nineteenth century, when the Moghul Empire was fallen into the dust, and the British peace—a little apt to be undervalued now—was setting in its quiet majesty upon the land, there lived in north Bihar a Moslem gentleman of the name of Mohammed Bakhsh, of a family given to letters and the law. One member of it assisted, it is said, in compiling the Institutes of Aurangzeb, the *Fatawā-i-'Ālamgīrī*; and Mohammed Bakhsh, scholar and poet devoted himself in the leisure moments of his career as an Advocate to the acquisition of Oriental books, of which he left a brave company of fourteen hundred to his son Khuda Bakhsh, the Founder of the Library. Three hundred of these had come down to him from his ancestors, the residue were added by himself. It was the last request of old Mohammed Bakhsh, made upon his death bed, that these should not be dispersed; but rather that they should become

the nucleus of a great collection that might foster the cause of Oriental learning— somewhat shattered now by the frontal assaults of Macaulay and the more pervasive influence of the English tongue— in his city of Patna. The son, with no other patrimony than these volumes, fulfilled his father's wish. In the pursuit of his career as an Advocate and as a Judge, he met many men, he travelled extensively over India. The great cities of Delhi, of Hyderabad, of Lucknow, were familiar to him; his fame as a collector spread amongst the owners of treasured books. The Moslem East outside the borders of India was beyound his circuit; but where there is a will there is a way, and the ardent soul in the persuit of its ideals knows no frontiers. Khuda Bakhsh did not hesitate to entice away from a neighbouring Prince one of the most accomplished of his book-collectors, and to employ as yet another emissary in the cause upon which his heart was set, an Arab, who, for eighteen years went about ransacking the Libraries of Cairo, of Damascus, of Beirut; of Arabia, of Egypt and of Persia —bringing back every now and then to his master, like a good retriever, the winged manuscripts as they fell into his grasp.

It is indeed at this stage that the familiar and common process of his acquisition becomes transmuted from the mere matter-of-fact, into that which has the charm and flavour of Romance. The reminiscences of this Arab seeker after books, had they been written with fidelity, might now be reckoned amongst the most lively and entertaining of personal memoirs. For neither was he himself, nor was he the agent of, a rich man. His salary upon these adventures never exceeded forty pounds a year. It must have been to the arts of persuasion, of intrigue, of *souplesee*; (not to speak of the hardihood that triumphs over mere difficulties of conscience); to infinite patience and research that this envoy of letters trusted for the successes he achieved. For a parallel to his labours one must go back to Europe in the Middle Ages, to some of those hagiologies in which there is enshrined the record of the migrations of saintly bones. I am reminded of one, I know so well, which tells with a pious and holy satisfaction of the rape of the relics of a Provençal Bishop from the sanctuary in which they lay, for the benefit of a Catlan Abbey, by a party of monks and men-at-arms, especially commissioned for the purpose; and indeed where the end was deemed so worthy no one was ever troubled very much with anxious scruples over the means. A King of Burma about the time of the Norman Conquest made war for a copy of the *Tripitaka*, and, so changed the history of his world; and to this day our gallant neighbours over the Afghan

border will kill and enshrine their village Saint rather than run the risk of losing his sacred bones, in the event of his migration.

The Founder's sons relate with a dash of pride not unmixed with humour, that many of the manuscripts in this Library were stolen. The love of letters, it is said, carried both the Founder of the Library and his emissaries with an impetus that was stayed by no scruples, over the fine—and shall we say the trivial?—line that divides one man's property from that of another.

However that may be, the volumes are here; they are an admirable collection; they are the glory of the city of Patna; and it is a fact that their last owner died a poor man, that he lavished his fortune upon their acquisition and upon the elegant building in which they are stored, and that he left them for ever as a gift to his countrymen. Much may be forgiven to piety of this kind; and indeed it is doubtful if such a collection could ever have been brought together, without some such mystic impulse in the collector and his associates, as this:

The Librarian, one is told, was visited by angels who communed with him in his dreams, and directed his labours; and upon a signal occasion, the library was, he believed, visited by the Prophet of God himself. The story, as recorded by Jadunath Sircar, the historian of Aurangzeb, will bear repetition:

"One night", said Khuda Bakhsh, "I dreamt that the lane near the Library was filled with a dense crowd of people. When I came out of my house, they cried out:

"The Prophet is on a visit to your Library, and you are not there to show him round."

"I hastened to the manuscript room and found him gone."

"But there were two manuscripts of the Hadis, lying open upon the table. These, the people said, had been read by the Prophet."

Both these volumes now contain a note by the founder that they are never to be allowed to go out of the Library.

"Khuda Bakhsh," writes my friend Sir Ali Imam, "was a man of striking personality; cast in the dignified mould of the old Moslem; and he somehow reminded me of the pictures I had once seen in a richly illustrated volume of the *Arabian Nights*. The day I first called on him at his house will ever remain fresh in my memory, for it was then also that I met the celebrated Shibli Nomani, who was staying with him as his guest. We had tea on the open terrace in view of a vast field of waving corn, beyond which spread the river. The best of his treasures in the form of ancient books and manuscripts lay

there displayed for the inspection of Nomani, who was a great authority. I sat there spell-bound as each exhibit was taken up and examined. The pride of the collector, the enthusiasm of the conno-isseur, the love of antiquity beamed in Khuda Bakhsh's face, and seemed to play upon the countenance of Nomani, which at the moment looked to me the very embodiment of Mohammedan erudition and Islamic culture.

"After this, I was a frequent visitor at Khuda Bakhsh's house. Upon one occasion, when I referred with some hesitation to the sources from which he had obtained his collection, he smiled at me, and there was a merry twinkle in his eyes.

"The Art of Collection," he said, "is one that soars above and defies the provisions of the Penal Code." He capped this observa-tion by adding that there were three classes of blind men, viz., those who were bereft of sight; those who lent valuable books even to a friend; and those who returned such volumes, once they had passed into their possession !

"Khuda Bakhsh's passion for his books was indeed intense. The British Museum made him a magnificent offer for his collection; but he declined it. "I am a poor man," he told me, "and the sum they offered me was a princely fortune, but could I ever part for money with that to which my Father and I have dedicated our lives ?" and as he said this his clean-cut features betrayed a singular emotion; his large luminous eyes welled up with tears.

"No," he said, "the collection is for Patna, and the gift shall be laid at the feet of the Patna public."

"As I knew Khuda Bakhsh, he was heroic."

In the year 1908, upon the completion of his sixty-sixth birth-day, Khuda Bakhsh, who had been born at Chapra in Bihar, in that level tract of country about the Ganges skirts where the Vedic Hymns were compiled, died at Patna; and was buried within the precincts of the Library, in a little open space crossed by the corridor that connects the two separate buildings of which it is composed. There is a plot of grass there about the simple tomb, upon which in the vivid eastern sunlight the eye lingers, and where there is daily laid an offering of crimson Amarnath and yellow Marigolds, upon its covering of a sheet of saffron silk. "There," says his son Salah-ud-Din, "he rests at the end of life's voyage, in the exalted companionship of the great writers of Islam."

The Will of the Founder requires that under no circumstances shall the Library be removed from its present habitation; and there

is an evident fitness in his resting-place. But there is more than this. In all the vicissitudes, repeated so often in the history of India, and likely it may be to be repeated again, men have learnt to trust to one thing alone, and that—though even this hope has been too often disappointed—is the shelter of the grave. From the general havoc which has overtaken the splendour of successive dynasties in India, little more survives now than the tombs of the departed, and in the case of the Moslems, who were at times so scornful of other men's faiths, the places in which they worshipped their God.

This tomb is a silent plea to those who may come hereafter, to spare the dead man's bequest. Let us hope—that it may fulfil that purpose.

Such is this wonderful Library in its origin and in its externals; but books are like men, and those who wish to know them, must take them one by one. The possible extent of this labour may be gauged from the fact that since the year 1904 a Catalogue of the Library has been in preparation, and that it is yet incomplete. The cataloguers, who, in the preface to the first of the four published volumes, are referred to as "young students" in the course of training for their task, have become middle-aged men, and may even grow old before its completion. A great sum has already been spent upon their labours. The nature of their task may be gathered from the extent volumes, prepared by the Maulvis Abdul Muqtadir and Dr. Azimud-din Ahmad (to whom must now be added Abdul Hamid) under the general supervision of Doctor (now Sir Ed ward) Denison Ross.

It is my lighter task with the help of these catalogues, and of the volumes displayed before me, to expose their rarity, their beauty, their strange and even terrible vicissitudes; their profound human interest and charm.

Here then, for it is unique, as it is opulent and superb, is the *Tārīkh-i-Khāndān-i-Tīmūriyah* or History of the Timurid Family, to which the great Moghuls belonged. It was a descent which lifted them above the category of mere adventurers, a thing of which they were lawfully proud; and you will find this pride displayed in many of their seals upon these volumes, upon which the whole lineage in direct descent from Timur, the lame Tartar, is engraved. Indeed their pedigree went further back than this; and the truculent Timur was flattered by the words of a poet who described him as "a Rose upon the Rose-bush of Chingez Khan." As a contribution to the history of this great family there is not much here that is new, the work being in the main a transcript from the *Ẓafar Nāmah* of Sharf-

ud-din Ali Yezdi, and the famous *Memoirs* of Babur; but of the nineteen years of Akbar's reign of which he tells, the author writes as an eye-witness. As a work of art this volume is almost priceless. It is embellished with no less than 133 illuminated folio pages, the work of some of the most notable painters of Akbar's time. The names of these painters are inscribed at the foot of each page; a thing most rare in the East, where the names of the painters and the architects, whose genius has done so much to immortalize great emperors, are apt to be the last to be recorded. But at the courts of Akbar and of Jehangir the painter bore an honoured place. The most notable of them all, a native of Shiraz in Persia, the Khwaja Abduṣ Ṣamad, who taught Humayun to write and paint, rose to high office in the Empire under Akbar. His skill of eye and hand, testified to by the title of '*Shirin Qalam*' bestowed upon him by his contemporaries, were so marvellous that he is recorded to have written on a poppy-seed the much venerated chapter 112 of the Koran, which is reputed to be worth a third of the whole book. His son, inheriting his father's place, was raised to princely rank as Vizier and Premier Noble—Khan-i-Khanan of the Empire by Akbar's son, Jehangir. There is no picture in this volume from Abduṣ Ṣamad's own hand; but there are many that were painted by his pupils, and very likely under his direction; or it may be that he was too proud to affix his name in the company of lesser men. Many of the pictures are designed by one artist and painted by another; some of the best of them bear the names of Basawun and Miskin. The work of each painter is characteristic, and the reader who becomes familiar with this work can soon learn to identify the style of each. The names of more than thirty painters may be gleaned from these pages; and thirteen of them will be found in Abul Faḍl's list of the seventeen artists of Akbar's court.

Each of the pictures is crowded with incident, enamelled in gold, and exquisite with colour; the work of men to whom time was nothing, the will of their master all in all. Of the total number, seventy-nine relate to the life of Timur, "the Firebrand of the Universe," from the days when as a little lad he played with his companions a happy and innocent child, to the hour of his death, when he passed from the world with its blood upon his hands. Sieges and battles are the principal themes of the painters, and the mere list of these covers the geography of a great part of Asia, from Damascus to Delhi; from the snows of Badakshan to the silt of the Valley of the Nile. It is a story of massacres and spear-thrusts, of valour in battle and cruelty in victory, of the crossing of rivers and

the storming of forts; and the Artists of the Court have done their best to do it justice; yet it is in the scenes of the Conqueror's childhood and youth, in the quiet enclosures of mosques and gardens, where birds sing and waters plash and the Muezzin calls the Faithful to prayer, that they strike their happiest and most spontaneous note, and it is to these that one turns—as everyone must who has looked upon the tragic face of war—for relief and refreshment.

Of the battle pictures there is one that is topical at the present time, though it relates to the year 1400 A.D., for it tells of Timur's campaign against Baghdad.

The Emperor is here established upon the bridge that spans the Tigris, the Governor and his daughter, whose form is faintly visible behind the screen that even at this hour was necessary to veil her from the common gaze, are seen upon a boat, seeking their escape. The archers of the Emperor rush upon them, they fling themselves into the water and are drowned. The boatmen bring to the victor the dead body of Faraj, the Governor. Timur, relentless as any Hun, orders the sack of the city. Nizam Shami, an eye witness of this siege, has in his *Ẓafar Nāmah*, written how the Tigris was hidden from view by the victorious army swimming across it, so that he could not tell the River from the Plain, and said to himself, "What manner of men are these to whom water and land are alike ?"

Another page shows him of whom it is said that in his youth his heart was so tender that he would not step upon an ant, mourning for the death of his son Prince Mohammed Sultan. The demise of this Emperor, responsible in his time for the death of millions of his fellow-beings, is depicted in its place, and the history so passes through his sons to the life and adventures of Babur, one of those men in whom East and West meet, so that all find pleasure in his company, rejoice with him in his good fortune, and sorrow with him in his griefs. A superbly illuminated page depicts the festivities at the birth of his son, Humayun, for whom he was in the fullness of time to offer up his own life as a sacrifice. But here it is all splendour and feasting. The Emperor is seated upon a throne under a canopy brilliant with gold and colours, half leaning forward with the grace and urbanity of a prince who was also a gentleman, towards his companions who are seated about him in a semi-circle, upon a Persian carpet, with wine before them, while attendants come up with trays and dishes of sumptuous fare. A peacock suns his jewelled plumage upon a neighbouring wall. Outside the castle gate there is a frenzy of rejoicing amongst the lesser people, the bestowal of alms

and of food under the stern eye of the Major-Domo, and a clamour of trumpets and drums. It is a scene from Central Asia that is unfolded here and not one from India.

An event yet more notable than this is chronicled in the coloured page that depicts the birth of Akbar. Here is the whole tale of a woman's travail and of a man's grave rejoicing, told in simple yet magnificent terms. The mother in her plain green robe lies exhausted upon her couch—she was little more than a child herself;—the infant in swandling clothes is in the care of a number of eager attendants, there is a cradle in the corner of the picture, and without the chamber, very lively rejoicing amongst the singing and the dancing women.

Midway in the picture the astrologers are to be seen casting the horoscope of the Emperor-to-be; while a horseman hastens with the news to his father. Humayun is shown within his tent, seated upon a throne that is laid upon a superb carpet, outwardly tranquil and self-contained, yet deeply interested in the words of his Minister, Tardi Beg, whose robe, like that of the Emperor, provides the illuminator with an extraordinary opportunity for the display of his art. Thus is the splendour where it should be and simplicity in its proper place. The symbolism is apt; yet was Akbar born under harder conditions than these, and some even say that he was born in a field. His father was at the time a fugitive, in extreme poverty, though still a King, when he heard the news of his son's birth. He rose to the occasion. "He called," says his Ewer-bearer, "for a china plate and a pod of musk, and having broken the pod of musk, he distributed it among all the principal persons, saying, "This is all the present I can afford to make you on the birth of my son, whose fame will, I trust, be one day expanded all over the world, as the perfume of the musk now fills this apartment."

A more fortunate hour for Humayun himself is depicted on the splendid page that records his capture of the castle of Champaner. The Emperor who like all the earlier members of his race was a brave man, though of a weakness of character that all but lost him and his family the crown of India, is shown in rich armour upon the walls, having climbed the steep scarp of the rock at night with a handful of his followers. He is accompanied by his great Minister, Bairam, the Bismarck of the dynasty. Through the great gate of the castle, his knights on horse-back clad in splendid armour, his footmen with swords and shields, are rushing to the attack. It is a scene from

the Middle Ages; and with less splendour, one familiar to the Europe of an earlier day—the Europe of Froissart and of Muntaner.

Finally, to take but one more of the hundred and thirty-three pages of colour, that are the glory of this volume, there is Akbar in his prime at the siege of Chitor; a magnificent picture of the proud city of the Sisodhyias in that critical hour, when the Emperor seizing his musket, shot dead upon the oposing walls the heroic Jaimal, who was the life and soul of the defence; that Jaimal, whose image upon an elephant still adorns one of the great gates of entrance to the Palace of Delhi, reconstructed there by the painter Mackenzie, under the orders of Lord Curzon of Kedleston, as Viceroy of India. The Rajput women, soon to enter the flames of the dread sacrifice of the Johar, are weeping and lamenting his death. Outside, the great guns of the besiegers are belching their shot at the castle, the elephants and horsemen crowd to the attack, and there is all the briskness of a mediavel siege super-added to the magnificence and opulence of the East.

Scenes such as these carry one into the very heart of a life that has vanished from the continent of India. For Chitor now broods mournfully amidst the scenes of her former greatness, and the Moghul is but the faint echo of a once-resounding name.

The volume in which these things are contained bears upon it an inscription in the handwriting of Shah Jahan; in which he states that this history of Timur and his descendants to the twentysecond year of Akbar's reign was composed in the time of Shah Baba; the affectionate name by which as a child and to the end of his days he spoke of his grandfather. A number of seals (Tahwil) and 'Arḍ-didahs confirm the authenticity of the volume, which Khan Sahib Abdul Muqtadir would identify with the *Chingiz Namah*, mentioned by Abul Faḍl as one of the nine principal manuscripts illuminated for the Emperor Akbar. The name of Francis Gladwin, the historian and Oriental scholar of Warren Hastings' time, is inscribed upon a corner of the page bearing Shah Jahan's autograph. A note in Persian states the cost of the manuscript to have been 8000 rupees. As many thousand pounds would not purchase it today, for although its paintings do not reach the highest levels of an art that could produce such masterpiece as Raja Manohar Singh's *'Parting of Jahangir and Shah Jahan,'* they are none the less exquisite and wonderful in their richness.

Next to this in splendour, though in a later style, is the *Pādshāh-nāmah*, the history of Shah Jahan's reign, whose illustrations,

enriched with the infinite toil of the painters, reveal to us at a glance the change that had come into the blood of the Moghuls; for those who are here depicted amidst the wealth of Ormuz and of Ind, are no longer of the type of Babur, of Humayun, and of Akbar; but of a race that by intermarriage and climatic change, has become Indian. One can see it very clearly in their faces. The joyous note of the Mongol, the lively air of the knight-errant who swam every river in Hindustan in the course of his adventures after empire, give way here to the magnificance of the Indian Emperor; there is a grave melancholy in the features of Shah Jahan, and luxurious ceremonial in the place of scenes of war and hardihood. The siege of Chitor, where Akbar in armour stands the protagonist of the conflict, makes way for the nuptials of Dara Shikoh; and the hardy Turk is followed upon the throne of India by his grandson, who is three-fourths of him of Indian blood. The last of the pictures in this volume shows the funeral procession of the great Emperor wending its way to the Taj, where, in the company of his much-loved wife, he lies asleep and unmindful of time.

Next, to turn away from the purely Indian scenes, is a volume, the *Shahinshāh Nāmah* of Husaini, that carries one into the field with the Osmanli Sultans. Written at the close of the sixteenth century, this superb volume is dedicated to the Sultan Mohamed the Third, for whom it was written at Constantinople and in whose Royal Library it was preserved, until by some unrecorded exodus, it reached India in the days of Shah Jahan. There, it again became the treasured of Kings; and it bears upon it amongst other seals and autographs of the princes of the time, one that is reckoned very rare, that of the devoted Jahanara, daughter of the Lady of the Taj, who eased the captivity of the great Emperor in his last declining years. Her body lies buried under the grass at Nizamuddin Auliya near Delhi with its famous inscription on the marble headstone :

"Let none place over my grave aught but the green grass, for it best becomes the sepulchre of one who was of an humble mind."

She was herself a writer and a poet, and her little Persian volume, the *Munis-ul-Arwāḥ* on Mo'inuddin, the Chishti Saint of Ajmir is still read in India.

No other copy of the *Shahinshāh Nāmah* is known to exist, and it is therefore reckoned to be one of the gems of the Library. Its paintings are unlike those either of India or of Persia. There is a Byzantine influence in them, and some of the scenes they depict relate to the history of the world. Here we see the Moslem

armies under Mohammed the Second assaulting Constantinople; their passage of the Bosphorus; and the Sultan Salim receiving the banner and the mantle of the Prophet that were to confer upon the Osmanli Sultans the spiritual headship of Islam, from Mohamed Mutawakkil Billah, the last of the Abbasid Caliphs of Egypt. Knights in European armour and Janissaries in costumes that recall the vestments of the Greek church, here mingle with those who wear the turbans and the scimitars of the East. Little wonder that the book was treasured at the Moghol Court.

Next to it, we may fittingly place another magnificent folio, the *Shāh Nāmah* of Firdausi, by which indeed its author was inspired. The great Persian poem is one of the world's epics; and the story of its origin, of the survival of its materials from the chances of Fate, and of its completion, after a labour of thirty-five years, in the poet's eightieth year, is of the very fabric of romance. Commissioned by Mahmud of Ghazni, who enriched himself with the spoils of India in the course of a dozen expeditions, it was not paid for in full by the parsimonious Sultan until the Poet lay upon his death-bed, and the Royal messengers with their guerdon entered the poet's city of Tus only to meet his body being carried to the grave. The poet's daughter declined to accept the Sultan's gift. 'Tis an old story, but one that will never be forgotten so long as books are read and men of genius are esteemed amongst the princes of mankind.

The manuscript in this Library is incomplete to the extent of 10,000 verses, and it is no older than the year 1539. It was presented to the Emperor Shah Jahan by the great Persian nobleman, Ali Mardan Khan—Governor of Kabul and of Kashmir, and the designer of the great Moghul canals—whose grave still lingers, a shattered ruin, outside the walls of Lahore. The volume, worthy alike of him who gave it and of him to whom it was given, is embellished with a series of the most beautiful Persian 'miniatures'. Written in firm, clear *Nastaliq* with four gold-ruled columns, with two most sumptuous and elaborately decorated *unwans* in the beginning and a double page full-sized miniature with exquisite borders; its last two pages decorated throughout in gold headings written in gold and coloured flowers—it is truly a princely thing; with the magic about it that lifts one's imagination from its customary environment, and carries it back as upon a Carpet of Solomon, these 260 years, to the day when it was offered in open court to the most splendid prince who has ever sat upon a throne. In the year 1911, at the Delhi Durbar, this volume already historic, was laid before the King Emperor; a circumstance

to which the signature of His Majesty upon it, bears witness to future ages.

There is another and older and perhaps even more beautiful copy of the *Shāh Nāmah*, the pages of which are adorned with wide rustic borders of Chinese design, of Cranes and Dragons, Birds and Wolves and Flowers. Its *unwan* in olive-tinted gold is certainly more beautiful, as also is its old leather binding with inlaid gold medallions. As to the pictures in this and in its companion volume, the connoisseur will find it difficult at times to choose between them. They often illustrate the same theme, and it is most pleasant and interesting to compare them with each other. What a world of splendour, of Kings and Courts, of Battlefields and the Coming of Spring in orchards and in the formal gardens of the East, they reveal! Here are Polo Matches and Hunting scenes; pictures of Lions and Elephants and Snow-leopards; Chinar Trees in autumn and birds in gold trees; Sohrab and Rustum in deadly conflict, Saush riding his black courser through the flames; pretty ladies at windows looking out upon a world of blue skies, and odd little Chinese clouds that are sometimes white and sometimes like banners of gold; gardens full of cypresses and hollyhocks; great gate-ways and courts enamelled with tiles of vermilion and heliotrope, blue, fawn, and chintz; sieges and battles and men clambering up walls and dying under the sharp stress of sword and spear, and the massive thump of great stones flung down upon their heads by the defenders.

It is part of the benediction of this Library that one loses one's identity completely in the perusal of its exquisite pages.

From the *Shāh Nāmah* I turn to the works of one who came long after Firdausi, of Jami the Sufi Mystic, the last great classical Poet of Persia. Our Library is especially rich in fine copies of Jami's works; and no less than thirty-two pages of the closely printed catalogue are needed to set forth their merits. The collection of his poems, which rivals that for which St. Petersberg was famed before the war—to what winds have they been scattered since?—and of which it is said to be the other half, includes amongst other volumes the *Silsilat-udh-D'ahab*, which takes a high place in the regard of connoisseurs because it was written by the Poet's own hand. In it he records the date of the birth of his son, and asks God, with a true Moslem humility, to forgive him his own sins. The autographs and seals of former owners of this rare little book have been obliterated to conceal the sources from which it was stolen, before it finally came here

to rest. Of less intrinsic value is a manuscript of the poem *Salamān-wa-Absāl*, which was translated by Edward Fitzgerald in 1879.

But this cannot be said of the superb copy of *Yusuf wa-Zulaykha*, the Moslem version of the loves of Joseph and Potiphar's wife, and the most popular of all the works of Jami. It is not only richly illuminated, but, what is more in Eastern eyes, it is a triumph of penmanship, the work of the famous caligrapher Mir Ali of Herat. It was transcribed by this prince of penmen in the year 1523 A.D. and was presented by the Khan Khanan Adbur Rahim to his master the Emperor Jahangir; an event of such consequence that it was recorded by the contemporary historian of the Imperial Court. Its value even at that time and before it had gained fresh lustre from this donation, was fixed at a thousand gold mohurs. The Khan-Khanan was the son of Akbar's Minister, Bairam; a man as famous for his literary achievements, which included a translation into Persian of the *Turki Memoirs of Babur*, as he was in war and state-craft. Those who wish to see his tomb, will find it sad and forlorn and bereft of all its marbles (sold by the Emperor Shah Alam, descendent of the Great Moghuls, for the money they would fetch) hard by the Mausoleum of Humayun at Delhi.

This is not the only copy of the poem; there is another, which, if of less consideration here, would rejoice the heart of any ordinary collector. It owes its existence to the penmanship of the celebrated caligrapher, Mir Imad, who flourished during the reign of the Persian Emperor Shah Abbas, and was assassinated in the year 1615, seven years after the completion of this volume. The coloured and illuminated pages which adorn it are of exceptional beauty. There is one of Joseph as a lad crossing the dark Nile in a boat full of travellers, on his way into captivity, and below it there is a little scene in which he is depicted, bound with ropes, being delivered up to the Vizier of Egypt. Others come to us fresh with the perfume of Central Asia and lead us gently by the hand into gardens of water murmuring over fretted slabs, where the narcissus blooms and Spring is abroad in the peach and cherry orchards.

Leaving for a moment these volumes that dazzle the eyes by their very magnificence, I turn to another that has no external beauties beyond its fine penmanship, a slim little volume, brown and mellowed by time, and a very rare thing, not only in itself, but from its remarkable association with the Great Emperors. This is a volume of the Lyrics of Hafiz, which upon many a critical occasion, when their own lives and fortunes and those of others about them were at

stake, was consulted by Humayun and Jahangir, in the same way that Homer and Virgil were in Europe, and the *Bible* is, even to this day, by humble people. Even the cold Puritan Aurangzeb had recourse to Hafiz, "the voice of Mystery".

The marginal notes recorded by the Emperors set forth the circumstances in which the little book was used to plumb the secrets of Fate. Here is one by Humayun opposite a verse relating to Joseph and his brethren, which helps one to realize, in a very human way, how keenly the Emperor, who almost lost his throne through their disloyalty, suffered from the unkindness of his own brothers. Again, when he was setting out for the reconquest of Hindustan in the year 1553, his eye lighted upon a verse that encouraged him to proceed upon his dangerous enterprise.

His grandson Jahangir often used this volume, and upon one occasion in the year 1609 his reference to it saved the life of one of his followers, the son of an old servant of the dynasty, whom for his treachery he had sentenced to death. The delinquent escaped with the indignity of being led through the streets upon an ass, with his face turned towards the tail. "This ode," the Emperor writes in the margin, "came forth for the releasing of Fath Ullah, and I pardoned his faults."

One does not need to be an expert in hand-writing to distinguish at once the clear round hand of Humayun, the large voluptuous style of Shah Jahan, from the fugitive and erratic, yet artistic penmanship of Jahangir, who was so often in his cups that his hand trembled when he wrote. Akbar, who came between Humayun and Jahangir, must have possessed, and may, if his strong mind permitted him to seek such aid, have used the precious little volume; but there is no written trace of his ownership upon it, or upon any other of these superb volumes inscribed with the Imperial names; for Akbar, the greatest of them all, could neither read nor write.

There are many other volumes of *Hafiz* in the Library, splendid enough though less notable than this unique copy. Here is one from the library of Qutb Shah, King of Golconda, who relates that it was completed for him at Hyderabad in the Deccan by the scribe Muhammed Mohsin in the year of the Prophet 1023. It has a frontispiece illuminated in blue and gold, and the paper upon which it is written is of a soft dove grey, with the headings of the poems illuminated in white and red and gold. It must have fallen into the hands of the Emperor Aurangzeb, as part of the spoils of his victory over this

last of the Moslem Sultans of the South. And here I would mention a copy of Jahangir's *memoirs*, obtained upon the same occasion, which is believed to be one of the four copies the Emperor presented to contemporary sovereigns. It bears the seal of the same Sultan of Golconda, with a further note, possibly in the handwriting of the Conqueror's son—that it was "seized" from the Sultan's Library.

The tragic fortunes of Princes are yet more vividly recalled by the only original copy extant of the *Diwan* of Kamran, the son of Babar, the erring brother of Humayun, who, after forgiving him upon numberless occasions, was at last compelled for his own safety and that of the throne to put out his eyes. The story has been told by those who knew Kamran well; with a tragic brevity by Jauhar, the Emperor's ewer-bearer in his youth; and by Gulbadan Begum—the rose-bodied Princess—daughter of Babar, whose *Memoirs* of Humayun open the door of a woman's vision on the lives of these restless and warring men.

"All the assembled Khans and Sultans," she says, "high and low, plebeian and noble, soldiers and the rest, who all bore the mark of Mirza Kamran's hand, with one voice represented to His Majesty: Brotherly custom has nothing to do with ruling and reigning. If you wish to act as a brother, abandon the throne. If you wish to be King, put aside brotherly sentiment. This is no brother. This is your Majesty's foe. It is well to lower the head of the breacher of a kingdom."

Humayun answered, "Though my head inclines to your words, my heart does not."

And one knows that it was so; but he was compelled to consent. When he drew near Rohtas he gave an order to Sayyid Muhammad, "Blind Mirza Kamran in both eyes."

"After receiving the King's command," says Jauhar, "we returned to the Prince, and Ghulam Ali represented to him in a respectful and condoling manner, that he had received positive orders to blind him. The prince replied, 'I would rather you killed me at once.' Ghulam Ali said, 'We dare not exceed our orders.' He then twisted a handkerchief up as a ball for thrusting into the mouth and he with the *farash* seizing the Prince by the hands pulled him out of the tent, laid him down and thrust a lancet into his eyes (such was the will of God)."

"This they repeated at least fifty times, but he bore the torture in a manly manner, and did not utter a single groan, except when one of the men who was sitting on his knees pressed him."

"Why," he said, "do you sit upon my knees ? What is the use of adding to my pain ?"

This was all he said, and he acted with great courage, till they squeezed some lemon juice and salt in the sockets of his eyes. He then could not forbear, and called out :

"O ! Lord. O ! Lord my God, whatever sins I may have committed have been amply punished in this world; have compassion upon me in the next."

The blind man became a pilgrim and went to Mecca, where he died some four years later. "How interesting," says Mrs. Beveridge, who has translated his sister's *Memoirs*, "how interesting Kamran might have made a *Book of Memoirs* in which he set down his life from his own point of view, his motives, ambitions, opinions of right and wrong, and, above all, if he had spoken his inner mind about the religious duties he was enabled to perform before death, through his defeat and mutilation. We do not know all the truth about him."

Some at least of his mind—for he was an accomplished scholar and was possessed of a good share of the genius of his race—we can learn from the pages of this little volume of poems, the only copy of that period that exists. It is in the handwriting of the celebrated caligrapher Mahmud bin Ishaq-ush-Shihabi of Herat, who was second only to his more famous contemporary, Mir Ali, and it was written by him while Kamran still lived. It contains within it, autograph notes of the Emperors Jahangir and Shah Jahan, it was read by the brilliant Nur Jahan, and passed from her possession into that of successive princes and nobles of the Imperial Court.

Beside it one might place an autograph copy of the book of another Prince of this gifted and tragic family, the *Safīnat-ul-Auliyā* or Lives of the Sufi Saints, by Dara Shukoh, the favourite son of magnificent Shah Jahan, and his chosen successor; yet whose lot it was to die after enduring the last humiliations, the utmost distress, at the hands of his younger brother, Aurangzeb. That story, so well known in India, has been told, in words that can never be forgotten, by a Frenchman who met him in his flight across the burning desert of Rajputana, as he himself was making his way to the Imperial Court (surely an amazing encounter) and was to see him again in his last hours at the Capital.

"It was considered necessary," wrote Monsieur Bernier to a friend in Paris, "to strike the people with terror and astonishment, and to impress their minds with an idea of the absolute and irresistible power of Aurangzeb. The wretched prisoner was therefore

secured on an elephant, his young son at his side. This creature was not one of the majestic elephants of Pegu or Ceylon, which Dara had been in the habit of mounting, pompously caparisoned, and carrying a beautifully painted *howdah* inlaid with gold, with a magnificent canopy to shelter the Prince from the sun. Dara was now seen seated on a miserable and worn-out animal, covered with filth; he no longer wore the necklace of large pearls, which distinguish the Princes of Hindustan, nor the rich turban and embroidered coat; he and his son were now habited in cloth of the coarsest texture, and his sorry turban was wrapt round with a Kachemire shawl or scarf, resembling that worn by the meanest of the people. From every quarter I heard piercing and distressing shrieks, for the Indian people have a very tender heart; men, women and children wailing as if some mighty calamity had happened to themselves."

These indignities were but the prelude to his death.

"His head was instantly carried to Aurangzeb, who commanded that it should be placed in a dish and that water should be brought. The blood was then washed from the face; and when it could no longer be doubted that it was indeed the head of Dara, he shed tears, and said, 'Ai Bed-bakht,' Ah wretched one! Let this shocking sight no more offend my eyes, but take away the head, and let it be buried in Humayun's tomb."

Both of these men, it should be remembered, were the sons of one mother, the gentle lady over whose remains there stands in its white beauty, the dream fabric of the Taj.

I gladly turn from these painful memories to volumes whose exquisite perfection of colour and craft yield no other feeling but one of the purest enjoyment.

Here, for example, are several fine manuscripts of the Poems of Sadi, who lived in the thirteenth century, and of whom it is said, that though he was the *protege* of Princes—one of whom saw to his education, while another was so much affected by the Poet's verses at an interview that he burst into tears—yet that he made the pilgrimage to Mecca fourteen times on foot, and was glad to serve as a water-carrier at Jerusalem for the benefit of the pilgrims and of the humble. One of these manuscripts of the fifteenth century, a beautiful copy of all the works of Sadi, is gay with sumptuous decorations and colours, and a whole series of Persian miniatures in the best style of the period; while its first two pages contain a table of contents written in white.

Another copy, the oldest of all the copies in the Library, is written in a handwriting that is exquisitely clear, upon gold-sprinkled paper of divers colours, the work of a penman of Shiraz.

Yet another, being a series of selections from the *Bustan*, is richly embellished. The whole of the double page of its 'Unwan' is illuminated in gold and in colours like a Persian carpet of the Palace. Even more lovely is its concluding page, with its mingled blue and crimson, its yellow, its grey, its green; while each of the Poem headings is emblazoned with minute flowers upon a terrain of gold. The handwriting is attributed to Mir 'Imad.

Flowers, each different to the other, and as fresh as if they had been culled from a meadow in spring, similarly provide a resting-place for the eyes as they wander over its companion volume. A fourth contains the text of the *Gulistan* and the *Bustan* together, prose and verse intermingled, and here it is the miniatures that captivate one's attention. One of these shows Sadi as a Darwesh; an old man with a fresh face and a white beard, in a blue *gelabieh* with long sleeves that hide his hands, dancing round a Cypress tree with musicians and other dancers for company, and people clapping their hands, while other look on with evident admiration and interest, and women in white *yashmaks* peer at the windows. Another, a vision of blooming orchards, shows a great gateway and flying clouds and bowmen loosing their arrows; scenes that fill one with the nostalgia of the Spring and of the Open Road.

And here are some verses of Old Omar interspersed with others of Hafiz; the latter the main text, the former in exquisitely minute letters occupying little compartments to right and left, and chosen by some connoisseur who designed the volume for their appositeness to each other. But the miniatures in this volume, and in another of about the same period, the seventeenth and eighteenth centuries—the *Hamlah-i-Hydari*, a poetical account of the Prophet and the early Caliphs—display an evident decline in taste and a falling away from the delicate beauty of the Persian School. It is an Indian style and here it is an inferior one. In the latter volume in particular, the pictures are crude and are badly drawn; the floral decorations are lifeless and superficial; the blue of the *lapis lazuli* has passed into something far less exquisite. Not only was the impulse of Persian art losing its force; but the Empire itself was hastening towards its decline. This transition is marked upon the same page in a volume of the "Lives of the Great Mystics and lovers," by one Sultan Husain the last of the Timurides of Persia (842-911 A.H.). In the blue and

gold 'Unwan' or frontispiece, you have the original perfection on the right and a poor copy of it on the left, to replace the leaf that was lost or stolen. There is all the difference here between the beauty of exquisite line and colour, and its base imitation. But the rest of the volume is of the old style. Its caligraphy is by a penman of Shiraz, its full-page miniatures are of great interest and charm. These are in blue and gold, in vermilion, green, scarlet, and mauve; within exquisite borders of embossed gold. Here are flowers painted from life, and fruit-trees in bloom, done by one who had seen, and been seized with, the beauty of their tracery against a blue and vernal sky. The people depicted in these pages, their costumes, figures, types of men and women, are all interesting. The suggestion that linger is one of beautiful gardens, rich carpets, coloured and encausticked walls and emblazoned portals; and that early Chinese influence from which the Persian miniaturists drew their technique is clearly apparent. There is a battle scene, an attack by horsemen in armour upon a fortress —Chengiz Khan attacking Tabriz, the saint Najmud-Din Kubra, his hand to his face in lamentation in a corner of the vivid scene, praying for the city. There is another of Shirin and her ladies on horse-back in search of Farhad; encountering like Nicolete the toils and the dangers of the road; with ibex and deer and leopards, and baboons flinging great boulders at the wayfarers. The creamy paper is faintly sprinkled with gold.

Beside this volume is an Anthology from thirteen of the Poets ~~written~~ for the Sultan Qutb Shah of Golconda, a circumstance that is recorded upon a gold medallion within a border containing the names of the chosen few. It is an exquisitely written and delicately illuminated copy, each page of which has upon its countenance the magic grace of Time.

Fittingly associated with these poems of Persia, are several volumes of the Indian poet, Amir Khusrau, 'the sugar-tongued parrot of Hindustan,' whose prolific genius still inspires the Indian people, and whose grave at the Shrine of Nizam-ud-Din Auliya, where Emperors seek a shelter from oblivion, is still to be seen after the lapse of six hundred years, covered with fresh rose-petals. Beside him in that exquisite sanctuary, there sleeps the historian Khwand Amir, the favourite of Babur, and the author of the *Khulasat-ul-Akhbar*, a general history of Asia from the earliest times; of which the Library possesses a valuable copy.

Let me refer here also to *Bal'ami's translation* into Persian of the celebrated works *of Ṭabarī*,—'one of the greatest historians of the

Mohamedan East,'—of which there are two volumes in the Library. Tabari's *magnum opus* in its first edition, was, it is said, so enormous in volume, that even his diligent Eastern pupils refused to read it, unless it were abridged; whereupon the author sadly exclaimed that "enthusiasm for learning was dead." No complete copy of the manuscript exists anywhere, but many odd volumes are to be found in different parts of the world.

Of more recent works that are of general interest, there is a Persian translation by the Khan Khanan Abdur-Rahim, of the Turki *Memoirs of Babar*; the *Sawāniḥ-i-Akbarī* by Amir Haidar Husaini Vasiti Bilgrami, a history of Akbar from his birth to the twenty-fourth year of his reign, 'perhaps the only critical historical work written by a native of India' (a statement that is no longer true); the *Memoirs of the Emperor Jahangir*, written by him in the third year of his reign; and the *Iqbāl Nāmah-i-Jahāngīrī* in three volumes, of which the first two are very rare; an autograph copy of the *Siyar-ul-Muta-'akhirīn* of Ghulam Husayn who wrote of the decline and fall of the Mogul Empire, together with a copy of its translation into English by M. Raymond, the French Creole, with annotations by the translator in his own hand; *the Mirat-ul-Qudus*, being that life of Christ that was written at the request of Akbar by Father Jerome Xavier, the Jesuit missionary who became the intimate friend of the Emperor and even cherished the great hope of converting him to the Christian Faith; also a very handsome volume in cream and gold, its Persian words in black, its Gurumukhi in red, that was once the property of Ranjit Singh, the Maharajah of the Panjab, which contains the names of his officers and regiments, and of many of his men, with particulars of the salaries they drew, and the expenses of the Sikh army eighty years ago.

If these Persian volumes carry us into the society of Princes and of Poets, of those who loved and were loved, of Statesmen and of Warriors; and picture to us all the simple beauty of flowers, the voluptuous elegance of courts; those that are in Arabic lead us for the most part to graver themes, to the sacred Koran—the guide of life to hundred of millions of men to whom it is the very word of God—to the extant Traditions of the Prophet—to the Commentaries of learned Divines, to austere treatises on Medicine and Surgery, on Philosophy and on Science, written at a time when Arab culture surpassed and illuminated that of Europe, still groping in its tunnel of the Dark Ages; above all into a region of Literary Biography that is perhaps the richest in the world. "There is no nation," says

Dr. Sprenger, "nor has there been any which like the Mohammedans has during twelve centuries recorded the life of every man of letters. If the Biographical records of the Musulmans were collected, we should probably have accounts of the lives of half-a-million of distinguished persons; and it would be found that there is not a decennium of their history, nor a place of importance which has not its representative."

Of the four volumes of the great Catalogue of the Library that have hitherto been published, three relate to its Persian manuscripts, one to its Arabic works on Medicine alone. The first of these is an old and rare copy of the *Kitāb-ul-Mushajjar* of Ibn Masaway in which, after stating the general rules of the Medical Art, the author describes in detail each of the diseases known to the profession in his time. A Syrian Christian, he was appointed by the Caliph Haroun-al-Raschid, to superintend the translation of ancient works, including many from the Greek, and eventually became private physician to the Caliph Al-Manṣur, and to several of his successors. He died in the year 857 A.D. The present volume, water-stained and worm-eaten, dates but from the fifteenth century.

Then there is the *Kitāb-al-Manṣūrī* of Abu Bakr al-Razi, the most eminent with Avicenna, of the Arabian physicians, the Rhazes of European writers, of whom it is said that when in his old age he suffered from cataract and was asked to have his blindness removed by an operation, he sadly replied, "I have seen so much of the world that I am wearied of it."

Of whom also it is said that when called upon to select a site for a hospital in Baghdad, he caused pieces of meat to be suspended in various localities, and chose that one, in which after a given time the least putrefaction was visible, thus anticipating the knowledge of microbial infection. To him is attributed the oldest account extant of small-pox and measles.

In the same category belongs the *Kitāb-ul-Ḥashā'ish*, an old copy written in the eleventh century, of the Materia Medica of Dioscorides the Botanist of Cilicia in the time of Nero. In his youth a soldier, this man travelled through Greece and Asia Minor into Gaul collecting his specimens. His work became a model for subsequent ages. The present copy is embellished with coloured illustrations, severely simple in their design, with the names of the plants designated by their Greek names in Arabic, and occasionally in the Greek characters.

Austere as these Arabian manuscripts are, the *Korans* amongst them offer a superb exception, and indeed there are one or two here which to some eyes might well seem the finest of all the treasuries of the Library. I would draw attention in particular to a copy by Yaqut-al-Musta'smi, with his autograph at the close, and the date 668 of the Prophet's Flight—1254 of our era. On each page of this volume the words are written in three styles of penmanship, Naskh, Raihan, and Suls : the first of which was invented by the scribe himself. I find it difficult to imagine a more exquisite example of the beauty of letters. It is further embellished with gold and the most delicate floral traceries, the heading of each Surah being written in letters of gold. The written portion of the page is framed in a separate border of red and blue and gold, and an outer gold-lined page. You can see that this is so, for where in places a single letter projects beyond the vertical line, it is railed off within a little border of its own. There is a beautiful blue and gold frontispiece in Tughra, the great decorative style that is inlaid upon the Taj and other famous monuments; and in his illuminated autograph, the Scribe, who was of Baghdad in the time of the Caliph Musta'sim Billah, asks for the forgiveness of his sins. The colour of the inner pages is of a mellow ivory.

For sheer splendour, though not in its exquisite craftsmanship, this copy of the Koran is surpassed by another of the most princely magnificence, a large folio with a Persian commentary inscribed in letters of blue upon its spacious margins. Nothing more sumptuous than this in the way of a book can well be imagined. Each chapter here begins with a double-page, superbly illuminated in blue and gold, in *lapis-lazuli*, turquoise and ultramarine; in hues of scarlet and vermilion; and each of these double-pages is of an individuality distinct, from the next. The heading of each chapter is written in white letters; the beginning of each *Surah* in white letters upon a dark-blue ground. There is a series of borders, in which the precious words are enclosed, as if to seclude them still further from the common world. Thus there is the Commentary with its corner scrolls of a floral pattern in plain gold, each of which upon each page is different from its neighbour; there are minute floral designs in colour; there is a wide margin, an inch in width, embellished in white and gold; there are medallions in blue and green and red and gold; each of the full stops is a sun of gold, and finally there is the Holy text in large bold letters in black an inch in width.

In this volume you perceive the difference between the hand of

the gifted Artist—his eye and brain and heart behind each page and letter—and the dull uniformity, the mechanism of the printing press. The paper has the polish and lightness of fine silk; yet the weight of the majestic volume, laden as it is with refined gold, cannot be less than twenty pounds. It is not known how, or whence it came here; yet it is certain that such a volume could only have come into being in an epoch of magnificence and leisure, for the gratification of some great Prince; perhaps for him who built the Taj.

Beside it, there lies before me as I write a small duodecimo, dark with time, whose only ornament consists of little simple flower traceries, one or two upon the margin of each page. It is enclosed within an old worm-eaten cover of leather, and the binding has given way. From the absence of dots over the Arabic letters, it is attributed to the third century of the Mohamedan era; and it is the oldest volume in the Library. Splendid or simple, these Korans contain all that can guide the footsteps of the pious Musalman through the troubled ways of this world into the presence of his God; the Compassionate Merciful Allah.

Besides the Koran itself there are almost numberless volumes of Hadith, or Traditions, of the Prophet, of the deepest interest to the Moslem scholar. "The Prophet," in the words of Professor Nicholson, "had no Boswell; but almost as soon as he began to preach he was a marked man whose *obiter dicta* could not fail to be treasured by his companions and whose actions were attentively watched." Thus during the first century of Islam, there was a multitude of living witnesses from whom traditions were collected, committed to memory and orally handed down. Thus while every impartial student will admit the justice of Ibn Qutaybah's claim that no religion has such historical attestation as Islam, he must at the same time cordially assent to the observation made by another Muhammadan, "In nothing do we see pious men more given to falsehood than in tradition." Here before me is one, written in the year of the Prophet 911, at Ikdalah, near Dacca, for the Sultan Hussain Shah of Bengal. It is a fine quarto in three volumes, written in a beautiful Naskh, an example to those who use a pen of extreme patience, neatness and skill. Each paragraph is marked by a circular gold medallion upon the margin, with illuminated rays; and in the text itself the chapter headings are written in delicate letters of gold; the beginning of each *hadith* in red, the words of the Koran in blue. Large full-stops in gold, like moles upon the cheek of the beloved, are a further embellishment of this princely volume.

How did it come here ? It seems that after many vicissitudes, when Sultans had ceased to reign in Bengal, it passed into the keeping of a distinguished Arabic scholar and landowner of the Wahabi sect, whose doctrines brought him into conflict with the State. His lands were confiscated, and this amongst others of the possessions, passed into the hands of another, and so into the common treasury of the Library.

Another, and older, but less opulent volume on the same theme, the *Musnad-u-Abi-'Uwānah*, was but recently acquired from an itinerant scholar, who travelled from the North-West Frontier to see this Library, of which he had heard, and left this volume behind him, in exchange for 100 rupees. Possibly he stole it from some other Library; possibly it was rightfully his own, and he was merely hungry. The book contains the autographs of eminent Arabian scholars, who lived with it and wrote in it from century to century.

There is another of the same kind, presented to the Royal Library at Damascus, by the caligraphist himself, one Shams-ud-din *bin* Ala-ud-din, a scholar of that city in the year 870 A.H. An illuminated page records this gift with the condition that it is never to be removed from the Library, and the Donor calls upon God to punish him who might be guilty of the sacrilege of disregarding his bequest. It is a small octavo volume, bound in an old brown leather cover, stamped in arabesque design of the kind you will find in Moorish Spain upon tiles and mural decorations. It is loose in its cover, and worm-eaten in places. No one knows how it got here; but we may suspect the hand of the Arab book-hunter who travelled so far a-field for the good of his patron and of Mahomedan letters at Patna.

I will refer here also to the *Sawāṭi'-al-Ilhām*, a commentary on the Koran by the celebrated Faiḍi, the brother of Abul Faḍl, the intimate friend and servant of Akbar; the extraordinary feature of which is that the author deprived himself of the use of all letters of the Persian alphabet (more than half of the total number) which have points. The exquisite page is therefore free from these familiar dots, save in the case of those words only that are quoted from the Koran—for the Koran as containing the *ipsissima verba* of God may not be trifled with. Notwithstanding this singular abstention, the language of the writer is not lacking either in style or in distinction. It is a feat of mental contortion—a monument to the superfluous labours of a man who was one of the most eminent and industrious scholars of his time. Indeed he is considered one of the most voluminous of Indian writers; and one can only stand amazed at the patience, and the

eccentricity of toil that led him into its construction. The present volume is a finely written copy of the original in red and blue, with an illuminated frontispiece in blue and gold.

Next to it, I would mention an Arabic grammar by Razi, copied by the Scribe Aini, a scholar of vast learning and a swift penman, who could transcribe a volume in a single night. His manuscript bears upon it the impression of speed, as of an arrow upon its way or of a horse at the gallop; it contains his name and a statement to the effect that it was completed by him in the year 822 of the Prophet. The seals of the Madrasa Ainiyah beside the University of El-Azhar to which the writer left all his books, have been obliterated, except in one or two cases in which the letters can be traced. Beside it there is the *Kitab-fi't-Taṣawwuf* a work on Theosophy by the eminent Sufi Bishr-al-Ḥāfī, who lived in the third century of the Prophet. The present copy was inscribed in Egypt in the year 483 A.H. and it is unique. No other copy is known to exist. It is, with the little Koran, the oldest book in the Library. Yet it is in very good condition, and it has sustained the passage of time with a remarkable vitality.

I will conclude with the *Iṣāba-fi-Tam'īz-aṣ-Ṣaḥābah*, or Biographies of the Companions of the Prophet by Ibn-i-Ḥajar of Ascalon, who died in the year 852 A.H. This volume derives its special interest from the fact that it was bequeathed to the Madrasa constructed by him at Mecca in the year 1494 A.D. by a Mameluke Sultan of Egypt. There is his dedication upon the illuminated page, with the signature beside it of the keeper of the Madrasa. Two seals are defaced on the title-page, but one sufficiently survives to indicate that it was placed there by the Sultan Ashraf himself.

... ...

To enter this Library then is to pass from out of the common world of the bazzar, humming beside its gates, into the society of Princes and Divines; from a world shaken to its foundations by the terrific event of the hour, into a world that was no less troubled in its day, but is now at peace; to wonder at industry to which no toil when inspired by the soul was excessive; to realize that in man there still runs the twin river of the God and of the Beast, to look upon the strange pageant of life, as it were from an aloof corner, and to ask what the answer shall be to that riddle, which seems so insoluble, the ultimate destiny of man. Here the passing of Empires is like a little picture upon a screen; one can see how they came into being, how they grew, and how they passed away. And in a land where the migration of the soul is a common belief; where the great rivers

gather up the rain, and swell and diminish and swell again, ever building up, ever destroying—one can see the process each day at work from the roof-top of the Library—one is brought to realize that the enjoyment of this company of books is but for a season, that gathered here together, a happy multitude, some great, some humble, the jetsam of the swirl of Time, they must some day face once more a voyage upon the great sea of Chance. One is glad to meet them in their quiet hour to profit by the devotion of those who made them, the love of the Craftsman, the passion of the Poet, the urbanity of the great Prince, who in the midst of wars and tumults and the clashing of arms had yet the heart to water his garden of culture, and help man out upon his difficult road.

Donors to the Library other than the Founder

1. *Dīwān-i-Ḥāfiẓ* : This, the celebrated copy of the Emperors, was presented by Moulvī Subḥānallah Khān, Ra'īs and Zamīndār of Gorakhpore.
2. *Maṭla-'ul-Anwār* : presented to the Library by Sayyid Khurshīd Nawāb Ṣāḥib of Patna City. This elegant volume contains four pictures by the Persian painter Maḥmūd, which in the estimation of Sir Edward Denison Ross are the most valuable in the Library.
3. *Qurān Sharīf* : on a parchment roll — written in minute *Naskh* and throughout sprinkled with gold dust — presented to the Library by Syyid Khurshaid Nawāb Ṣāḥib—He finally presented his entire collection of 125 manuscripts to the Library in 1904.
4. Two more collections consisting of manuscripts and printed books in the Persian and Arabic language, were added to the Library in 1904 and 1915 by the late Syyid Ṣafdar Nawāb Ṣāḥib of Patna and Sayyid Maulavī 'Abdul Majeed Ṣāḥib of Patna respectively. The former collection comprises 66 and the latter 68 manuscripts.

"The stones are like out-lined letters; the trees like archaic script;
"In the drawing of the bamboos each of the six methods is employed.
"He who is able to apprehend the meaning of these words;
"Has realised that caligraphy and painting are fundamentally the same."

—CHAO MENG-FU

A Note on some of the Caligraphists, specimens of whose craft are to be found in the Library

1. Jamāluddin Abu'd-Ḍurr Yāqūt al Musta'ṣimī bin 'Abdullah Rūmi, whose *Qurān* written in 668 A.H. is one of the principal treasures of the Library, flourished in the thirteenth century A.D. at the Court of Mustaṣimbillah, the last 'Abbaside Caliph of Baghdād. Though the *Naskh* character was invented by Ibn-i-Muqlah, it owes to Yāqut the perfection and elegant finish which differentiate it from other characters.
2. Mīr 'Alī of Tabrīz, whose Majmū'ah—or collection of select poems — is in the Library, traced his descent from Ḥusain, the hero of Karbalā. In the biographies of caligraphers by Ghulām Muḥammed (*Tadhkirah-i-Khush-Navīsān*), it is stated that this writer by combining the *Naskh* and *Ta'līq* style of writing happily succeded in arriving at the style which is termed *Nasta'līq*. This style was known to, and practised by, caligraphers before Mīr 'Alī, but they were far from being methodical. Mīr 'Alī on the contrary, worked on definite lines and softened the roughnesses found in the work of his predecessors. This touch of Mīr 'Alī's genius was highly appreciated by his contemporaries and led to the foundation of a school of

Caligraphy of which Mīr 'Imād and others became the subsequent masters. Mīr 'Alī of Tabrīz flourished in the reign of Tamerlane (1352-1405 A.D.). Books in his handwriting are very rare, and the present manuscript bears Shāh Jahān's autograph.

3. Mīr 'Imād Ḥusaini Qazwīnī specimens of whose art are to be found in the Library wrote a *Nasta'līq* hand of great excellence. Shāh 'Abbās Ṣafawī I of Persia greatly desired to possess a copy of the *Shahnāmah* transcribed by Mīr 'Imād, and as an earnest of his desire sent the Artist the sum of 70 tūmāns. A year having elapsed, a messenger was sent to him to enquire if the work had been completed. Mīr 'Imād handed him but seventy couplets which he had copied from the beginning of the *Shahnāmah*, and intimated that the remuneration he had received had only sustained him thus far. Shāh 'Abbas being vexed at this reply, sent back his pages and demanded the return of his money. Mīr 'Imād thereupon cut the couplets into seventy pieces and handed them to his seventy disciples, each of whom offered him one tūmān, and so enabled him to return the king's fee. This small incivility enraged the Shāh, and the unfortunate caligrapher paid for it with his life. He was murdered by the king's slave, Manṣūr Misgar, in A.H. 1024 (1625 A.D.). Shāh Jahan, more appreciative, used, it is said, to confer upon any one who presented him with any of 'Imād's production, the dignity of a centurion (or commander of an hundred horse).

4. Abdur Rashid Dailamī, whose beautiful *Nasta'līq* is to be seen in the Library, was better known as Āqā Rashid. He was 'Imād's sister's son as well as his pupil. He improved upon Mīr 'Alī's style and gained a wide repute in Persia for his art. After the murder of Imād he travelled to India and was employed by Shāh Jahān as writing-master to his son, the ill-fated Dārā. He died in 1081 A.H.

5. Sayyid 'Alī Khān Jawāhir Raqam bin Āqā Muqīm came from Tabrīz to India, and was employed by Aurangzeb to teach the art of caligraphy to the princes of the Royal Family. He wrote after the style of Mīr 'Imād and Āqā Rashīd, and was not inferior to them. For some time he was also the Curator of the Imperial Library. He died a madman in the Deccan 1094 A.H. (1683 A.D.)

PART II

A list of

More Valuable Mss.

in the

Library

A. Persian Mss. compiled for this Volume
by Khan Saheb Abdul Muqtadir

B. Arabic Mss. compiled for this Volume
by Maulvi Abdul Hameed

PERSIAN MSS.

HISTORY

1. *Tārikh-i-Ṭabarī*. Bal'amī's translation (*c.* A.H. 352 = A.D. 963) of Tabarī's (d. A.H. 310 = A.D. 921) general History in two volumes. Dated A.H. 740 (No. 449).
2. *Mujmal-i-Faṣīḥī*. A very useful and interesting compendium of prominent events, arranged in chronological order since the date of the Prophet's birth down to A.H. 845 = A.D. 1441, by Faṣīh-ul-Khawāfī. A rare, correct and neatly written copy dated A.H. 993 (No. 445).
3. *Khulāṣat-ul-Akhbār*. An excellent compendium of Asiatic history, by Khwānd Amīr (d. A.H. 941 = I. D. 1534). An old and correct copy, dated A.H. 966 (No. 463).
4. *Tārikh-i-Abul Khayr Khānī*. A general history with a detailed account of the reign of Abul Khayr Khan of Qipchāq, composed by order of the Uzbek king 'Abdul Laṭīf Bahādur Khān (A.H. 947-959 = A.D. 1540-1551), by Mas'ūd bin Uṣmān Kuhistānī. A very rare and correct copy, dated A.H. 999 (No. 468).
5. *Tuḥfat-ul-Kirām*. A general history, with a special history of Sind (*c.* A.H. 1183 = A.D. 1766), by Mīr 'Alī Shīr Qāni' of Tattah. (b. 1140/1727) A very neat and beautiful copy, written by Muhammed Isma'īl of Shīrāz for Muḥammad Naṣir Khān of Persia A.H. 1233 (No. 479).
6. *Tarjumah-i-Maulūd-un-Nabī*. A Persian translation (A.H. 760 = A.D. 1358) of Sa'īd bin Mas'ūd ul-Kāzarūnī's history of Muhammad, by 'Afīf (son of Sa'id). An old and correct copy, dated A.H. 841 (No. 484).
7. *Durj-ud-Durar*. A detailed history of Muḥammad by Aṣīl-ud-Dīn 'Abdullah (d. A.H. 883 = A.D. 1478). A very rare copy (No. 485).
8. *Manāqīb-i-Murtaḍawī*. The life and virtues of 'Ali, the fourth Caliph, by Kāshfī (d. A.H. 1061 = A.D. 1650). A valuable copy written in A.H. 1076, i.e. fifteen years after the author's death (No. 494).

9. *Rauḍat-ush-Shuhadā*. A detailed history of Muḥammad, 'Ali, Faṭimah, Ḥasan, Ḥusayn and other martyrs by Ḥusayn Kashifī (d. A.H. 910=A.D. 1504). A fine copy, dated A.H. 976 (No. 498).
10. *Ḥayāt-ul-Qulūb*. . A history of the Prophets, by Bāqir Majlisī (d. A.H. 1111=A.D. 1658). A valuable copy, written during the author's life time, A.H. 1090 (no. 501).
11. *Mukhtār Nāmah*. A history of Mukhtār the avenger of Ḥusayn bin 'Alī (*c*. A.H. 946=A.D. 1539), by Abū Dhar Salmān. An extremely rare, correct and valuable copy, written by the famous caligrapher Murshid-ul-Kātib of Shīrāz in A.H. 947 (No. 504).
12. *Tārīkh-i-'Ālam-Ārā-i-'Abbāsī* (*Ṣaḥīfah II*). History of the first thirty years (A.H. 996-1025=A.D. 1588-1616) of the reign of Shāh 'Abbās the Great of Persia (*c*. A.H. 1038=A.D. 629) by Iskander Beg Munshī. (b. 968/1560). A valuable copy written in A.H. 1043 only four years after the date of composition (No. 521).
13. *Hasht Bihisht*. History of the first eight sovereigns of the Ottoman dynasty, by Ḥakīm-ud-Din Idrīs-ul-Bidlisī (d. A.H.926 =A.D. 1520), in three vols. Author's autograph. A very rare work (Nos. 532-534).
14. *Sīrat-i-Fīrūz Shāhī*. An unique history of the earlier part of Fīrūz Shāh's reign with a detailed account of his virtues, munificence, his buildings, monuments, and works of public utility etc., by an anonymous author who wrote it, A.H. 722= A.D. 1370, i.e. the twentieth year of the emperor's reign. Dated A.H. 1002 (No. 547).
15. *Tārīkh-i-Dā'ūdi*. A history of the Lodī and Sūr dynasties from the time of Bahlūl Lodī to the death of Dā'ūd Shāh (A.H. 984= A.D. 1576), composed during the reign of Jahāngir, by Abdullah. A rare work (No. 548).
16. *Wāqi'āt-i-Bāburī*. Persian translation of Bābur's autobiography, by 'Abdur Raḥīm Khān Khānān. A good copy, written at Ghaznīn for the library of a certain Amīr (No. 549).
17. *Tārīkh-i-Khāndān-i-Taimūrya*. A hitherto unknown history of Tīmūr and his successors in Iran, and of Bābur, Humāyūn and Akbar down to the twenty second year of Akbar's reign. An exceedingly valuable and interesting copy containing 130 miniatures painted by nearly sixty painters of Akbar's Court for the emperor himself. The MS, bears an autograph note of Shāh Jahān and the signature of Francis Gladwin. (No. 551).

18. *Sawāniḥ-i-Akbarī*. A history of Akbar from his birth to the end of the twenty-fourth year of his reign (A.H. 987 A.D, 3579) by Amīr Ḥydar Ḥusayni of Balgram. A rare work. The MS. bears valuable notes in the handwriting of J. H. Blochmann (No. 556).

19. *Jahāngīr Nāmah*. The earliest version of Jahangir's *Memoirs* written in the third year of his reign. The MS. dated A.H. 1020 i.e. the sixth year of the reign, bears a noté by Prince Muḥammad Sulṭān (the eldest son of Aurangzib) who took possession of it from the library of Quṭb-ul-Mulk at Hyderabad. The seals of Muḥammad Quṭub Shāh and 'Abdullah Quṭub Shāh are found on the fly-leaf (No. 557).

20. *Iqbāl Nāmah-i-Jahāngīrī*. History of Jahāngīr, by Mu'tamad Khān (d. A.H. 1049=A.D. 1639), divided into three volumes. The first two voulumes, containing the history of Jahāngīr's ancestors, are extremely rare. (No. 559-62)

21. *Shāh Jahān Namāh*. A complete history of Shāh Jahān, consisting of four parts, each the work of a different author. A valuable and correct copy, written at the desire of Mirzā Sulṭān Nazar of Aurangzib's time, and bearing the seals and signatures of Lewis Da Costa, Francis Gladwin and Major Pooler.

22. *Pādshāh Nāmah*. Another complete hisiory of Shāh Jahān, consisting of two parts by two different authors. Contains twelve miniatures painted in the highly finished Indian style of the later Mughal period, and seven coloured drawings of buildings, mosques, etc. of Shāh Jahān's time. The MS. was seen by their Majesties the King Emperor and the Queen Empress on the occasion of their visit to Delhi in 1911 (No. 566).

23. *Siyar-ul-Muta'akhkhirīn*. A history of India from the death of Aurangzeb down to A.H. 1195 (*c.* A.H. 1195=A.D. 1781) by Ghulam Husayn Ṭabāṭabā'ī. A correct copy, supposed to be an autograph of the author. (No. 582)

24. *Fatḥīyah-i-'Ibrīyah*. An account of the disastrous compaign of Mīr Jumlah in Kuch Bihar and Assam in the reign of Aurangzib (*c.* A.H. 1073), by Shihābuddin Ṭālish. The MS. was written, A.H. 1181, by the author's grandson I'tiṣām-ud-Dīn, during his stay in London, in the house of Archibald Swinton. (No. 573)

BIOGRAPHY

25. *Tadhkirat-ul-Awliyā (Part I)*. Notices of eminent Ṣufīs belonging mostly to the first three centuries of the Hijrah by Farīd-ud-Dīn

'Aṭṭār (d. A.H. 627 = A.D. 1229). An old and correct copy, dated A.H. 724. (No. 659)

26. Another copy of the same work, written in neat and beautiful *Naskh*, A.H. 830. (No. 660)

27. Another beautiful and very correct copy of the same work, containing valuable marginal notes and dated A.H. 939. (No. 661)

28. *Āthār-ul-Wuzarā.* Notices of the celebrated Wazīrs from the oldest times down to A.H. 911/1505 by Sayf-uddīn Ḥājī. Rare. A good and correct copy, dated A.H. 1044. (No. 654)

29. *Rashaḥāt.* Notices of the Shaykhs of the Naqshbandī order, especially on Khwājah 'Ubayd Ullah Aḥrār, the author's spiritual guide, composed A.H. 909, by Fakhruddīn 'Alī Ṣāfī. A good and correct copy, dated A.H. 1036. (No. 664)

30. *Mir'at-ul-Quds.* Life of Christ, written at the request of Akbar, A.H. 1010 = A.D. 1602, by Padre Geronimo Xavier. (d. 1617 A.D.). A good and correct copy, dated A.H. 1037. (No. 649)

31. *Majālis-ul-Ushshāq.* Notices of seventy-six celebrated mystics, who flourished from the second century of the Hijrah down to the author's time, by (according to the preface) Sulṭān Ḥusayn Baiqara (d. A.H. 911), but according to other reliable authorities, by Kamāl-ud-Dīn Ḥusayn. An exceedingly valuable and beautiful copy containing 32 illustrations in the finest Persian style and written in a beautiful *Nasta'līq* by the scribe Aḥmad-ul-Ḥāfiẓ of Shīrāz. (No. 663)

32. *Safīnat-ul-Awliyā.* Biographies of famous Shayhks from the beginning of the Islam to the author's time, composed A.H. 1049, by Prince Dārā Shikoh. (d. 1069/1685) A valuable copy, revised and collated by the author himself, whose autograph note is found at the beginning of the MS. (No. 673)

33. *Ma'athir-i-Raḥīmī* (concluding portion). Notices of 'Abdur Raḥīm Khān Khānān's contemporary philosophers, physicians, learned men and caligraphers, military officers under his command and poets who addressed laudatory poems to him, composed in A.H. 1025 by 'Abd-ul-Bāqī Nahāwandī. (b. 978/1570) A very valuable and rare work. The copy contains valuable marginal notes and emendations and once belonged to Amān- Ullah Khān Fīrūz Jang, son of the famous Mahābat Khān Zamānah Beg, who held parts of high distinction in Akbar, Jahāngīr and Shāh Jahān's time. (No. 722)

34. *Kalimāt-uṣ-Ṣādiqīn.* Notices of saints who were buried in Delhi, composed A.H. 1023 by Muḥammad Ṣādiq Hamadānī. (b. 1000/1591) A very valuable and extremely rare work. (No. 671)
35. *Mir'at-i-Madārī.* Life of Shāh Madār, (d. 840/1436) the popular saint of India, composed A.H. 1064 by 'Abd-ur-Raḥmān Chishtī. A rare work. (No. 677)
36. *Yad-i-Bayḍā.* Notices of ancient and modern Persian poets composed A.H. 1148, by Ghulām 'Ali Āzād. A valuable and correct copy, written mostly by the author himself. (No. 691)
37. *'Iqd-i-Thurayyā.* Notices of some Persian poets who flourished chiefly in India, from the time of Muḥammad Shāh to that of Shāh 'Ālam composed A.H. 1199, by the famous Urdu poet Muṣḥafī. (d.1250/1834) Rare. (No. 709)
38. *Gul-i-Ra'nā.* A biographical dictionary of the Moslem and Hindu poets of India, composed A.H. 1182 by Lachhmi Narayan Shafīq. Very rare. (No. 701)
39. *Makhzan-ul Gharā'ib.* An exhaustive biographical dictionary of 3148 Persian poets, composed A.H. 1218, by Aḥmad 'Alī Hāshimī in two volumes, dated A.H. 1224, five years after the composition. (No. 713)
40. *Khulāṣat-ul-Ash'ār.* A portion of Taqī Kāshi's (b. 946/1539) famous biographical dictionary of Persian poets. This copy contains notices from Ḥāfiẓ (d. A.H. 794) to Fanā'ī (d. A.A. 893). The work is very rare. (No. 674)
41. *'Urafāt-ul-'Āshiqīn.* A most extensive biographical dictionary of Persian poets, composed, A.H. 1036 by Taqī Auḥadī. (b. 973/1565) The work is extremely rare. (No. 685)
42. *Safīnah-i-Khwushgū* (Vol. III). Notices of contemporary poets, by Khwushgū, composed (A.H. 1147 = 1734 A.D.). This valuable copy is the second part of the very rare and important third volume of the work. It was written by the order of Ghulām 'Alī Āzād Bilgrami, A.H. 1182. (No. 690)

POETRY

43. *Shāh Nāmah*, by Firdausī (d. A.H. 416 = A.D. 1025). A beautifully illuminated copy containing five Persian illustrations painted in gold and colours. Written in fine clear *Nasta'līq* by the famous calligraphist Murshid-ul-Kātib of Shirāz, A.H. 942. The MS. was presented to the emperor Shāh Jahān by 'Alī Mardān Khān, governor of Kabul and Kashmir (No. 1).

44. *Shāh Nāmah*. Another beautifully illuminated copy of the same, with the fine Persian miniatures painted within light gold ornamented borders depicting forest scenes (No. 2).
45. *Manṭiq-uṭ-Ṭayr*, by Farīd-ud-Dīn 'Aṭṭār (d. A.H. 627=A.D. 1229). An old copy, dated A.H. 842 (No. 50).
46. *Ruba'iyāt-i-Sayf-ud-Dīn Bākharzi*, by Sayf-ud-Dīn of Bākharz (d. A.H. 558=A.D. 1259). A very rare copy and beautifully written copy. Apparently 9th Century A.H. (No. 56).
47. *Dīwān-i-Athir-Awmānī* (d. A.H. 665=A.D. 1266). A beautiful and somewhat rare copy, dated A.H. 1015, bearing the seal of 'Abdullah Quṭub Shāh, the sixth king of the Quṭub Shāhī dynasty of Golconda (No. 57).
48. *Mathnavī of Jalāl-ud-Dīn Rūmī* (d. A.H. 672=A.D. 1273) written in minute *Nasta'līq* by Muḥammad bin Ḥusayn of Kirmān, A.H. 856 (No. 59).
49. *Dīwān-i-Imāmī*. A somewhat rare copy of the poems of Imāmī Harawī (d. A.H. 686=A.D. 1277) (No. 88).
50. *Kulliyāt-i-Sa'dī*. A beautiful copy of the works of Sa'dī (d. A.H. 691=A.D. 1291), containing miniatures in fine Cashmere style, within gold borders illuminated and embellished in Arabesque colours throughout (No. 92).
51. *Shash Risālah-i-Sa'dī*. A valuable copy of the six risalahs of Sa'dī, bearing the autographs of Shāh Jahān and 'Abdur Raḥīm Khān Khānān. Written by Bāqir, son of the famous Mīr 'Alī (No. 93).
52. *Gulistān* and *Būstān* (bound in one volume). Written by Hidāyat Shīrāzī in fine and clear *Nasta'līq*. Contains fine miniatures (No. 96).
53. *Būstān*. A selection from Sa'dī's Būstān, written in exquisitely minute *Nasta'līq*, probably by Mīr 'Imād (d. A.H. 1024) (No. 99).
54. *Gulistān*. A valuable copy of Sa'dī's Gulistān, written in a very minute *Nasta'līq* on various coloured and gold sprinkled papers by Muḥammad-ul-Qiwām of Shīrāz, A.H. 990 (No. 102).
55. *Gulistān*. Another copy of the Gulistān, written by Hidāyatullah Zarrīn Raqam, A.H. 1113 (No. 103).
56. *Sharḥ-i-Gulistān*. An exceedingly valuable copy of Surūrī's (d. A.H. 969=A.D, 1561) Arabic commentary of the Gulistān, written in a learned *Naskh* by the commentator himself, A.H. 961 i.e. only eight years before his death (No. 107).
57. *Nūrastān*. An autograph copy of a commentary on Sa'dī's Gulistān, by Muḥammad Wāṣil Kūrdī Sālārī, composed during

the reign of Bahādur Shāh (d. A.H. 1124=A.D. 1712). (No. 108)

58. *Haft Band-i-Kāshi*. A very beautiful copy of the 'Seven Stanzas' of Kāshi (d. A.H. 710=A.D. 1310), written in beautiful bold *Nasta'līq* by Muḥammad 'Alī I'jāz Raqam, A.H. 1200 (No. 114).

59. *Haft Band-i-Kāshī*. Another beautiful copy of the same, written for the founder of this library. The handwriting is an exceptionally fine specimen of modern Indian Calligraphy (No. 116).

60. *Gulshan-i-Rāz*, A very beautifully written copy of Maḥmūd Shabistarī's (d. A.H. 720=A.D. 1320) Gulshan-i-Rāz (No. 121).

61. *Dīwān-i-Khusraw*. A very splendid and interesting copy of Amīr Khusraw's (d. A.H. 725=A.D. 1324) *Dīwān*, which once belonged to Humayūn's daughter Sakīnah Bānū, dated A.H. 978 (No. 127).

62. *Khamsah-i-Khusraw*. A finely illuminated copy of Khusraw's Khamsah, written by two scribes, A.H. 974 (No. 128).

63. *Maṭla'-ul-Anwār*. An exceedingly valuable copy of Khusraw's Maṭla'-ul-Anwār; transcribed by the famous caligrapher Mīr 'Alī in Bukhārā, A.H. 947, for Sulṭān 'Abdul Azīz of Bukhārā. The MS. contains four full-page highly finished illustrations in the best Persian style (No. 129).

64. *Duwal Rānī Khiḍr Khān*. A very interesting copy of Khusraw's poetical narrative of the love adventures of Khiḍr Khān son of Sulṭān 'Alā-ud-Dīn Muḥammad Shāh Khiljī, and Duwal Rānī, the daughter of Raykarn, the Rajah of Gujarat. Written at the instance of Shihābud-Dīn Aḥmad Khān (Governor of Gujarat during the reign of Akbar) at Ahmadabad, A.H. 995, and corrected and compared under the supervision of the poet Muḥammad Sharīf Waqu'ī (No. 131).

65. *Dīwān-i-Ḥasan*. A splendid copy of the poems of Ḥasan Dihlawi (d. A.H. 727=A.D. 1327), transcribed by the famous calligrapher Muḥammad Ḥusayn Kashmīrī, A.H. 1010, for the library of Shaykh Farīd Bukhārī, a general of Akbar (No. 132)

66. *Dīwān-i-Salmān*. The oldest known copy of the lyrical poems of Salmān (d. A.H. 778=A.D. 1326), written in a fine minute *Naskh*, A.H. 811, i.e. thirty three years after the poet's death (No. 147).

67. *Mihr wa Mushtarī*. A beautifully written copy of Shams-ud-Dīn 'Assār's (d. A.H. 784=A.D. 1382) 'Sun and Jupiter' written by Maḥmūd of Bukhārā. A.H. 1017, for Walī Muḥammad, probably the second king of the Astrakhān dynasty (No. 148).

68. *Dīwān-i-Rukn-i-Ṣā'in.* A very rare and beautifully written copy of Rukn-ud-Dīn Harawī's (d. A.H. 764=A.D. 1362) Dīwān dated A.H. 883. (No. 149)

69. *Dīwān-i-Ḥāfiẓ.* An exceedingly valuable and interesting copy of the poems of Ḥāfiẓ (d. A.H. 791 = A.D. 1388), bearing marginal notes in the handwriting of Humayūn and Jahāngīr, who, after consulting the odes, made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them (No. 151).

70. *Dīwān-i-Ḥāfiẓ.* Another beautiful copy of the same written by the famous caligrapher Mīrak, A.H. 971 (No. 152).

71. *Dīwān-i-Ḥāfiẓ.* An interesting copy of the Dīwān of Ḥāfiẓ with a short glossary of the poems, and a collection of the Rubā'īs of 'Umar Khayyām. Several beautiful Taḍmīns on some of the Ghazals of Ḥāfiẓ, and illustrations in the Indian style are found in the copy (No. 157).

72. *Dīwān-i-Ḥāfiẓ.* Another valuable copy of the above written by the famous calligrapher Muḥammad Ḥassan, A.H. 1023, for Sulṭān Muḥammad Quṭub Shāh of Golconda, whose note appears at the beginning of the copy (No. 153).

73. *Dīwān-i-Kamāl Khujandī.* A beautiful copy of the lyrical poems of the celebrated poet Kamāl-ud-Dīn Khujandī, (d. A.H. 803= A.D. 1400), written in a very clear Nasta'līq, A.H. 886, i.e. only eighty-three years after the poet's death (No. 163).

74. *Dīwān-i-Qāsim Anwār.* (d. A.H. 837=A.D. 1433), A beautifully written copy dated A.H. 933, written in a fine clear *Nasta'līq* by the calligrapher 'Abdī of Nishāpur (No. 170).

75. *Ḥāl Nāmah.* A very splendid copy of an allegorical mystic Mathnawī, by 'Ārifī Harawī (d. A.H. 853=A.D. 1440), written by the celebrated caligrapher Mīr 'Alī-ul-Kātib on good thick paper in an elegant bold *Nasta'līq* with headings written in white on gilt and floral grounds. The margins of various colours are decorated with light gold floral designs throughout (No. 172).

76. *Dīwān-i-Amīr Shāhī.* A fine copy of the *Dīwān-i-Amīr Shāhi* (d. A.H. 857=A.D. 1454) dated A.H. 915, written by the same Mīr 'Alī-ul-Kātib. The various coloured margins are ornamented with floral designs and forest scenes (No. 174).

77. Another copy of the same work, bearing the seals of some of the nobles of Jahāngīr and 'Ālamgīr (No. 175).

78. *Dīwān-i-Banā'ī.* A rare collection of the lyrical poems of Banā'ī (d. A.H. 911=A.D. 1512) (No. 215).

79. *Dīwān-i-Amīr Ḥajj Unsī*. A very rare, but slightly defective, copy *Dīwān-i-Amīr Hājj Unsī* (d. A.H. 923 = A.D. 517) (No. 221).
80. *Kulliyāt-i-Jāmī*. A finely illuminated copy of a collection of prose and poetical works of Jāmī (d. A.H. 898 = A.D. 1492) bearing a seal of the Amīr-ul-Umarā Ghāzi-ud-Dīn 'Imad-ul-Mulk Fīrūz Jang Bahādur, dated A.H. 1151. The MS. is dated A.H. 1017 (No. 180).
81. Continuation of the above with similar decorations, dated A.H. 970 (No. 181).
82. *Haft Awrang*, by the same author, written by the famous scribe Shāh Muḥammad-ul-Kātib, A.H. 908, i.e. only ten years after the author's death (No. 182).
83. Another copy of the same work, dated A.H. 928 (No. 183).
84. *Silsilat-udh-Dhahab*, by Jāmī. A very fine copy, dated A.H. 995 (No. 184).
85. An autograph copy of Jāmī's *Silsilat-udh-Dhahab* (1st Dafter) and his *Dīwān* (No. 186).
86. A very fine, but undated, copy of the *Silsilat-udh-Dhahab* (No. 186).
87. *Tuḥfat-ul-Aḥrār*. A very old, though undated, copy of *Jāmī's Tuḥfat-ul-Aḥrār* (No. 188).
88. Another fine copy of the same (No. 189).
89. *Subḥat-ul-Abrār*. A valuable and delicately illuminated copy of Jāmī's *Subḥat-ul-Abrār*, written by his contemporary, the caligrapher Sulṭān Muḥammad Nūr, A.H. 913 (No. 191).
90. Another good but slightly defective copy of the same, dated A.H. 927 (No. 192).
91. Another good copy, dated A.H. 935 (No. 193).
92. Another good copy of the same, written by a caligrapher of the author's native country, dated A.H. 980 (No. 194).
93. *Yūsuf-wa-Zulaykhā*. An extremely valuable copy of Jāmī's *Yūsuf-wa-Zulaikhā* once worth one thousand Muhurs; presented to Jahāngīr by 'Abd-ur-Rahīm Khān Khānān, written by the celebrated caligrapher Mir 'Alī-ul-Kātib, A.H. 930 (No. 196).
94. Another fine copy of the same work, written by the famous caligrapher Mīr 'Imād, A.H. 1018 (No. 197).
95. *Nafaḥāt-ul-Uns*, by Jāmī. A valuable copy written for the library of Sulṭān Dīn Muḥammad of Samarqand, A.H. 1003 (No. 204).
96. *Sulṭān wa Khusraw*, by Hātifī (d. A.H. 927 = A D. 1521) a fine copy, dated A.H. 976 (No. 223).
97. Another fine copy of the same, dated A.H. 973 (No. 224).

98. *Tīmūr Nāmah.* A splendid copy of Hātifī's *Tīmūr Nāmah* (No. 225).

99. *Futūh-ul-Ḥaramayn*, by Muḥyī Lāri (d. A.H. 933=A.D. 1526). The copy written in Mecca, contains gold and beautifully painted drawings representing the Ḥarem, mosques, wells, mountains, and the tombs of the descendants and relatives of the Prophet. Dated A.H. 979 (No. 226).

100. *Dīwān-i-Lisānī.* A splendid copy of the rare *Dīwān* of Lisānī (d. A.H. 941=A.D. 1534), dated A.H. 972, written in fine clear *Nasta'līq* only thirty one years after the poet's death (No. 229).

101. *Dīwān i-Sharīf-i-Tabrīzī.* A very rare *Dīwān* of Sharīf Tabrīzī (d. A.H. 956=A.D. 1549) dated A.H. 994 (No. 233).

102. *Dīwan-i-Ḥaydar Kalūch.* A good copy of somewhat rare *Dīwān* of the illiterate poet Ḥaydar Kalūch (d. A.H. 959=A.D. 1551), written A.H. 967 i.e. only seven years after the poet's death, in a beautiful minute *Nasta'līq.* Several seals of 'Abdur Rashīd Daylamī, 'Ināyat Khān and of other Amīrs of Shāh Jahān's court, are affixed on the title page (No. 234).

103. *Dīwān-i-Kāmrān.* An exceedingly valuable and unique copy of the Dīwān of Mirza Kāmrān, brother of the emperor Humayūn bearing the autographs of the Emperor Jahāngīr and Shāh Jahān and the seals and signatures of many distinguished nobles and officers of the courts of Akbar, Jahāngīr, Shāh Jahān, and others written by the celebrated caligrapher Maḥmūd, pupil of the distinguished Mīr 'Alī (No. 237).

104. *Dīwan-i-Sharaf.* A splendid copy of the *Dīwān* of Sharaf-i-Jahān-i-Qazwīnī, (d. 968/1560), written by the caligrapher Muḥammad Riḍā of Mashhad (No. 238).

105. Another valuable copy of the same, written by the famous caligrapher, 'Ināyat Ullah Shīrāzī, A.H. 981, i.e. only twelve years after the poet's death (No. 239).

106. *Dīwān-i-Qāsim Arsalān.* A rare and beautiful copy of Qāsim Arslān's (d. A.H. 995=A.H. 1586) *Dīwān* (No. 249).

107. *Dīwān-i-Fayḍī* A splendid copy of the lyrical poems of Fayḍī (d. A.H. 1004=A.D. 1595) written by the order of Nawāb Shīr Jang Bahādur (No. 261).

108. *Shahinshāh Nāmah.* An unique and exceedingly valuable copy containing a poetical account of Sulṭān Muḥammad III of Turkey for whom it was written. It is richly illustrated in the Persian style, and bears several seals of some of the distinguished nobles of the Mughal Court, the most interesting of which is that of Jahān Ārā Begum (No. 265).

109. *Dīwan-i-'Ijzī.* A very rare copy of 'Ijzī's (d. *c.* A.H. 1004=A.D. 1595) Dīwān. (No. 266)

110. *Ruba'īyāt-i-Saḥābī.* A splendid copy of Saḥābī's (d. A.H. 1010=A.D. 1601) quatrains, dated A.H. 1081 (No. 267).

111. *Dīwān-i-'Alī Naqi.* A very rare copy *Dīwān* of 'Alī Naqī of

Kamrah (d. A.H. 1012=A.D. 1603) (No. 271).

112. *Rubā'iyāt-i-Mu'min Ḥusayn.* A very rare and beautiful copy of the quatrains of Mu'min Ḥusayn (d. A.H. 1019=A.D. 1611) (No. 273).

113. *Khusraw-wa-Shīrīn.* A good copy of Mirzā Ja'far Beg's (d. A.H. 1021=A.D. 1612) *Khusraw-wa-Shīrīn*, written by the famous caligrapher Mullā Muḥammad Ḥusayn Kashmīrī (No. 274).

114. *Ḥulyah-i-Shah Jahān.* A rare and splendid copy of *Ḥulyah-i-Shah Jahān*, containing a poetical description of the physical features of Shāh Jahān. (No. 325)

115. *Bayāḍ.* A profusely illuminated and beautifully written copy of a Persian anthology, in the handwriting of Mīr 'Alī Tabrīzī, bearing the autograph of Shāh Jahān. (No. 1089)

116. *Bayaḍ.* Another exceedingly valuable and beautifully copy of a Persian anthology, bearing an autograph note of Prince Khurram (afterwards Shāh Jahān) who wrote it in the fourteenth year of his age. (No. 1091)

MISCELLANEOUS

117. *Kīmiyā-i-Sa'ādat.* The famous work on Asceticism and Sufism by the celebrated Imām Ghazālī (d. A.H. 505). An exceedingly valuable copy written mostly by the author himself. (This is probably the earliest Persian MS. in this library.) (No. 1346)

118. *Faṣl-ul-Khiṭāb.* A Sufic work, by Khwājah Muḥammad Bukhāri (d. A.H. 822). A very valuable copy, bearing numerous notes by several scholars of great fame and dated A.H. 845. (No. 1371)

119. *Rūḥul Jinān.* A commentary on the Qurān, by Ḥusayn Muḥammad Rāzi, in three volumes (incomplete). Dated A.D. 734. (1114-16)

120. *Anīs-uṭ-Ṭālibīn.* A Sufic work, composed A.H. 791, by Ṣalāḥ bin Mubārak. The MS. dated A.H. 856, is due to the penmanship of Jāmī. (No. 1377)

121. *Sharḥ-i-Safr-us-Sa'ādat.* A commentary on the Sufic work Safr-us-Sa'ādat, by 'Abd-ul-Haqq Dihlawī. An autograph copy, dated A.H. 1033. (No. 1186)

122. *Shash Risālah.* A collection of six treatises on theology, Sufism, etc., by 'Abd-ul-Haqq Dihlawī, revised and collated by him with his autograph note on the fly-leaf.

ARABIC MSS.

Including rare and beautiful autograph and old copies, divided into subjects, and manuscripts of each subject arranged according to the date of their transcription.

ORTHOGRAPHY AND VARIOUS READINGS OF THE *QURĀN*

1. *Al-Ḥujjah*, by Abū 'Alī al-Fārisī (d. A.H. 377=A.D. 979) in two volumes. Dated apparently 5th century A.H. Rare. (No. 1211-12)
2. *Al-'Uyūn*, by Abū Ṭāhir Ismā'īl al-Muqrī (d. A.H. 455=A.D. 1063). Dated A.H. 652. Rare. (No. 1235)
3. *Shraḥ-ash Shāṭibīyah*, by, Abdullah bin Muḥammad bin Ḥasan al-Fāsī (d. A.H 656=A.D. 1258). Dated 662. Rare. (No. 1228)
4. *Al-Mustanīr*, by Abu Ṭāhir Aḥmad bin 'Alī al-Baghdādī (d. A.H. 496=A.D. 1104). Dated A.H. 7th century. (No. 1236)
5. *Al-'Iqd al-La'ālī*, by Abū Hayyān Muḥammad bin Yūsuf al-Andalūsī (d. A.H. 745=A.D. 1345). Dated A.H. 716. Rare. (No. 1239)
6. *An-Nukat-al-Amālī*, by Abū Hayyān Muḥammad bin Yūsuf al-Andalūsī (d. A.H. 745=A.D. 1345) dated A.H. 716. Rare. (No. 1240)
7. *An-Nuzhah*, by Ibrāhīm bin 'Umar al Ja'barī (d. A.H. 732=A.D. 1332). Dated A.H. 726. (No. 1237)
8. *Al-Khil-an-Nāṣih*. A treatise on Qirā'at by Ibrāhīm-al-Ja'barī, (d. A.H. 732=A.D. 1332). The present copy bears an autograph *sanad* dated A.H. 726 granted by the author to his pupil Shihāb-addīn Aḥmad al-Ba'lī (d. A.H. 747=A.D. 1347), the scribe of the present treatise. (No. 1238)
9. *At-Tahdhīb*, by Abū'Umar bin Sa'īd ad-Dānī (d. A.H. 444=A.D, 1053). Dated 726. Rare. Only one copy of the work is mentioned as being in the Library of St. Sophia at Stambul. Written in good *Naskh*, dated A.D. 726. (No. 1215).
10. *Ibrāz-al-Ma'ānī*, by Abū Aḥmad 'Abdarrahmān bin Ismā'īl (d. A.H. 665=A.D. 1267). Dated 778. (No. 1229)

11. *Muṣtalāḥ al-Ishārāt*, Abul Baqā 'Alī bin 'Uthmān (d. A.H. 801 = A.D. 1398). Dated A.H. 787. Rare. (No. 1242)
12. *Al-Wasīlah*, by 'Alāmuddīn 'Alī bin Muḥammad-as-Sakhāwī (d. A.H. 643 = A.D. 1245). Dated A.H. 807. (No. 1281)
13. *At-Taisīr fi'l, Qirā'at*, by Abu 'Umar bin Sa'īd ad-Dānī (d. A.H. 377/987). Neat and beautiful copy, dated 845. Transcribed by Aḥmed bin Ḥusain bin 'Alī, the Imām of the Madrasah Manṣūriyah of Egypt, for the Royal Library of one of the Mameluke Sultans of the Fort, Sulṭān Ẓāhir Jakmak (A.H. 842 = A.D. 1438 A.H. 857 = A.D. 1453). (No. 1216)
14. *Al-Hidāyah-ila-Taḥqīq-ar-Riwāyah*, by 'Afīfaddīn-al-Adnānī a scholar of the eleventh century A.H. Autograph copy dated A.H. 1052. (No. 1253)

COMMENTARIES OF THE *QURAN*

15. *Nuzhat-al-Qulūb*, by Muḥammad bin 'Umar-as-Sijistānī (d. A.H. 330 = A.D. 941). Dated A.H. 569. (No. 1483)
16. *Al-Majāz fi'l-Qurān*, by 'Izzuddīn bin 'Abdassalām (d. A.H. 614 = A.D. 1262). Dated A.H. 687. Compared with the original copy by the scribe himself. Rare; only one copy mentioned in the British Museum Catalogue. (No. 1373)
17. *At-Tibyān Fi-I'rāb al-Qurān*, by 'Abdallah al-'Ukbarī (d. A.H. 614 = A.D. 1217). Dated A.H. 710. Rare. (No. 1371)
18. *Sharḥ at-Tāwīlāt*, by Abū Muḥammad bin Aḥmad as-Samarqandī (d. A.H. 540 = A.D. 1146). Rare. A commentary on Māturīdī's (d. A.H. 333 = A.D. 944) work at-Tāwīlat, a theological commentary on the *Qurān* (the only one written from the Hanifite stand point). Rare; not mentioned in any catalogue. The present copy is not dated, but a note dated A.H. 631, on the title page, suggests that it was written before A.H. 631. (No. 1470)
19. *Al-Burhān fi-Tawjīh Tashābuh al-Qurān*, by Muḥammad bin Hamzah (who died after A.H. 500 = A.D. 1106). Daten A.H. 747. (No. 1334)
20. *Al-Ḥashiyah 'ala'l-Kashshaf*, by aṭ-Ṭībī (d. A.H. 743 = A.D. 1343). Dated A.H. 767. (No. 1351)
21. *Al-Kashshāf*, by Maḥmūd bin 'Umar az-Zamakhsharī (d. A.H. 538 = A.D. 1144). Dated A.H. 834. Neat and beautiful copy dated A.H. 834. (No. 1339)

22. *At-Tidhkār*, by Muḥammad bin Ahmad al Qurṭubī (d.A.H. 668 = A.D. 1269). Dated A.H. 740. (No. 1375)
23. *At-Tibyān fi-Ādāb Ḥamalat al-Qurān*, by Muḥyi-addīn an-Nawawī (d. A.H. 676 = A.D. 1278). Dated A.H. 847. (No. 1377)
24. *Kashf Asrār al-Bayān*, by Muḥammad bin Ḥasan al Biqā'ī, a scholar of the ninth century A.H. Autograph copy. Dated A.H. 799. (No. 1414)
25. *Haqā'iq as-Sulamī*, by Abū 'Abdarraḥmān bin Muḥammad as-Sulamī (d. A.H. 412 = A.D. 1021). Dated A.H. 823. (No. 1451)
26. *Al-Itqān*, by Jalāluddīn 'Abdarraḥmān bin Abi Bakr as-Suyūtī (d. A.H. 911 = A.D. 1505). Dated A.H. 915. Transcribed by Muḥammad bin 'Alī Ad-Dā'ūdī (d. A.H. 945 = A.D. 1338) a pupil of the author. (No. 1435)
27. *Ad-Durr an-Naẓim*, by Ibn Khashshāb (who died after A.H. 650 = A.D. 1252). Dated A.H. 991. Neat and beautiful copy. (No. 1431)
28. *Al-Jāmi' li-Aḥkām al-Qurān*, by Muḥammad bin Aḥmad al-Qurṭubī (d. A.H. 668 = A.D. 1269). Not dated; apparently 10th century A.H. Rare. (No. 1376)
29. *Aḥkām al-Qurān*, by Abū Bakr Aḥmad al-Jassās (d. A.H. 370 = A.D. 880). Dated A.H. 1139. Rare. (No. 1469)
30. *Bayān al-Burhān*, by 'Abdal 'Aẓīm bin Aḥmad (d. A.H.) 654 = A.D. 1256). Dated 1111 A.H. Rare. (No. 1372)
31. *Jawāhir al-Biḥā'*, by Aḥmad bin Muḥammad al-Khādimī, a scholar of the twelfth century A.H. Autograph copy. (No. 1476)

TRADITION

32. *As-Sunan*, by Nasā'ī (d. A.H. 303 = A.D. 915). Dated before A.H. 541. (No. 2[illegible]8)
33. *Al-Jāmi'* by a[illegible] Tirmidhi (d. A.H. 279 = A.D. 829). Dated A.H. 572. (No. 211)
34. *As-Sunan*, by Abū Dā'ūd (d. A.H. 275 = A.D. 888). Dated before A.H. 548. (No. 209)
35. *Al-Jāmi' as-Ṣaḥīḥ*, by Muslim (d. A.H. 261 = A.D. 875). Dated before A.H. 486. (No. 191)
36. *Al-Askhiyā*, by Dāraquṭnī (d. A.H. 385 = A.D. 995). Not dated; apparently 6th century A.H. Rare. (No. 372)
37. *Al-Kifāyah*, by Khaṭīb al-Baghdādī (d. A.H. 463 = A.D. 1072). Dated apparently 6th century A.H. Rare. (No. 438)

38. *Sharḥ Ma'ānī al-Āthār*, by Abū Ja'far aṭ-Ṭaḥāvī (d. A.H. 321 = A.D. 933). Dated A.H. 735. (No. 305)
39. *Mushkil al-Hadīth*, by Abū Bakr Muḥammad bin Ḥasan bin Fūrak (d. A.H. 324 = A.D. 936). Dated A.H. 607. Rare. (No. 373)
40. *Al-Mulakhkhaṣ*, an abstract of al-Mu'aṭṭā of Imām Mālik (d. A.H. 176 = A.D. 795), by Abul Ḥasan 'Alī bin Muḥammad bin Khalaf (d. A.H. 403 = A.D. 1012). Beautiful copy. The present copy dated A.H. 628 belonged to the Madrasah Sulṭāniyah Kāmiliyah of Egypt. Rare. (No. 128)
41. *Al-Musnad*, by Imām Aḥmad bin Ḥanbal (d. A.H. 241 = A.D. 855). Dated A.H. before 633, (No. 245)
42. *Al-Muqaddimah*, by Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1246). Dated A.H. 638. (No. 440-41)
43. *Sharḥ al-Muslim*, by Muḥyī ad-Dīn an-Nawawī (d. A.H. 676 = A.D. 1278)' Dated A.H. 618. (No. 194)
44. *Shawāhid at-Tawḍīḥ*, by Jayyānī (d. A.H. 672 = A.D. 1273). Dated A.H. 691. (No. 151)
45. *Al-Musnad*, by Abū Dā'ūd at-Ṭayālsī (d. A.H. 204 = A.D. 820). Not dated; apparently 7th century A.H. (No. 241)
46. *Al-Mashīkhah*, by Abu'l Ḥasan bin Aḥmad al-Maqdisī (d. A.H. 690 = A.D. 1291). Not dated; apparently 7th century A.H. Rare. (No. 322)
47. *Kitāb al-Firdaus*, by Abū Shujā' (d. A.H. 509 = A.D. 1115). Not dated; apparently 7th century A.H. (No. 255)
48. *Sharḥ as-Sunnah*, by Baghawī (d. A.H. 516 = A.D. 1122). Not dated; apparently 7th century A.H. (No. 324)
49. *Al-Ilmām*, by Ibn Daqīq (d. A.H. 702 = A.D. 1301). Dated A.H. 725. (No. 335)
50. *Sharḥ Ibn-Mājah*, by Mughlaṭā'ī (d. A.H. 762 = A.D. 1361). Autograph copy dated A.H. 739. Rare. (No. 221)
51. *Al-I'tibār*, by Ḥāzimī (d. A.H. 584 = A.D. 1188). Dated A.H. 732. Rare. (No. 310)
52. *Miṣbāḥ as-Sunnah*, by Baghawī (d. A.H. 516 = A.D. 122). Dated A.H. 786. (No. 344)
53. *Jami' al 'Ulūm*, by Ibn Rajab (d. A.H. 795 = A.D. 1393). Dated A.H. 790. (No. 281)
54. *Riyāḍ al-Afhām*, by Fākihānī (d. A.H. 731 = A.D. 1331). Dated A.H. 792. Rare. (No. 327)
55. *Sharḥ al-Alfiyah*, by 'Abdar Raḥmān bin Ḥusain 'Irāqī (d. A.H. 806 = A.D. 1404). Dated A.H. 809. (No. 443)
56. *Al-Arba'īn*, by Shihābaddīn Ibn Ḥajar (d. A.H. 852 = A.D. 1449). Dated A.H. 836. Rare. (No. 288)

57. *Al-Arba'īn*, by Aḥmad bin 'Alī bin Bakr al Ḥanbalī (d. A.H. 840 = A.D. 1437). Autograph copy dated A.H. 839. Rare. (No. 287)
58. *Jāmi'-al-Uṣūl*, by Ibn Athīr (d. A H. 606 = A.D. 1209) in two volumes. Neat and beautiful copy dated A.H. 842-43. A very useful work, not printed. (No. 223)
59. *Al-Qaul al-Musaddad*, by Ibn Ḥajar (d. A.H. 852 = A.D. 1449). Dated A.H. 840. Partly transcribed by the author's pupil Muḥammad bin Fahd-al-Makkī (d. A.H. 858 = A.D. 1480). Rare. (No. 251)
60. *Sharḥ al-Muqaddimah*, a commentary on Ibn Ṣalāḥ's (d. A.H. 643 = A.D. 1245) *al-Muqaddimah*, by 'Abdarraḥīm al-'Irāqī, (d. A.H. 806 = A.D. 1404). The present copy was corrected by the author's son, Aḥmed bin 'Abdarraḥīm. (No. 442)
61. *An Nukat az-Ẓirāf*, by Ibn Ḥajar al-'Asqalānī (d. A.H. 852 = A.D. 1441). Dated A.H. 857. Rare. (No. 233)
62. *Al-Maqāṣid al-Ḥasanah*, by Shamsaddīn as-Sakhāwī (d. A.H. 902 = A.D. 1496). Dated A.H. 877. (No. 298)
63. *Al-Jami' as-Ṣaḥīḥ*, by Muḥammad bin Ismā'īl al-Bukhārī (d. A.H. 256 = A.D. 870), in three volumes. A very neat and beautiful copy dated A.H. 911. (No. 130-32)

JURISPRUDENCE

64. *Mukhtaṣar an-Nihāyah*, by 'Abdallah bin Muḥammad bin Hibatallah bin Abū 'Aṣrūn (d. A.H. 585 = A.D. 1189). Autograph copy dated A.H. 565. Rare. (No. 1822)
65. *Sharh az-Ziyādāt*, by Fakhruddīn Ḥusain bin Manṣūr bin Maḥmūd Qāḍi Khān (d. A.H. 592 = A.D. 1195). Dated A.H. 640. (No. 1594)
66. *Istiqṣā al-Madhhab*, by Ḍiyāaddīn Abū 'Umar 'Uthmān al-Mārānī (d. A.H. 602 = A.D. 1205). Dated A.H. 654 Rare. (No. 1817)
67. *Ar-Rauḍah*, by Muḥyī ad-Dīn an-Nawawī (d. A.H. 676 = A.D. 1278) *c.* A.H. 669. (No. 1827)
68. *Mukhtaṣar al-Uṣūl*, by Jamāladdīn Abū 'Umar 'Uthmān bin Ḥājib (d. A.H. 642 = A.D. 1244). Not dated; apparently 7th century A.H. (No. 1541)
69. *Al Ḥāwi al-Kabīr*, by Abu'l Ḥasan 'Alī bin Muḥammad al-Māwardī (d. A.H. 450 = A.D. 1058). Not dated; apparently 7th century A.H. (No. 1813-15)

70 *Kifāyah at-Tanbīh*, by Abu'l 'Abbās Aḥmad *known as* Ibn ar-Raf'ah (d. A.H. 710=A.D. 1310). Dated A.H. 708. (No. 1819)
71. *Al-Khizānah al-Akmal*, by Yūsuf bin 'Alī bin Muḥammad al-Jurjānī, a legist of the 6th century, dated A.H. 712. (No. 1617)
72. *Sharḥ al-Ḥāwī*, by Alā'addīn 'Alī bin Ismā'īl al-Qūnawī (d.A.H. 729=A.D. 1328). Dated A.H. 738. (No. 1859)
73. *Al-Iqlīd*, by Tājaddīn 'Abdarrahmān bin Ibrāhīm (d. A.H. 690=A.D. 1291). Not dated apparently A.H. 742. (No. 1818)
74. *Tuḥfah al-Muḥtāj*, by 'Umar bin 'Alī bin Aḥmad bin Muḥammad al-Anṣārī commonly called Ibn al-Mulaqqin (d. A.H. 804=A.D. 1401). Autograph copy dated A.H. 753. (No. 1857)
75. *Al-Haqā'iq al-Manẓūmah*, by Maḥmūd bin Muḥammad al-Lu'lu'ī (d. A.H. 671=A.D. 1272). Dated A.H. 727. (No. 1611)
76. *At-Takmīl*, by Faḍlallah bin Mas'ūd, a scholar of the 7th century A.H. Dated A.H. 772. Rare. (No. 1952)
77. *Majma' al Baḥrain*, by Ibn Sā'āti (d. A.H. 694=A.D. 1294). Dated A.H. 772. (No. 1615)
78. *Sharā'i 'al-Islām*, by al-Ḥillī (d. A.H. 676=A.D. 1277), in two volumes.. Dated A.H. 772. (No. 1896-97)
79. *Sharḥ at-Tanbīh*, by Muḥammad bin Bahādur bin 'Abdallah az-Zarkashī (d. A.H. 794=A.D. 1391). Dated A.H. 778. (No. 1821)
80. *Al-Anwār li A'māl al-Abrār*, by Jamāladdīn Yūsuf bin Ibrāhīm ash-Shāfi'ī (d. A.H. 799=A.D. 1395). Dated A.H. 776. (No. 1864)
81. *Al-Jāmi' as-Saghīr*, by Imām Muḥammad (d. A.H. 189=A.D. 804). A neat and beautiful copy dated A.H. 783. (No. 1593)
82. *Al-Muntakhab*, by Ḥusāmaddīn Maḥmūd bin Muḥammad (d. A.H. 644=A.D. 1246). Dated A.H. 789. (No. 1495)
83. *Al-Maḥṣūl fi'l Uṣūl*, by Fakhruddīn ar Rāzi (d. A.H. 606=A.D. 1209). Not dated; apparently A.H. 9th century. (No. 1560)
84. *Kanz ad-Daqā'iq*, by an-Nasafī (d. A.H. 710=A.D. 1310). Neat and beautiful copy. Not dated; apparently 8th century A.H. (No. 1693)
85. *At-Taḥqīq*, by 'Abd al-'Azīz (d. A.H. 730=A.D. 1330). Dated A.H. 801. (No. 1499)
86. *Taqrīr al-Fawā'id*, by Ibn Rajab (d. A.H. 795=A.D. 1393). Dated A.H. 809. (No. 1889)
87. *Al-Mukhtār*, by Majd ad-Dīn al-Mauṣilī (d. A.H. 683=A.D. 1284). Neat and beautiful copy dated A.H. 953. (No. 1684)
88. *Al-Fatḥ al-Qadīr*, by Ibn Ḥammām (d. A.H. 861=A.D. 1456). Dated A.H. 854. (No. 1643)
89. *Sharḥ Muthtaṣar al-Uṣūl*, by Qaḍi 'Aḍdad-Dīn (d. A.H. 756=

A.D. 1355). Dated A.H. 865. (No. 1545)

90. *Sharḥ al-Mukhtaṣar*, by Sulaimān bin Aḥmad bin Zakarīyā a scholar of the 7th century A.H. Not dated; apparently 9th century (No. 1544)
91. *Sharḥ al-Manār*, by 'Abd al-Laṭīf bin Firishtah, a scholar of 9th century Dated A.H. 921. Rare. (No. 1504)
92. *At-Taḥbīr*, by 'Alā ad-Dīn al Mardāwī (d. A.H. 885 = A.D. 1477). Dated A.H. 924. Rare. (No. 1565)
93. *Ifāḍāt-al-Anwār*, by Muḥammad 'Alā ad-Dīn, a scholar of the 11th century A.H. Autograph copy dated A.H. 1054. (No. 1509)

THEOLOGY

94. *Shifā al-Asqām*, by Ibn-Tammām (d. A.H. 756 = A.D. 1355). Dated A.H. before 745. (No. 907)
95. *Maṭāli' al-Anẓār*, by Maḥmūd al-Iṣfahānī (d. A.H. 749 = A.D. 1348). Dated A.H. 790. Rare. (No. 521)
96. *Sharḥ at-Tawālī*, by 'Abdallah bin Muḥammad al-'Ibrī (d. A.H. 743 = A.D. 1341). Dated A.H. 772. Rare. (No. 520)
97. *Al-Mufaṣṣal*, by Qazwīnī (d. A.H. 675 = A.D. 1276). Not dated; apparently 8th century A.H. Rare. (No. 518)
98. *Minhāj as-Sunnah*, by Ibn Taimiyah (d. A.H. 728 = A.D. 1337). Dated A.H. 811. (No. 528)
99. *Ar-Radd al-Wāfī*, by Abū 'Abdallah Muḥammad bin 'Alī bin Abī Bakr ash-Shāfi'ī (d. A.H. 842 = A.D. 1438). Dated A.H. 865. (No.)
100. *Sharḥ al-Mawāqif*, by Sayyid Sharīf al-Jurjānī (d. A.H. 816 = A.D. 1413). Dated A.H. 968. (No. 535)
101. *Al-Ḥāshiyah 'Alā Sharḥ at-Tajrīd*, by Muḥaqqiq ad-Dawwānī (d. A.H. 907 = A.D. 1501). Dated A.H. 974. (No. 603)
102. *'Umdat al-'Aqā'id*, by Abu'l Barakāt 'Abdallah bin Aḥmd an-Nasafī (d. A.H. 713 = A.D. 1310). Dated A.H. 981. (No. 526)
103. *Al-Ḥashiyah 'Ala'l-Qadīmah*, by Mirzā Jān Shīrāzī (d. A.A. 994 = A.D. 1586). Dated A.H. 982. (No. 609)

SUFISM

104. *Ar-Risālah al-Qushairiyah*, by 'Abd-al-Karīm-al-Qushairī (d. A.H. 465 = A.D. 1074). Dated apparently 5th century. Unique work. (No. 828)

105. *Kitāb al-Lam' fi't-Taṣawwuf*, by Abū Naṣr Sarrāj (d. A.H. 378 =A.D. 988). (No. 825)
106. *Qūt al-Qulūb*, by Abū Ṭālib al-Ḥārithī (d. A.H. 386 = A.D. 997). Dated A.H. 571. (No. 826)
107. *Kitāb aṣ-Ṣabr*, by Ḥārith bin Asad (d. A.H. 243 = A.D. 857). Dated A.H. 621. A rare work. The Library possesses only the last three folios. (No. 820)
108. *Al-Muqābasāt*, by Abū Hayyān Tawḥīdī, (d. A.H. 406 = A.D. 1009). Not dated; apparently 7th century A.H.
109. *Riyaḍ aṣ-Ṣāliḥīn*, by Muḥyī ad-Dīn an Nawawī (d. A.H. 676 = A.D. 1278). Dated A.H. 681. (No. 893)
110. *Al-'Uqlat-al-Mustawfizah*, by Muḥyī ad-Dīn Ibn al-'Arabī (d. A.H. 638 = A.D. 1240). Dated A.H. 773. Rare. (No. 889)
111. *Kitāb al-Kunh*, by Muḥyī ad-Dīn Ibn al-'Arabī (d. A.H. 638 = A.D. 1240). Dated A.H. 778. Rare. (No. 955)
112. *Ḥall ar-Rumūz*, by Ghānim al-Maqdisī, who died in A.H. 7th century. Dated A.H. 839. Rare. (No. 895)
113. *Manāzil as-Sā'irīn*, by Abū Ismā'īl al-Anṣārī (d. A.H. 481 = A.D. 1088). Dated A.H. 839. No. 831)
114. *Sharḥ-Fuṣūṣ al-Ḥikam*, by Abdarrahmān al-Jāmī (d. A.H. 898 = A.D. 1492). Autograph copy dated A.H. 896. (No. 879)
115. *Adāb al-Murīdīn*, by Abu'n-Najīb as-Suhrawardī (d. A.H. 563 = A.D. 1163). Dated A.H. 888. (No. 855)
116. *Kitāb at-Tawwābīn*, by 'Abdallah al-Maqdisī (d. A.H. 620 = A.D. 1223). Not dated; apparently 7th century A.H. Rare. (No. 857)

ETHICS

117. *Al Fakhr al-Munīr*, by Abū Ḥafṣ al-Lakhmī, (d. A.H. 731 = A.D. 1331) dated; apparently 8th century A.H. Rare. (No. 2722)
118. *Mawā'iẓ al-Abrār*, by Baibars al-Mansūrī (d. A.H. 725 = A.D. 1325). Dated A.H. 738. (No. 2661)
119. *Kitāb al-Laṭā'if*, by Ibn Rajab (d. A.H. 795 = A.D. 1393). Dated A.H. 840. Rare. (No. 2725)
120. *Al Qawl al-Badī'*, by as-Sakhāwī (d. A.H. 902 = A.D. 1497). Not dated; apparently 10th century A.H. (No. 2744)
121. *Qam'an-Nufūs*, by Taqī ad-Dīn Abu Bakr Muhammad bin 'Abdal Mu'min al-Ḥusainī (d. A.H. 829 = A.D. 1426). Dated A.H. 887. (No. 2662)

122. *Jawāhir al-'Iqdain*, by 'Abdallah al-Ḥusainī (d. A.H. 911 = A.D. 1505). Dated A.H. 1054. (No. 2666)

123. *Jawāmi' al-Kalim*. An autograph copy of the work on ethics by 'Alī bin Ḥusamddīn, al-Muttaqī a well-known Indian Sūfī and traditionist who in A.H. 953 left India for Mecca where he permanently settled and died in A.H. 975 = A.D. 1567. (No. 927)

124. *Mawārid al-Kalim*, by Faiḍī (d. A.H. 1004 = A.D. 1594). All words which necessitate the use of dots have been eliminated from this composition. It bears an autograph note on the title page in which Faiḍi says that he presented the present work to Aḥmad bin Muḥammad of Yemen. (No. 2671)

PHILOSOPHY

125. *Al-Ishārāt*, by 'Abdallah bin Sīnā (d. A.H. 421 = A.D. 1037). Dated A.H. 520. Compared four times with the text of the autograph commentary by Naṣīruddīn-aṭ-Ṭūsī (d. A.H. 672 = A.D. 1273). (No. 2338)

126. *Sharḥ al-Ishārāt*, by Fakhraddīn ar-Rāzī (d. A.H. 606 = A.D. 1209). Not dated; apparently 7th century A.H. (No. 2339)

127. *Sharḥ at-Talwīḥāt*, by Ibn Kammūnah (d. A.H. 676 = A.D. 1278) in two volumes. Not dated; apparently 7th century A.H. (No. 2357-58)

128. *Hikmat al-'Ain*, by 'Alī bin Muḥammad al-Qazwīnī (d. A.H. 675 = A.D. 1276). Dated A.H. 732. Written for the Library of 'Imādaddin, a noble of Damascus, who died in A.H. 757 = A.D. 1355. (No. 2379)

129. *Sharḥ Hayākil an-Nūr*, by Jalāl ad-Dīn ad-Dawwānī (d. A.H. 908 = A.D. 1501). Dated A.H. 917. (No. 2357)

LOGIC

130. *Al-Qisṭās-fi'l-Manṭiq*, by Shamsaddīn Muḥammad bin Ashraf as-Samarqandī a scholar of the seventh century A.H. A rare work on logic, only one copy of which is mentioned as being in Berlin. The copy bears a sanad dated A.H. 716 granted by Muḥammad bin Muḥammad bin Yūsuf az-Zangī to his pupil

Yaḥya bin 'Alī, both scholars of the eighth century A.H. (No. 2264)

131. *Sharḥ al-Qisṭās*, by the same Shams ad-Dīn as-Samarqandī. Not dated; apparently 12th century A.H. Rare. (No. 2265)

132. *Al-Jawhar an-Naḍīd* (*Sharḥ at-Tajrīd*), commentary by Ḥillī (d. A.H. 726 = A.D. 1235) on Naṣīr ad-dīn aṭ-Ṭūsī's (d. A.H. 672 = A.D. 1273) at-Tajrīd. Rare. Only one copy mentioned in the British Museum. The present volume belonged to the Kings of Oudh. (No. 2240)

MATHEMATICS

133. *Ghunyat al-Ḥisāb*, by Aḥmad bin Thābit, a mathematician of the sixth century A.H. The present copy dated A.H. 786 bears the seal of Qutub Shāh of Golcunda. Rare. (No. 2413)

134. *Sharḥ al-Muqni'* by Ibn Hā'im (d. A.H. 815 = A.D. 1512). *c.* A.H. 810. Rare. (No. 2428)

135. *Asās al-Qawā'id*, by Kamāl ad-Dīn al-Fārisī, a scholar of the 8th century A.H. Dated A H. 891. Rare. (No. 2417)

136. *Sharḥ ash-Shamsīyah*, by Abū Isḥāq 'Abdallah, a scholar of the 10th century A.H. Autograph copy dated 963. Rare. (No. 2416)

ASTRONOMY

137. *Nihāyat al-Idrāk*, by Naṣīr ad-Dīn-aṭ-Ṭūsī (d. A.H. 672 = A.D. 1273). This copy was compared in A.H. 690 with the autograph copy by Muhammad bin Mas'ūd ash-Shīrāzī (d. A.H. 710 = A.D. 1312) a well known author and pupil of Naṣīraddīn-aṭ-Ṭūsī. (No. 2451)

138. *Sharḥ at-Tadhkirah*, by Sayyid Sharīf al-Jurjānī (d. A.H. 816 = A.D. 1413). Dated A.H. 842. (No. 2449)

ASTROLOGY

139. *Al-Mudkhal*, by Abu'l Ḥasan Kūshiyār, an astrologer of the 4th century A.H. Dated A.H. 871. (No. 2477)

140. *Al-Mudkhal*, by Abū Ma'shar al-Balkhī (d. A.H. 272 = A.D. 885). Not dated; apparently 9th century A.H. (No. 2479)

141. *Najm al-'Ulūm*, by Ibn Ṣayyid S͟harīf, an astrologer of the 10th century A.H. Not dated; apparently 10th century A.H. Rare. (No. 2483)

MEDICINE

142. *Kitāb al-Ḥas͟hā'is͟h*, a revised and improved translation from the Greek into Arabic, by Ḥusain bin Ibrāhīm at-Ṭabarī an author of the 4th century A.H. Not dated; apparently 5th century, A.H. (No. 91)
143. *Tad͟hkirah al-Kuhhālīn*, by 'Alī bin 'Īsā, who died after A.H. 400 = A.D. 1009. Dated A.H. 555. (No. 18)
144. *Kitāb at-Taṣrīf*, by az-Zahrawī (d. A.H. 404 = A.D. 1013). Maqālah 30th. Dated A.H. 584. (No. 17)
145. *A Fragment of Kitāb al-Qānūn*, by Abū 'Alī al-Ḥusain bin 'Abdallah bin Sīnā (d. A.H. 428 = A.D. 1037). Dated A.H. 627. (No. 25)
146. *S͟harḥ al-Qānūn*, by Abū Isḥāq as-Sulamī (d. A.H. 618 = A.D. 1221). Dated A.H. 679. Rare. (No. 26-27)
147. *Al-Jāmi'*, by Ibn Baiyṭār (d. A.H. 647 = A.D. 1249). Dated A.H. 689. (No. 94)
148. *Kitāb al-K͟hail wa'l Bayṭarah*, by Nasīr ad-Dīn Muḥammad bin Ya'qūb, who died about A.D. 9C0. Dated A.H. 753. Rare (No. 114)
149. *Qarābādīn al-Qalānsī*, by Badraddīn al-Qalansī, a scholar of the seventh century A.H. Dated A.H. 782. Rare. (No. 1C4)
150. *Kitāb al-Mus͟hajjar*, by Abū Zakarīyā Yuḥannā (d. A A.D. 857). Not dated; apparently 8th century A.H. (No. 1)
151. *S͟harḥ Fuṣūl Abaqrāt*, by 'Alā ad-Dīn al-Qaras͟hī (d. A.H. 687 = A.D. 1288). Dated A.H. 890. (No. 61)
152. *Kitāb al-Aghd͟hiyah*, by Abū Zaid Ḥunain bin Isḥāq (d. A.H. 860 = A.D. 873). Dated A.H. 914. Rare. (No. 2)
153. *Kanz al-Fawā'id*, by Abū Zaid mentioned above, dated A.H. 914. Bound with the Kitāb-al-Aghd͟hiyah. (No. 2)
154. *Kitāb al-Aqwāl al-Kāfiyah*, by Al-Mālik al-Mujāhid 'Alī bin Dā'ūd, the fifth of the Rasulids of Yamen (A.H. 721-64 = A.D. 1321-63). Dated 992. Rare. (No. 115)
155. *Kitāb al-Manṣūrī*, by Abū Muḥammad Zakarīyā ar-Rāzi (d. A.H. 320 = A.D. 932). Not dated; apparently 10th century A.H. (No. 3)

156. *Kitāb fi'l Wabā*, by Qusṭā bin Lūqā, who flourished at the end of the fourth century A.H. Dated A.H. 1053. Rare. (No. 6)
157. *Kitāb fi-Ḥifz as-Ṣiḥḥat*, by Qusṭā bin Lūqā, mentioned above. Not dated; apparently 11th century A.H. Rare. (No. 7)
158. *Kitāb Man La Yaḥḍuruhu aṭ-Ṭabīb*, by Zakarīya ar-Razi (d. A.H. 311 = A.D. 923). Not dated; apparently 11th century A.H. (No. 4).
159. *Sharḥ al-Kulliyāt al-Qānūn*, in two volumes by Sadīdaddīn al-Gāzarūnī, a scholar of the eighth century A.H. Dated A.H. 1102. Rare. (No. 33.)
160. *Dustūr al-'Ajā'ib*, by Dā'ūd Anṭākī (d. A.H. 1008 = A.D. 1599). Not dated; apparently A.H. 12th century. Rare.
161. *Kitāb at-Talwīḥ aṭ-Ṭibbī*, by Fakhr ad-Dīn al-Khujandī, an author of the eighth century A.H. Dated A.D. 1213. (No. 66)
162. *Kitāb at-Tadbīr al-Ḥubālā*, by Abū 'Abbās Aḥmad bin Muḥammad, a scholar of the 4th century A.H. Not dated; apparently 13th century A.H. Rare. (No. 11)

NATURAL HISTORY

163. *Kitāb al-Aḥjār*, by 'Uṭārid bin Maḥmūd al-Ḥāsib, an author of the third century A.H. Not dated apparently 7th century A.H. Rare. No. 116)
164. *Azhār al-Afkār*, by Abu'l 'Abbās Aḥmad bin Yūsuf al-Tīfāshī (d. A.H. 651 = A.D. 1253). Dated A.H. 839. (No. 117)
165. *Ḥayāt al-Ḥayawān*, by Kamāladdīn ad-Damīrī (d. A.H. 808 = A.D. 1435). Dated A.H. 888. (No. 120)

HISTORY

166. *Waṣīlat al-Muta'abbidīn*, by 'Umar bin Muḥammad al-Mauṣailī, a scholar of the 6th century, Six vols. out of eleven. Not dated; apparently 6th century A.H. Rare. (No. 1001-06)
167. *Dalā'il an-Nubūwwah*, by Ḥāfiẓ Abū Nu'aim (d. A.H. 430 = A.D. 1037). Dated A.H. 602. (No. 989)
168. *Kitāb al-Ilmām*, a history of Alexandria by Muḥammad bin Qasim-al-Malikī al-Iskandaranī, who died after A.H. 770. The author, after touching upon events connected with Alexandria

from the time of the Islamic conquest gives space to the description of events occurring between 760 and 770 A.H. The work is rare, only one copy of it mentioned as at Berlin. Not dated; apparently 8th century A.H. (No. 1068)

169. *Mir'at az-Zamān*, by Yūsuf Sibṭ Ibn al-Jauzī (d. A.H. 654 = A.D. 1256). One vol. out of thirteen. Not dated; apparently 8th century A.H. Rare. (No. 966)

170. *Mukhtaṣar Mir'at az-Zamān*, by an author of the eighth century A.H. Not dated; apparently 8th century A.H. (No. 967)

171. *Kitāb al-Mi'rāj*, by Abu'l Qāsim al-Qushairī (d. A.H. 465 = A.D. 1074). Dated before 880 A.H. Rare. (No. 990)

172. *Al-Mukhtaṣar min Sīrat Sayyid al-Bashar*, by 'Abd al-Mu'min ad-Dimyāṭī (d. A.H. 705 = A.D. 1305), the fifth part out of five parts. Dated A.H. 887. Rare. (No. 1007)

173. *Al-Bidāyah*, by Ibn Kathīr ad-Dimashqī (d. A.H. 774 = A.D. 1373). One vol. out of ten vols. Dated before A.H. 892. (No. 971)

174. *Al-Mawāhib al-Ladunnīyah*, a work on the history of the Prophet by Aḥmad bin Muḥammad bin Khaṭīb al-Qasṭalānī (d. A.H. 923 = A.D. 1517). Believed to be an autograph copy. Dated 898. (No. 1021)

175. *Mir'at al-Jinān*, by Yāfi'ī (d. A.H. 768 = A.D. 1369). Not dated; apparently 9th century A.H. (No. 970)

176. *Jamharat al-Ansāb*, by Ibn Ḥazm az-Ẓāhirī (d. A.H. 456 = A.D. 1064). Not dated; apparently 9th century A.H. Rare. (No. 1101)

177. *Tārīkh Salāṭīn Āl-i-'Uthmān*, by an anonymous author of the 10th century A.H. Dated A.H. 927. Rare. (No. 1066)

178. *Bahjat al-Maḥāfil*, by Abū Zakariyā al-Amīrī (d. A.H. 893 = A.D. 2487). Dated A.H. 932. (No. 1016)

179. *Rauḍah al-Manāẓir*, by Muḥib ad-Dīn (d. A.H. 815 = A.D. 1412). Dated A.H. 992. (No. 972)

180. *Tadhkirah al-Khawāṣ al-Ummah*, by Sibṭ Ibn al-Jauzī (d. A.H. 654 = A.D. 1256). Dated A.H. 1176. Rare. (No. 1052)

181. *Rās Māl an-Nadīm*, by Abu'l 'Abbās Aḥmad bin 'Alī bin Bānah author of the 6th century A.H. Not dated; apparently 11th century A.H. Rare. (No. 1044)

182. *'Iqd al-Jumān*, by Badraddīn al-'Ainī (d. A.H. 855 = A.D. 1451). Vol. II out of six vols. Dated A.H. 1143. (No. 974)

BIOGRAPHY

183. *Kitāb fi Asmā ar-Rijāl*, probably by Imām Bukhārī (d. A.H. 256 = A.D. 870). A Fragment of a biographical work dealing

with companions of the prophet and the traditionists. Not dated; apparently 5th century A.H. (No. 687)

184. There is a complete set of biographical works dealing with the lives of the followers of the Ḥanbalī school founded by Imām Aḥmad bin Ḥanbal (d. A.H. 241=A.D. 847) from A.H. 241 to A.H. 1295. This Library alone possesses the complete set.

(i) *Ṭabaqāt-al-Ḥanābilah*, by Abū Ya'lā Muḥammad bin Muḥammad bin Ḥussain (d. A.H. 526=A.D. 1131) from A.H. 241 to A.H. 512. The present, very correct, copy is dated A.H. 636. The work is rare, and only one copy of it is mentioned in the Buhar Library attached to the Imperial (National) Library at Calcutta. But that copy is apparently dated the thriteenth century A.H. (No. 778)

(ii) Continuation of the above work by 'Abdarraḥmān bin Rajab (d. A.H. 795=A.D. 1393). Two copies of the work are mentioned in Brock. (No. 779)

(iii) Continuation of the above, by Muḥammad bin 'Alī an-Najdī, a scholar of the 13th century A.H. (From A.H. 758 to A.H. 1293). No copy of the work is mentioned. (No. 735)

185. *Tārīkh Ibn 'Asākir*, by Ibn 'Asākir (d. A.H. 571=A.D. 1175), two vols. out of eighty vols. Dated A.H. 615.
These two volumes covering the letters "Ain' & 'Mim' bear the notes of the scholars who studied the work under the author in 563 A H. (No. 801)

186. *Usd al-Ghābah*, by 'Izz ad-Dīn al-Jazarī (d. A.H. 630=A.D. 1232). vols. 1 & 3. Dated A.H. 693 & 694. (Nos. 702, 704)

187. *Al-Kamāl*, by 'Abd al-Ghanī (d. A.H. 600=A.D. 1203). Not dated; apparently 7th century A.H. (No. 698)

188. *Tahdhīb al-Kamāl*, by al-Mizzī (d. A H. 742=A.D. 1351). One vol. out of thirteen vols. dealing with the letter 'Mīm' only. In A.H. 718 it was compared with the autograph copy, in the presence of the author by Muḥammad bin Ibrāhīm al-Muhandis, one of the teachers of adh-Dhahabī (d. A.H. 740=A.D. 1348). (No. 699)

189. *Al-Kāshif*, by adh-Dhahabī (d. A.H. 748=A.D. 1348). Dated A.H. 733. (No. 700)

190. *Muntakhab Tahdhīb al-Asma wa'l Lughāt*, by Ibrāhīm adh-Dhar'ah a scholar of the eighth century. Not dated; apparently 8th century A.H.

191. *Tabṣīr al-Muntabih*, by Ibn Ḥajar (d. A.H. 852=A.D. 1148). Dated A.H. 894. (No. 724)

192. *Bughyat al-'Ulamā*, by as-Sakhāwī (d. A.H. 902 = A.D. 1497). Dated A.H. 894. (No. 804)
193. *Al-Iṣābah*, by Ibn Ḥajar (d. A.H. 852 = A.D. 1448). A beautiful copy. Not dated; apparently 9th century A.H. (No. 929)
194. *Ikhtiyār ar-Rafīq*, by Aḥmad bin Salāmah al-Maqdisī (d. A.H. 769 = A.D. 1367). Dated A.H. 913. Rare. (No. 749)
195. *Mukhtaṣar Kitāb Wafayāt al-A'yān*, by Muḥammad bin Nājī, a scholar of the ninth century A.H. Dated A.H. 999. (No. 651)
196. *Dustūr al-A'lām*, by Jamāl ad-Dīn at-Tūnusī (d. A.H. 891 = 1485). Dated 1122. Rare. (No. 656)
197. *Nukat al-Himyān*, by Ṣalāḥ ad-Dīn aṣ-Ṣafadī (d. A.H. 764 = A.D. 1362). Dated A.H. 1223. (No. 652)
198. *Ṭabaqāt al-Mufassirīn*, by Muḥammad bin 'Alī ad-Dā'ūdī (d. A.H. 945 = A.D. 1338). Dated A.H. 1293. Rare. (No. 756)
199. *Tāj at-Ṭabaqāt*, by Amīn bin Muḥammad as-Ṣāliḥ, a scholar of the thirteenth century A.H. In twenty-two vols., from A.H. 1-13th century. Not dated; apparently 13th century A.H. Rare (No. 665-86)
200. *Raf 'al-Ithr'an Quḍāt al-Miṣr*, by Ibn Ḥajar (d. A.H. 852 = A.D. 1449). Dated A.H. 1310. Rare. (No. 803)

GRAMMAR

201. *Sharḥ al-Jumal*, by an anonymous author. Dated A.H. 575. (No. 2012)
202. *Al-Īḍāḥ*, by Abū 'Alī Ḥussain al-Fārisī (d. A.H. 377 = A.D. 979). Dated A.H. 599. Rare. (No. 2013)
203. *Sharḥ al-Lam'*, by 'Ukbarī (d. A.H. 393 = A.D. 1219). Dated A.H. 611. Rare. (No. 2017)
204. *Al-Luma'*, by Ibn Jinnī (d. A.H. 393 = A.D. 1002). Dated A.H. 620. (No. 2016)
205. *Al-Iḍāḥ Sharḥ al-Mufaṣṣal*, by Ibn Ḥājib (d. A.H. 646 = A.D. 1248). Dated A.H. 672. Rare. (No. 2027)
206. *Al-Maḥṣūl Sharḥ al-Fuṣūl*, by Ḥusain Baghdādī (d. A.H. 681 = A.D. 1282). Dated A.H. 709. (No- 2040)
207. *Bughyat al-A'māl*, by Abū Ja'far Aḥmad bin Yūsuf bin 'Alī (d. A.H. 691 = A.D. 1292). (No. 2104)
208. *Sharḥ al-Kāfiyah*, by Jamāl ad-Dīn al-Jayyānī (d. A.H. 672 = A.D. 1273). Dated A.H. 716. (No. 2103)
209. *Al-Muqarrab fi'n-Naḥw*, by Ibn 'Uṣfūr (d. A.H. 669 = A.D 1270). Dated A.H. 752. (No. 2090)

210. *Sharḥ al-Lubāb*, by Quṭbaddīn Muḥammad bin Mas'ūd, a scholar of the seventh century A.H. Dated A.H. 758. (No. 2105)
211. *Sharḥ al-Kāfiyah*, by Raḍī, (d. 684/1286) who compiled the work in A.H. 683 = A.D. 1284. In three vols. Dated A.H. 822. 'Ainī (d. A.H. 865 = A.D. 1451), a well-known author, is the scribe of the present commentary. (No. 2045)

RHETORIC

212. *Al-Jami' al-Kabīr*, by Ibn Athīr al-Jazarī, (d. A.H. 638 = A.D. 1240). Not dated; apparently 7th century A.H. Rare. (No. 2196)
213. *Miftaḥ al-'Ulūm*, by as-Sakkākī (d. A.H. 626 = A.D. 1229). Dated A.H. 722. (No. 2142)
214. *Al-Miṣbāḥ*, by Badr addīn al-Jayyānī (d. A.H. 686 = A.D. 1287). Dated A.H. 732. Rare. (No. 2152)
215. *Al-Muṭawwal*, by Sa'daddin at-Taftāzānī (d. A.H. 791 = A.D. 1388). Dated A.H. 749. (No. 2155)
216. *At-Tibyān*, by aṭ-Ṭībī (d. A.H. 743 = A.D. 1342). Not dated; apparently 8th century A.H. Rare. (No. 2199)
217. *Al-Ḥāshiyah 'ala'l-Muṭawwal*, by Sayyid Sharīf (d. A.H. 816 = A.D. 1413). Dated A.H. 1086. (No. 2162)
218. *Al-Ḥāshiyah 'ala'l-Muṭawwal*, by Ḥasan bin Muḥammad (d. A.H. 886 = A.D. 1481). Dated A.H. 992. (No. 2165)
219. *Al-Ḥāshiyah 'alā Mukhtaṣar al-Ma'ānī*, by Niẓāmaddīn Uthman (d. A.H. 901 = A.D. 1405). Dated A.H. 967. (No. 2177)

LEXICOGRAPHY

220. *Tahdhīb al-Lughah*, by Abū Manṣūr Muḥammad bin Aḥmad al-Azharī (d. A.H. 370 = A.D. 980). Two vols. out of nine vols. Dated A.H. 639 A.H. Rare. (No. 1964)
221. *Aṣ-Ṣiḥāḥ*, by Abū Naṣr al-Jauharī (d. A.H. 393 = A.D. 1002). Dated A.H. 633. (No. 1966)
222. *Kitāb aṣ-Ṣifāt*, by Abū 'Abdallah Muḥammad bin 'Īsā (d. A.H. 620 = A.D. 1223). Dated A.H. 648. Rare. (No. 1989)
223. *Al-Jama' Bain al-Gharībain*, by Abū 'Ubaid Aḥmad Al-Haravī (d. A.H. 401 = A.D. 1010). Dated A.H. 697. Rare. (No. 1968)
224. *Al-Muqaddimah*, by az-Zamakhsharī (d. A.H. 538 = A.D. 1143). Dated A.H. 670. (No. 1978)

PART III

Supplementary List of More Valuable Mss. in the **Library**

PERSIAN MSS.

HISTORY

1. *Tārīkh-i-Rashīdī*; 110 f. A rare copy of a work on general history, transcribed in A.H. 952. (No. H.L. 3790)
2. *Rauḍat uṣ-Ṣafā*; by Mīr Khawnd (d. A.H. 903=A.D. 1493) 183 f. An old and beautifully written copy of the fourth volume of a work on general history, transcribed in A.H. 997 (No. 460)
3. *Ma'ārij un-Nubuwwat*; by Mu'īn bin Ḥājī Muḥammad Fārābī, better known as Mu'īn ul-Miskīn (d. A.H. 907=A.D. 1501) 582 f. A beautiful copy of the detailed history of the Prophet, transcribed in A.H. 1001. (No. 486)
4. *Nigāristān*; by Aḥmad bin Muḥammad Qazwīnī, better known as Qāḍī Aḥmad (d. A.H. 975=A.D. 1567) 365 f. A fine and old copy of a valuable work on Muhammadan history, extending from the Prophet to A.H. 959=A.D. 1551, transcribed in A.H. 1018. (No. 470)
5. *Ḥusayn Shāhī*; by 'Imām ud-Dīn Ḥusaynī, (a scholar of the 13th century A.H.) 173 f. An autograph copy of the trustworthy and detailed history of the dynasty of Durrānī Afghāns, composed in A.H. 1213. (No. 530)
6. *Waqā'i'-i-Hūlkar*; by Mūhan Singh (an author of the 13th century A.H.) 177 f. A good copy of the history of Jaswant Rāu Hūlkar (d. A.D. 1811), transcribed in A.H. 1223. (No. 618)

BIOGRAPHY

7. *Bahāristān*; by 'Abd ur-Raḥmān Jāmī (d. A.H. 898=A.D. 1492) 120 f. A pretty and decorated copy of a biography of some distinguished saints and poets; in prose and verse, transcribed in A.H. 966. (No. 202)
8. *Tuḥfah-i-Sāmī*; by Prince Sām Mirzā bin Shāh Ismā'īl Ṣafawī (d. A.H. 984=A.D. 1570) 195 f. A very valuable copy of the biographical notices of the Persian poets, transcribed in A.H. 968, sixteen years before the author's death. (No. 682)

9. Another copy of the above, 197 f., transcribed in A.H. 971, thirteen years before the author's death. (No. 683)
10. *Qiṣṣah-i-Abū Muslim*; by Ḍiyā ud-Dīn Nakhshabī (d. A.H.751 = A.D. 1350) 190 f. An old copy of a work containing the accounts of heroic actions and exploits of the celebrated general Abū Muslim (d. A.H. 137=A.D. 755), transcribed in A.H. 955. (No. 1760)
11. *Tuḥfah-i-Malikī*; by 'Alī bin Ṭīfūr (a scholar of the 11th century A.H.) 198 f. A valuable copy of the Persian translation of Abū Ja'far Muḥammad's '*Akhbār 'Uyūn ar-Riḍā*', dealing with life, deeds, virtues, prerogatives and other excellences of the 8th Imām, 'Alī Riḍā (d. A.H. 203=A.D. 818), transcribed in A.H. 1110. (No. 507)
12. *Khulāṣat ul-Kalām*; by 'Alī Ibrāhīm Khān Bahādur of Patna (d. A.H. 1208=A.D. 1793) 921 f. A valuable copy of a rare biographical dictionary of Mathnawī writers, in two volumes, belonging to the personal collection of the author; transcribed probably during the author's life-time, around A.H. 1193 (Nos. Acc. 1430-31)

TRAVEL & MEMOIRS

13. *Mir'at-i-Aḥwāl-i-Jahān Numā*; by Aḥmad bin Muḥammad 'Ali Iṣfahānī, commonly called al-Bahbahānī (a scholar and traveller of the 12th century A.H.) 382 f. An interesting, useful and rare copy of author's memoirs covering the travel accounts of sacred places in Iran, Iraq and India, transcribed in the 13th century A.H. (No. 6?9)

POETRY

14. *Shāh Nāmah*; by Abu'l Qāsim Manṣūr Firdausī of Ṭūs (d. A.H. 416=A.D. 1025) 541 f. The oldest known copy in India, containing 45 miniature paintings and a seal of Sulṭān Muḥammad Shāh, transcribed in A.H. 843 (Nos. H.L. 3787-88)
15. Another old copy of the above, 447 f., containing 54 miniature paintings in Iranian style, transcribed in A.H. 869. (No. Acc. 1244)
16. Another beautifully written copy of the above, 601 f., containing two primitive pictures, transcribed in A.H. 999. (No. 3)
17. *The Dīwān of Afḍal ud-Dīn Badīl Ibrāhīm bin 'Alī Najjār Khāqānī of Shirwān* (d. A.H. 582=A.D. 1186) 396 f. A beautiful copy, transcribed in the 8th century A.H. (No. 31)

18. *Khamsah-i-Niẓāmī*; the five poems of Niẓām ud-Dīn Abū Muḥammad Ganjawī (d. A.H. 599 = A.D. 1202) 337 f. A fine copy, transcribed in A.H. 835. (No. 37)
19. *Mathnawī-i-Ma'nawī*; by Jalāl ud-Dīn Rūmī (d. A.H. 672 = A.D. 1273) 274 f. An old copy, transcribed in A.H. 871. (No. Acc. 1439)
20. *The Dīwān of Ẓahīr ud-Dīn Fāryābī* (d. A.H. 598 = A.D. 1201) 76 f. A good copy transcribed in the 9th century A.H. (No. 36)
21. *The Dīwān of Kamāl ud-Dīn Iṣfahānī* (d. A.H. 635 = A.D. 1237) 378 f. A beautiful and valuable copy bearing the seals of the many noblemen of the court of the Emperor Shāh Jahān, transcribed in the 9th century A.H. (No. 54)
22. *Sih Dīwān*; the three dīwāns of Yamīn ud-Dīn Abu'l Ḥasan Amīr Khusrau of Delhi (d. A.H. 725 = A.D. 1324) 318 f. An excellent copy, transcribed in the 9th century A.H. (No. 125)
23. *Sharḥ-i-Dīwān-i-'Alī*; by Ḥusayn bin Mu'īn ud-Dīn ul-Maybudhī (d. A.H. 912 = A.D. 1506) 356 f. An old, correct and beautiful copy of a Persian commentary on the Arabic dīwān of 'Alī bin Abū Ṭālib (d. A.H. 40), transcribed in A.H. 928. (No. 927)
24. *Khāwar Nāmah*; by Shams ud-Dīn bin Ḥusām ud-Dīn, better known as Ibn-i-Ḥusām (d. A.H. 875 = A.D. 1470) 318 f. A good copy of an epic poem in the style of Firdausī's *Shāh Nāmah*, transcribed in A.H. 971. (No. 178)
25. *The Dīwān of Khwājah Amīr Ḥasan* of Delhi (d. A.H. 737 = A.D. 1336) 171 f. A valuable and illuminated copy, transcribed in A.H. 979. (No. 133)
26. *Padmāwat*; by Mullā 'Abd ush-Shakūr Bazmī of Gujarat (d. A.H. 1073 = A.D. 1662) 99 f. A splendid copy of a poem on the lines of Fayḍī's *Nal wa Daman*, containing fine specimens of Indian paintings, transcribed in A.H. 1080. (No. 297)
27. *The Dīwān of Nāṣiḥī* (a poet of the 10th century A.H.) 100 f. An exceedingly rare and valuable copy, transcribed in the 11th century A.H. (No. 1857)
28. *The Dīwān of Ṭāhir Waṣlī* (a poet of the 11th century A.H.) 84 f. A valuable copy, transcribed in the 11th century A.H. (No. 283)
29. *The Dīwān of the Emperor Humāyūn*, (d. A.H. 963 = A.D. 1557) 28 f. An extremely rare, beautifully written and illuminated copy, transcribed in the 11th century A.H. No other copy is known to exist. (No. Acc. 1259)

30. *Rubā'īyāt-i-Bīdil*; the quatrains of Mirzā 'Abd ul-Qādir Bīdil (d. A.H. 1133=A.D. 1720) 161 f. In all probability, an autograph copy. Dated A.H. 1115. (No. 386)
31. *Kulliyāt-i-Bīdil*; the complete prose and poetical works of Bīdil, 852 f. A valuable copy, transcribed in A.H. 1136, only two years after the poet's death. (Nos. 381-82)
32. *Iskandar Nāmah*; by Niẓām ud-Dīn Abū Muḥammad Ganjawī (d. A.H. 599=A.D. 1202) 246 f. A fine copy of a narrative poem dealing with the conquests and exploits of Alexander, the Great; containing 50 nice coloured paintings in Indian style, transcribed in A.H. 1144. (No. 44)
33. *The Dīwān of Shaykh 'Alī Ḥazīn* (d. A.H. 1180=A.D. 1766) 396 f. A rare and beautifully written copy, containing an autograph note on the title page and a portrait of the poet, transcribed in the 12th century A.H. (No. 1925)
34. *Sharḥ-i-Mathnawī*; by 'Abd ul-'Alī, known as 'Baḥr ul-'Ulūm' (d. A.H. 1235=A.D. 1819) 673 f. A valuable copy of a rare commentary on the Mathnawī of Jalāl ud-Dīn Rūmī, in two volumes, transcribed from the autograph copy of the commentator in A.H. 1266. (Nos. 82-83)
35. *Intikhāb-i-Dīwān-i-Nisbatī*, 75 f. A rare copy of a selection from the poems of Mullā Nisbatī of Thānīsar (d. 11th century A.H.), containing valuable notes and chronograms, transcribed in the 13th century A.H. (No. 318)

INSHĀ

36. *Makhzan ul-Inshā*; by Ḥusayn bin 'Alī ul-Wā'iẓ ul-Kāshifī (d. A.H. 910=A.D. 1505) 233 f. A good and valuable copy of a work on epistolography in a refined and flowery style, transcribed in A.H. 968. (No. 866)
37. *Ḥadīqat ul-Irshād*; by Muḥammad Ṣādiq Khān Akhtar of Bengal (died after 1857 A.D.) 121 f. An autograph copy of a work on the art of letter-writing with forms of address suitable for different classes of society and phrases applicable to different occasions, composed in A.H. 1226. (No. 887)
38. *Mukātabāt-i-'Allāmī (fourth daftar)*; by Abu'l Faḍl, the prime minister of Akbar 228 f. A correct copy of extremely rare fourth daftar of letters, transcribed by Aḥsan Mārhayrawī in 1918 A.D. (No. 869)

GRAMMAR

39. *Ṣanā'i' ul-Ḥasan*; by Fakhrī bin Muḥammad Amīrī ul-Harawī (d. A.H. 974=A.D. 1566) 123 f. An old and valuable copy of a rare work on Persian poetical figures and metres; alongwith another versified tract on the same subject, by Rashīd ud-Dīn Waṭwāṭ (d. A.H. 578=A.D. 1182), transcribed in A.H. 981. (No. 848)

LEXICOGRAPHY

40. *Tāj ul-Maṣādir*; by Abū Ja'far Aḥmad bin 'Alī ul-Bayhaqī (d. A.H. 544=A.D. 1149) 194 f. A very old copy of a dictionary of Arabic infinitives explained in Persian, similar to the *Maṣādir* of Zūzanī, transcribed in A.H. 845. (No. 820)
41. *Madār ul-Afāḍil*; by Ilāhdād Fayḍī Sirhindī (a scholar of the 11th century A.H.) 545 f. Probably an autograph copy of a rare Persian dictionary, explaining Persian, Arabic and Turkish words; composed in A.H. 1001. (No. 795)
42. *Farhang-i-Jahāngīrī*; by Jamāl ud-Dīn Ḥusayn bin Injū bin Fakhr ud-Dīn Ḥasan of Shīrāz (d. A.H. 1030=A.D. 1620) 413 f. A complete copy of the well-known dictionary of Persian words, composed under Akbar and Jahāngīr, transcribed in A.H. 1046. (No. 797)

COMMENTARY ON THE QUR'ĀN

43. *Mawāhib-i-'Alīyah*; by Ḥusayn bin 'Alī ul-Wā'iẓ ul-Kāshifī (d. A.H. 910=A.D. 1505) 504 f. An old and valuable copy of a well-known commentary on the Qur'ān, transcribed in A.H. 909, one year before the death of the commentator. (Nos. 1126-27)
44. Another correct and exceedingly valuable copy of the above, bequeathed to the sacred tomb of the celebrated saint of Jām, Shaykh ul-Islām Abū Naṣr ul-Jāmī; surnamed 'Zhandpīl' (d. A.H. 536=A.D. 1141) 600 f. This copy was transcribed in A.H. 941. (No. 1128)
45. *Anīs ul-Murīdīn*; by Abū Naṣr Aḥmad bin Aḥmad ul-Bukhārī (a scholar of the fifth century A.H.) 142 f. A copy of the rare commentary on sūrah 'Yūsuf' i.e. the 12th chapter of the Qur'ān, composed in A.H. 475 and transcribed in A.H. 1001. (No. 1111)

JURISPRUDENCE

46. *Ṣalāt-i-Mas'ūdī*; by Mas'ūd bin Maḥmūd of Samarqand (d. 8th century A.H.) 183 f. An old and correct copy of the well-known work on the prescribed prayers and religious rites according to the Ḥanâfite school, transcribed in A.H. 891. (No. 1223)
47. *Fiqh-i-Bāburī*; by Nūr ud-Dīn bin Quṭb ud-Dīn Khawāfī (d. 10th century A.H.) 174 f. A copy of the rare work on Muhammadan civil and ecclesiastical law in all its branches, transcribed in A.H. 1081. (No. 1227)
48. *Fawā'id-i-Fīrūz Shāhī*; by Sharaf Muḥammad 'Aṭṭārī (d. 8th century A.H.) 382 f. A rare copy of an encyclopaedia of Muhammadan law, transcribed in A.H. 971. (No. 1225)

SUFISM

49. *Maḥabbat Nāmah-i-Ilāhī*; by Muḥammad bin Faḍl Ullah Ḥusaynī (d. A.H. 843) 176 f. A valuable and rare collection of the utterances (Malfūẓāt) of Khwajāh Ḥabīb Ullah, known as 'Yad Ullah', containing important points of Sufism, transcribed in A.H. 843. (No. Acc 1462)
50. *Maktūbāt-i-Ṣadī*; by Sharaf ud-Dīn Aḥmad bin Yaḥyā Manerī (d. A.H. 782 = A.D. 1380) 143 f. An old and valuable copy of the first collection of 100 letters, dealing with the numerous topics of mystical doctrines and Ṣūfī maxims, transcribed in A.H. 909. (No. 1361)
51. *Durr ul-Majālis*; by Sayf uẓ-Ẓafar Naubahārī (d. 7th century A.H.) 230 f. An old copy of a well-known work on moral and spiritual instructions, illustrated by anecdotes and sayings of the patriarchs and prophets, transcribed in A.H. 978. (No. 1375)
52. *Nuzhat ul-Arwāḥ*; by Ḥusayn bin 'Ālam, known as Ḥusaynī Sādāt (a traveller and Sūfī poet of the 8th century A.H.) 86 f. An old copy of a work on nature and rules of spiritual life, in prose and verse, transcribed in A.H. 987. (No. 1354)
53. *Laṭā'if-i-Ashrafī*; Niẓām ud-Dīn Yamanī (a scholar of the 8th century A.H.) 1078 f. An old and complete copy of utterances of Ḥaḍrat Ashraf Jahāngīr Simnānī (d. A.H. 798 = A.D. 1396), covering teachings and miracles of the Pīr, composed in A.H. 750 and transcribed in the 10th century A.H. (No. Acc 1445)

54. *Mirṣād ul-'Ibād*; by Shaykh Abū Bakr 'Abd Ullah Shāhāwar (d. A.H. 654=A.D. 1256) 231 f. An old copy of a work on the doctrines of Sufism, treating the progress of soul through its various stages, transcribed in A.H. 1008. (No. 1351)
55. *Risālah-i-Takmīl ul-Īmān Wa Taqwīyat ul-Īqān*; by 'Abd ul-Ḥaq bin Sayf ud-Dīn Muḥaddith Dihlawī (d. A.H. 1052=A.D. 1642) 23 f. A valuable copy of a rare work, transcribed in 1079 A.H. only 27 years after the author's death. (No. Ar. 2849/16)
56. *Ilhāmāt-i-Mun'imī*; by Mun'im (d. A.H. 1123=A.D. 1711) 70 f. A very beautiful copy of a collection of Ṣūfī maxims intermixed with aphorism of a thoroughly mystical tendency, containing the autograph note of the author, transcribed in the 12th century A.H. (No. 1403)

ETHICS & POLITICAL SCIENCE

57. *Ṣad Pand-i-Luqmān*, 9 f. An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqmān to his son, transcribed by the celebrated caligrapher, 'Alī ul-Kātib in A.H. 909. (No. 2024)
58. *Dhakhīrat ul-Mulūk*; by Mīr Sayyid 'Alī, known as 'Alī-i-Thānī of Hamadān (d. A.H. 786=A.D. 1374) 81 f. A very beautiful copy of a work on ethics and politics, transcribed in A.H. 968. (No. 943)
59. *Nafā'is ul-Kalām*: by 'Abd ul-Laṭīf Nazīl ul-Ḥaramayn (a scholar of the 10th century A.H.) 383 f. A rare and valuable work on ethics, politics and maxims of good administration, containing an autograph note by the author, transcribed in A.H. 991. (No. 948)
60. *Nasīm ur-Rabī'*; by Mullā Qiwām ud-Dīn (a scholar of the 8th century A.H.) 179 f. A good copy of the Persian translation of *Rabī' ul-Abrār* of Abu'l Qāsim Muḥammad az-Zamakhsharī (d. A.H. 538=A.D. 1143), transcribed in A.H. 993. (No. 730)
61. *Riyāḍ ul-Mulūk*; by Abū 'Abd Ullah Muḥammad bin 'Alī ul-Maghribī (d. A.H. 565=A.D. 1169) 185 f. A valuable copy of a rare Persian translation of *Salwān ul-Mutā'*, an allegorical work on moral and intellectual precepts, translated by some Niẓām and transcribed in the 11th century A.H. (No. 2032)

62. *Minhāj ul-Vilāyah*; 340 f. A valuable copy of a Persian commentary on '*Nahj ul-Balāghah*' of Sharīf ur-Raḍī (a scholar of the 5th century A.H.), transcribed in A.H. 1009. (No. 2033)
63. *Pand Nāmah-i-Jahāngīrī*; 10 f. A rare, illuminated and beautifully written copy of a work on moral precepts and good administration, transcribed by 'Abd Ullah 'Mushkīn Qalam' in A.H. 1022. (No. Acc 669)

LOGIC

64. *Asās ul-Iqtibās*; by Abū Ja'far Naṣīr ud-Dīn Ṭūsī (d. A.H. 672 = A.D. 1274) 150 f. A beautiful copy of a work on logic, transcribed in A.H. 981. (No. 1026)

ASTRONOMY

65. *Panjāh Bāb-i-Sulṭānī*; by Rukn bin Sharaf ud-Dīn ul-Ḥusayn ul-Āmulī (d. A.H. 861 = A.D. 1456) 62 f. A rare copy of a work on the science of astrolab, transcribed in the 10th century A.H. (No. 2044)
66. *Risālah-i-Mu'īnīyah*; by Abū Ja'far Naṣīr ud-Dīn Ṭūsī (d. A.H. 672 = A.D. 1274) 99 f. A rare and valuable copy of a treatise on astronomy, transcribed in the 12th century A.H. (No. 2043)
67. *Sharḥ-i-Bīst Bāb Dar Ma'rifat-i-Usṭurlāb*; by Niẓām ud-Dīn 'Abd ul-'Alī ul-Barjandī (a scholar of the 10th century A.H.) 121 f. A valuable copy of a commentary on Abū Ja'far Naṣīr ud-Dīn Ṭūsī's famous manual on the construction and use of astrolab, containing diagrams and interlinear notes, transcribed in A.H. 1165. (No. 1047)
68. *Tarjamah-i-Tashrīḥ ul-Aflāk*; 87 f. A valuable copy of an anonymous Persian translation of Bahā ud-Dīn 'Āmilī's (d. A.H. 1030 = A.D. 1621) famous Arabic work, '*Tashrīḥ ul-Aflāk*' on astronomy, containing diagrams and emendations, transcribed in A.H. 1244. (No. 1053)

MEDICAL SCIENCE

69. *Dhakhīrah-i-Khwārazm Shāhī*; by Ismā'īl bin Ḥusayn Jurjānī (d. A.H. 531 = A.D. 1136) 189 f. An exceedingly valuable and the oldest known copy of the earliest encyclopaedia of medical science in Persian, complete in two volumes. The

Library preserves both the volumes—the first was transcribed in A.H. 664 and the second in A.H. 741. (Nos. 962-63)

70. *Nūr ul-'Uyūn*; by Abū Rūḥ Muḥammad bin Manṣūr Jurjānī, known as 'Zarrīn Dast' (d. 5th century A.H.) 270 f. A rare and complete copy of an old Persian medical work on the diseases of human eye and their treatments, in the form of catechism, composed in A.H. 480 and transcribed in A.H. 980. (No. 961)

71. *Ikhtiyārāt-i-Badī'ī*; by 'Alī bin Ḥusayn Anṣārī, better-known as Zayn ul-'Aṭṭār (d. A.H. 806=A.D. 1403) 277 f. An old and valuable copy of a work on materia medica, transcribed in A.H. 996. (No. 968)

72. *Badī' ul-Lughāt-i-Jahāngīrī*; by Muḥammad bin Aḥmad Sirhindī (d. 11th century A.H.) 365 f. An autograph copy of a rare medical dictionary, dedicated to the emperor Jahāngīr, composed in A.H. 1014. (No. H.L. 2855)

COSMOGRAPHY

73. *'Ajā'ib ul-Makhlūqāt*; Fol. 458. A valuable compendium of cosmography, containing 357 illustrations of the different creatures of the cosmos, by an anonymous author, transcribed in the 9th century A.H. (No. 634)

ENCYCLOPAEDIA

74. *Shāhid-i-Ṣādiq*; by Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ Iṣfahānī (a scholar of the 11th century and author of '*Ṣubḥ-i-Ṣādiq*') 371 f. A copy of the vast and rare encyclopaedia, containing religious, moral, philosophical, ethical, historical and cosmographical matters with miscellaneous notices and obituaries, transcribed in A.H. 1138. (No. 913)

75. *Gulshan-i-Ṣādiq*; by Shākir Khān-i-Ṣādiq (b. A.H. 1128=A.D. 1716—d. after A.H. 1174=A.D. 1788) 356 f. An incomplete copy of a vast encyclopaedia, consisting of six out of fourteen Khiyābāns (gardens i.e. sections); containing almost all the branches of Muḥammadan literature, sciences and arts, transcribed in the 12th century A.H. (No. 2022)

76. *Jawāhir ul-'Ulūm-i-Humāyūnī*; by Muḥammad Fāḍil bin 'Alī Samarqandī (a scholar of the 10th century A.H.) 969 f. A copy of a large and extremely rare encyclopaedia covering one hundred and twenty sciences, transcribed in the 13th century A.H. (No. 910)

ARABIC MSS.

QUR'ĀN

1. *Al-Qur'ān*, 499 f. Transcription date 668 A.H. A very valuable and fine copy of the Qur'ān, transcribed by Yāqūt, a caligrapher of the highest repute and skill at the court of the last Abbasid Must'aṣim bi'llāh. (No. 1118)
2. *Al-Qur'ān*, 232 f. Transc. apparently 9th century A.H. Scribe, Mīr 'Alī al-Kātib. (No. 1132)
3. *Al-Qur'ān*, 30 f. Transcribed by 'Abdalbāqī al-Ḥaddād, the celebrated caligrapher of Harāt, who came to India in the last year of the reign of Shāhjahān. (No. 1171)
4. *Al-Qur'ān*, 372 f. Transcription date 1114 A.H. Pocket-Qurān. Transcribed by the same al-Ḥaddād. (No. 1172)

QURANICS

5. *Rawḍat aṭ-Ṭarā'if fī Rasm al-Maṣāḥif*, by Abu'l 'Abbās Ibrāhīm bin 'Umar bin Ibrāhīmī bin Khalīl al-Ja'barī ar-Raba'ī (d. 738/1332) 9 f. Transc. date 726 A.H. Scribe, Shihābaddīn. A rare versified work on the proper orthography of the Qurān. (No. 1283)
6. *Al-Burhān fi Tanasub Suwar al-Qur'ān*, by Abū J'afar Aḥmad bin Ibrāhīm bin az-Zubair ath-Thaqafī al-Gharnātī (d. 708/1308) 92 f. Transc. date 1111 A.H. Scribe, Yūsuf. A rare work treating the underlying interconnections of the Sūrahs of the Qurān with one another. (No. 1378)
7. *Al-Muḥtasib fī Sharḥ ash-Shawādh*, by Abu'l Fatḥ 'Uthmān bin Jinnī al-Mawṣilī an-Naḥwī (d. 392/1002) 202 f. Transc. date 1068 A.H. Scribe, Tājaddīn Muḥammad. A rare copy of the work, dealing with the disputed readings of the Qur'ān, based on the Kitāb ash-Shawādh of Abū Bakr Aḥmad bin Mūsā better known as Ibn Mujāhid. (No. 1213)
8. *Kitāb Ma'ttafaqa Lafẓuhu wa'khtalafa Ma'nāhu*, by Muḥammad bin Yazīd ath-Thumālī al-Azadī, known as al-Mubarrad

(d. 285/898) 4 f. Transc. date 886 A.H. Unique copy of a work on those words of the Qur'ān which have several meanings. (No. 2821/2)

COMMENTARIES ON THE QUR'ĀN

9. *Laṭā'if al-Ishārāt*, by Abu'l Qāsim 'Abdalkarīm bin Ḥawāzin al-Qushairī (d. 465/1073) 268 f. Transc. apparently 9th century A.H. An important copy of a commentary on the Holy Qur'ān. The writer has written the meaning of 'Bismillāh...' according to the meaning of every Sūrah in differents contexts. (No. 1452)
10. *At-Tahdhīb Fi't-Tafsīr*, by al-Ḥakīm Abū Sa'd Muḥsin bin Karāmah al-Jushamī al-Baihaqī (d. 5th century) 182 f. The 6th vol. transcribed in A.H. 627 and the rest in later hands. A rare and comprehensive commentary on the Qur'ān, in nine volumes. (No. 1326)
11. *Al-Ḥāshiyah 'Alā Tafsīr al-Kashshāf*, by Muḥammad bin al-Ḥasan bin 'Abdalmālik al Hamadānī (d. 521/1127) 235 f. Transc. apparently 10th century A.H. An old copy of a gloss on al-Kashshāf of az-Zamakhsharī. (No. 2958)
12. *Al-Ḥāshiyah 'Alā Tafsīr al-Fātiḥah*, by Muḥammad bin Isḥāq bin Muḥammad al-Qūnawī (d. 672/1273) 5 f. Transc. apparently 11th century A.H. A rare copy of the gloss by al-Qūnawī on some difficult passages of his own commentary of Sūrah al-Fātiḥah. (No. 2790/1)
13. *Al-Ḥāshiyah 'Alā al-Kashshāf*, by Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī (d. 791/1389) 362 f. Transcribed by 'Abdallāh bin 'Alā'addīn in A.H. 834. A gloss on al-Kashshāf of az-Zamakhsharī. (No. 1354)
14. *Zubdat al-Bayān fī Tafsīr Āyāt al-Aḥkām*, by Aḥmad bin Muḥammad al-Ardabīlī (d. 993/1585) 260 f. Transc. date 995 A.H. A rare copy of a work on the ordinances of law and religion derived from the Qur'ān. (No. 1475)
15. *Mir'at al-'Ārifīn fī mā Yatamayyazu bain al-'Ābidīn*, by Muḥyi-addīn Ibn al-'Arabī (d. 638/1240) 6 f. A rare copy of a treatise on the beauties and secrets of Sūrah al-Fātiḥah. (No. 2579)
16. *Baḥr ad-Durrar*, by Mullā Mu'īn bin Muḥammad al-Harawī (d. 907/1501) 407 f. A rare and old copy of a short commentary on the Qur'ān, written according to the Ṣufī principles. (No. 2789/16)

17. *Tafsīr ad-Daylamī*, by Abū Muḥammad al-Ḥasan bin Abi'l Ḥasan bin Muḥammad ad-Daylamī (d. 7th century) 183 f. Transc. date 937 A.H. A rare copy of a commentary on the Qur'ān written according to Shī'ah principles. (No. 2966)

PRINCIPLES OF TRADITION

18. *'Ilal al-Hadīth*, by Abu'l Ḥasan 'Alī bin 'Umar ad-Dāraquṭnī (d. 285/995) 340 f. Transc. apparently 8th century. A rare collection of Mu'allal Hadīth. The entire work is in four volumes of which the fourth volume and the larger portion of volume I are wanting. (No. 301)
19. *Ma'rifat 'Ulūm al-Ḥadīth*, by 'Abdallāh Muḥammad bin 'Abdallāh Nishāpūrī (d. 405 A.H.) 89 f. Transc. date A.H. 1291. A rare work on principles of tradition. (No. 437)
20. *Kitāb al-Kifāyah fī Ma'rifat Uṣūl ar-Riwāyah*, by Abū Bakr Aḥmad bin 'Alī bin Thābit al-Khaṭīb al-Baghdādī (d. 468/1071) 29 f. Transc. apparently 6th century A.H. An old and valuable copy of a work on the science of Ḥadīth (containing only parts VI and VII). (No. 438)
21. *Kitāb Ma'rifat Anwā' al-Ḥadīth* (commonly known as *Muqaddimah Ibn Ṣalāḥ*), by Uthmān bin Ṣalāḥaddīn Abī al-Qāsim 'Abdarraḥmān bin Uthmān bin Mūsā ash-Shahrazūrī (d. 643/1343) 166 f. Transc. date 637 A.H. A very old work on the science of Ḥadīth compared and revised by the author himself (No. 440)
22. *At-Tanqīd wa al-Īḍāh*, by 'Abdarraḥīm bin Ḥasan bin 'Abdarraḥmān al-'Irāqī (d. 806/1406) 78 f. Transc. date 811 A.H. A very correct and valuable copy of a commentary on Muqaddimah Ibn Ṣalāḥ compared with author's copy. (No. 442)

COMPARATIVE TRADITION

23. *Dhakhā'ir al-Mawārīth fī ad-Dalālah 'alā Mawāḍī' al-Aḥādīth*, by 'Abdalghanī bin 'Ismā'īl bin Aḥmad an-Nābulusī ad-Dimashqī al-Ḥanafī (d. 1143/1731) 301 f. Transc. date 1328 A.H. Scribe, Fatḥ Muḥammad. A rare copy of the collection of the traditions of the six canonical collections in two volumes. (No. 3013)

TRADITION

24. *Al-Jāmi' aṣ-Ṣaḥīḥ*, by Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah al-Bukhārī (d. A.H. 256=A.D. 870) 774 f. A valuable copy of the first of the six canonical collections of traditions, complete in two volumes, transcribed in the presence of Shāh Walī-Allāh and containing his two autograph sanads dated A.H. 1159 & 1160. (No. 133-34)
25. The 29th and 30th parts of the same, 212 f. A beautiful copy in two volumes, also bearing a deed of trust, dated A.H. 817, whereby Fakhraddīn, a Wazīr of Egypt (A.H. 816-20) gave this MS. for public use, in Jāmi' Umawī in Damascus. Transc. apparently 8th century A.H. (No. 148-49)
26. *Fihris al-Bukhārī : An index to al-Bukhārī's Al-Jāmi'*, by Abu'l Haitham Muḥammad bin Makkī (d. A.H. 389=A.D. 998) 5 f. A beautiful copy dated A.H. 711. (No. 152)
27. *Al-Musnad*, by 'Abd bin Ḥumaid bin Naṣr al-Kūsī (d. 249 A.H.) 175 f. Transc. date 1310 A.H. A collection of Hadīth. (No. 252)
28. *Al-Minhāj fī Sharḥ Muslim bin al-Ḥajjāj*, by Abū Zakarīyā bin Sharaf al-Ḥazāmī ash-Shāfi'ī, better known as an-Nawawī (d. A.H. 676=A.D. 1278). A very popular commentary on as-Ṣaḥiḥ of Muslim, complete in five volumes. The Library preserves its complete set transcribed by different hands between 7th to 9th centuries of which vol. III is the oldest, dated A.H. 683. (Nos. 192-97)
29 *Kashf al-Astār 'an Zawā'id Musnad al-Imām al-Bazzār*, by Aḥmad bin 'Umar bin 'Abdalkhāliq Abū Bakr al-Bazzāz (d. 262/905) 258 f. Transc. apparently 10th century A.H. A rare work on Musnad Hadīth. (No. 3063)
30. *Mashāriq al-Anwār 'Alā Ṣiḥāḥ al-Āthār*, by Abu'l Faḍl 'Iyāḍ bin Mūsā as-Sabtī al-Mālikī (d. A.H. 544=A.D. 1149) 401 f. A valuable copy of the commentary on the difficult words and phrases of al-Mu'aṭṭa', al-Bukhārī and al-Muslim, with the correction of the mistakes made by the scribes as to the Hadīth, Sanad, names and distinctive places, transc. apparently 9th century A.H. (No. 207)
31. *Al-Jāmi'*, by Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī (d. A.H. 279=A.D. 829) 229 f. A very old and beautiful copy of the second part of the 4th of the six canonical collections of traditions, transc. apparently 6th century A.H. (No. 212)
32. *Sharḥ Sunan Ibn Mājah*, by Abū 'Abdallāh Mughlaṭa'ī bin Qilīj al-Bakjarī al-Ḥikrī al-Ḥanafī, (d. A.H. 762=A.D. 1361), 189 f.

An autograph copy of the second part of the commentary on Ibn Mājah, dated A.H. 739. (No. 221)

33. *Al-Fuṣūl Sharh Jāmi' al-Uṣūl*, by 'Alī bin Ḥusāmaddīn al-Muttaqī, (d. A.H. 977=A.D. 1569) 351 f. An autograph copy of the rare commentary on *Jāmi' al-Uṣūl* of Majdaddīn Abū as-Sa'ādat al-Jazari (d. A.H. 606=A.D. 1209). Transc. apparently 10th century A.H. (No. 225)
34. *Al-Musnad*, by Zaid bin 'Alī bin Ḥusain bin 'Alī bin Abi Ṭālib (d. A.H. 132=A.D. 740), 80 f. An incomplete rare copy of the Musnad Hadīth designated as Musnad Zaid, transc. apparently 9th century A.H. (No. 273)
35. *Jāmi' al-'Ulūm Wa'l Ḥikam*, by 'Abdarraḥmān bin Aḥmad bin Rajab al-Baghdādī, (d. A.H. 795=A.D. 1393), 471 f. A well-known commentary on an-Nawawī's Arba'īn containing the autograph Sanad by the author, dated A.H. 790. (No. 281)
36. *Al-Anwār al-Muḍīyah*, by Yaḥya bin Ḥamzah, (d. A.H. 749=AD. 1349), 88 f. A rare commentary on Sailaqī's (d. 5th century A.H.) Arba'īn, transc. apparently 9th century A.H. (No. 292)
37. *An-Nāsikh wa'l-Mansūkh fi'l Ḥadīth*, by an anonymous author 156 f. A valuable copy of a work on collection of abrogated Ḥadīth relating to the ordinances of jurisprudence, transc. apparently 9th century A.H. (No. 313)
38. *Al-Amālī*, by Abū Zar'ah, the chief Justice of Egypt, (d. A.H. 826=A.D. 1442), 8 f. A rare copy of the work on Ḥadīth, transc. apparently 9th century A.H. (No. 318)
39. *Qiṭ'ah min Mu'jam Ibn Jamī'*, by Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Abdarraḥmān bin Yaḥyā bin Jamī' (d. 402/1013) 4 f. Transc. date 606 A.H. A fragment of an old and reliable copy of the rare work containing 7 Aḥādīth, transmitted by the author's seven Shaikhs. (No. 321)
40. *Al-Juz Fīhi Majālis min Amālī Abī al-Qāsim wa min Hadīth Abī Muḥammad bin al-Khāllāl*; by Abu'l Qāsim 'Abdalmālik bin Muḥammad bin Abdallāh bin Bishrān (d. after 428 A.H.) 8 f. Transc. before 487 A.H. A fragement of 8 folios consisting of an incomplete portion of Amālī Abī al-Qāsim and certain other Hadīth narrated by Ḥasan Khallāl. (No. 317)
41. *Kashf Mushkil as-Ṣaḥīḥain*, by Abu'l Farj 'Abdarraḥmān bin 'Alī bin Muḥammad bin al-Jawzī al-Bakrī (d. 597/1250), 137 f. Transc. apparently 12th century A.H., scribe Muḥammad bin Muḥammad bin 'Alī. A rare commentary on the difficult portions

of al-Bukhārī and al-Muslim. (No. 203)

42. *Mishkāt al-Anwār*, by Muhyiaddin Ibn al-'Arabī (d. 638/1240), 20 f. Transc. date 691 A.H., scribe Ibrāhīm bin Muhammad. A collection of 101 Qudsī Ḥadith divided into three classes and arranged into three parts, each part containing the Ḥadīth of a particular class. (No. 293)

43. *Tuhfat al-Ashrāf bi Ma'rifat al-Aṭrāf*, by Abu'l Ḥajjāj Yūsuf bin 'Abdarraḥmān, known as al-Mizzi (d. 742) 252 f. Transc. apparently 12th century A.H. A work on Ḥadīth, dealing with the explanation of the different words of six books of Ḥadīth. (No 229-32)

44. *At-Tahdhīb Sunan Abī Dā'ūd*, by Muḥammad bin Abī Bakr al-Qayyim, known as Ibn al-Qayyim al-Jawzī (d. 751/1350) 241 f. Transc. date 1294 A.H. Scribe, Muḥammad 'Alī bin Muḥammad Ḥasan. A rare commentary on Sunan Abī Dā'ūd. (No. 2999)

45. *Al-Majmū'ah*, 171 f. Transc. apparently 8th century. An old copy of a Mujmū'ah containing 12 rare treatises on Ḥadīth. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists and scholars. (No. 462)

46. *Sharḥ as-Ṣaḥīḥ al-Muslim*, by Shamsaddīn Abū 'Abdallāh Muḥammad bin 'Aṭā'allāh ar-Rāzī (d. 829/1426) 341 f. Transc. date 826 A.H. An old and rare copy of a commentary on aṣ-Ṣaḥīḥ of Muslim. (No. 202)

47. *Al-Kitāb al-Laṭīf*, by Shaikh Jamāladdīn bin al-Jawzī, 241 f. Transc. date 959 A.H., scribe Ẓahīr bin Muḥammad bin 'Alī. A rare and useful work on Ḥadīth. The work is arranged according to the method of jurisprudence. (No. 3042)

48. *Rawḍat al-'Ulamā*, by Abū 'Alī al-Ḥusain bin Yaḥyā al-Bukhārī az-Zandūstī (d. 9th century) 242 f. Transc. date 884 A.H., scribe Aḥmad bin Bahādur as-Saifī. A rare copy of the work containing explanations of difficult passages alongwith explanations of those Ḥadīth contained in the work which relates to points of theology and jurisprudence. (No. 3035)

49. *Juz'un Fīhi Istidrāk Umm al-Mu'minīn*, by Abū Manṣūr 'Abdalmuḥsin bin Muḥammad bin 'Alī al-Baghdādī, a scholar and traditionist of 5th century A.H. 12 f. Transc. apparently 14th century A.H. A rare work, dealing with the traditions narrated by 'Ā'ishah (wife of the Prophet). (No. 3078)

PRINCIPLES OF JURISPRUDENCE

50. *Al-Kitāb al-Jāmi' fi'l Ijtihād wa'l Fatwā wa't-Taqlīd*, by 'Abdalmalik al-Jūwainī (d. 488/1085) 15 f. Transc. date 730 A.H. An

old copy of a work on jurisprudence believed to be unique. It deals with legislation and adherence to the views of the leading jurists. It is an appendix to '*al-Burhān*' by the same author. (No. 1558)

51. *Al-Ḥāwī al-Qudsī*, by Aḥmad al-Ghaznawī (d. 593/1196) 16 f. Transc. date 994 A.H. A useful work on jurisprudence dealing fundamental points regarding principles of theology and jurisprudence. (No. 1627)
52. *Sharḥ Mukhtaṣar al-Uṣūl Vol. I*, by Quṭbaddīn ash-Shīrāzī (d. 710/1310) 188 f. Transc. apparently 8th century A.H. A rare commentary on *al-Mukhtaṣar* of Ibn Ḥājib expounding the principles of jurisprudence and commenting the views held by the jurists on theological, philosophical and philological principles. (Nos. 1542-43)
53. *Ash-Sharḥ 'Alā Minhāj al-Uṣūl*, A rare and useful commentary on *Minhāj al-Uṣūl* of Qāḍī Baiḍāwī, by Shamsaddīn al-Iṣfahānī (d. 749/1348) 123 f. Transc. apparently 9th century A.H. (No. 1562)
54. *Tauḍīḥ al-Masā'il al 'Aqlīyah*, by 'Imādaddīn al-Muqrā'ī (d. 10th century) 31 f. Transc. date 961 A.H. An old copy of a rare work on the principles of jurisprudence. The author belonged to the Zaidī school. He criticises the views of the four Sunnī Schools of jurisprudence. (No. 1590)

COMPARATIVE JURISPRUDENCE

55. *Al-Inṣāf bi Dhikr Asbāb al-Khilāf*, by 'Abdallāh Baṭalyūsī (d. 521/1127) 49 f. Transc. apparently 12th century A.H. A rare work on the principles of jurisprudence dealing with the variance of opinions among the jurists. (No. 1540)
56. *Al-Ishrāf 'Alā Madhāhib al-Ashrāf*, by Yaḥyā bin Muḥammad, known as Ibn Ḥubairah al-Ḥanbalī (d. 560 A.H.) A rare work on Madhāhib of four Imāms i.e. Abū Ḥanīfah, Shāfi'ī, Aḥmad bin Ḥanbal and Mālik. (No. 1877)
57. *'Uyūn al-Madhāhib al-Kāmilī*, by Qiwāmaddīn al-Khujandī (d. 749/1348) 362 f. Transc. date 997 A.H. An old copy of a valuable concise work on jurisprudence in which the views of the Ḥanafīs are compared with those of other schools of jurisprudence. (No. 1711)

JURISPRUDENCE

58. *Al-Wajīz al-Muḥīṭ vol. 2.* by Raḍīaddīn as-Sarakhsī (d. 544/1149) 239 f. Transc. apparently 9th century A.H. A rare and valuable work on Jurisprudence containing 39 Kitābs, beginning from Imān and ending abruptly with Waṣāyā. (No. 1619)

59. *Manāsik al-Ḥajj*, by Aḥmad bin 'Abdalḥalīm bin 'Abdassalām bin 'Abdallāh al-Harawī, known as Ibn Taimīyah (d. 728/1328) 15 f. Transc. date 1224. A work explaining the rituals and performances to be observed by the pilgrims. (No. 2805)

60. *Adab al-Futyā*, by 'Adarraḥmān bin Abī Bakr as Suyūṭī (d. 911/1505) 8 f. A rare work expounding the duties of a Muftī. (No. 2773)

61. *Dustūr al-Quḍāt*, by Qāḍī Ṣadr at-Tabrīzī (d. 8th century) 48 f. Transc. date 1119 A.H., Scribe, Muḥammad Naqī. A rare copy of a concise work on jurisprudence, useful to judges for ready reference on points of jurisprudence. The author himself was the Qāḍī of Iran. (No. 1721)

62. *Risālah fī Ḥukm al-Mutawallid Bain Mughallaẓ wa Ādamī*; 3 f. Transc. date 1078. An autograph copy of a treatise dealing with the different aspects of one born with features of man alongwith other beings; whether it will be treated as a human being by the jurists. (No. 2801/13)

63. *Al-Fatāwā an-Naqshbandīyah*, by Mu'īnaddīn Muḥammad an-Naqshbandī (d. 1085/1074) 388 f. Transc. apparently 12th century A.H. A rare copy of a useful composition on jurisprudence, based on 25 reliable books on Fatwā and jurisprudence. The author hailed from Kashmīr and dedicated this work to Aurangzīb. (No. 1785)

64. *Tis'ah Rasā'il*, by Muḥammad Sharīf Kanbū (d. 11th century) 64 f. Transc. apparently 11th century A.H. A remarkable and extremely ingenious work containing nine different treatises on various branches of Islām within a single composition, of which one is on jurisprudence. (No. 1779)

65. *Maṭālib al-Mu'minīn*, by Badr al-Lāhūrī (d. 8th century A.H.) 260 f. Transc. apparently 11th century A.H. A rare copy of a very useful concise work on jurisprudence based on various reliable authorities from the 3rd to the 7th century A.H. (No. 1720)

66. *Al-Ḥudūd wa al-Aḥkām*, by 'Alī ar-Rāzī al-Bistāmi (d. 375/1420) 52 f. Transc. date 1072 A.H. A rare copy of a useful concise work on jurisprudence. The author, a commentator of '*al-Wiqāyah*' and '*al-Hidāyah*', was a learned scholar of the Ḥanafī school and wrote more than a hundred books. (No. 1728)

67. *Naṣb ar-Rāyah*, by 'Abdallāh az-Zaila'ī (d. 762/1360) 225 f. Transc. apparently 8th century A.H. An old copy of a rare work, being a collection of the Hadīth used in *al-Hidāyah*', giving in each case the Isnād and a reference to the work in which the Hadīth may be found. (No. 1650)

68. *Sharḥ Mawāhib ar-Raḥmān*, by 'Abdallaṭīf Fāṭimī (d. 11th century A.H.) 22 f. Transc. apparently 11th century A.H. A rare copy of a commentary on *Mawāhib ar-Raḥmān* of Ibrāhīm aṭ-Ṭrābalusī. The author is an Indian scholar hailing from Gujarat. (No. 1743)

69. *Majma' al-Barakāt*, by Abu'l Barakāt ad-Dihlawī (d. 12th century A.H.) 327 f. Transc. apparently 12th century A.H. Scribe, 'Abdal-qādir bin Muḥammad Ḥusain. A rare copy of a useful work on jurisprudence, quoting 38 reliable books on the subject. (No. 1800)

70. *Al-Baḥr al-Muḥīṭ*, by Aḥmad al-Qamūlī (d. 727/1326) 230 f. Transc. apparently 8th century A.H. An old copy of an exhaustive commentary on the *Wasīṭ* of al-Ghazālī. The commentator is an accepted authority on jurisprudence. The twentieth part is an autograph copy. (No. 801)

71. *At-Talkhīṣ*, by Ibn Ḥajar al-'Asqalānī (d. 852/1449) 344 f. Transc. date 1046 A.H. A copy of an abridgement of two works of Ibn Mulaqqīn viz *al-Badr al-Munīr* and *al-Khulāṣah*. The Ms. belonged to Ṣan'ā Library of Yemen. (No. 1831)

72. *Surūr ar-Rāghibīn*, by Shamsaddīn aḍ-Dairūṭī (d. 10th century A.H.) 440 f. Transc. date 956 A.H. A unique copy of a detailed commentary on *al-Minhāj* of Abū Zakarīyā an-Nawawī, transcribed during the lifetime of the commentator. (No. 1843)

73. *Marātib al-Ijmā'*, by Ibn Hazm al-Undulusī (d. 466/1068) 42 f. Transc. date 1057 A.H., scribe 'Alī bin Muḥammad. A unique copy of a work dealing with the points of jurisprudence on which all the Muslim jurists agreed. (No. 1892)

74. *Al-Mabsūṭ* (*last vol.*), by Abū Ja'far aṭ-Ṭusī (d. 460/1067) 221 f. Transc apparently 10th century A.H. An old copy of a famous and reliable work on jurisprudence. The author was a distinguished scholar and jurist of the Shī'ah school. (No. 1894)

THEOLOGY

75. *Al-Kitāb fi 'Ilm al-Kalām*, by 'Abdallāh bin Abū Bakr bin Ḥasan an-Nawawī (d. 9th century). An autograph and rare copy of a voluminous and valuable comprehensive work on Sunnī theology. (No. 564)
76. *Kas͟hf al-Haqā'iq al-Muḥammadīyah*, by Ghayāt͟haddīn Manṣūr bin Muḥammad al-Ḥusainī (d. 949/1542) 198 f. Transc. date 1022 A.H. A detailed commentary on the treatises of Ṣadraddīn as͟h-S͟hīrāzī (d. 950/1523). (No. 622)
77. *'Ismat al-Anbiyā*, by 'Abdallāh bin S͟hamsaddīn bin Jamāladdīn al-Anṣārī (d. 1006/1597) 140 f. Transc. date 1133 A.H. A rare work by the famous Mak͟hdūm al-Mulk of Akbar's period dealing with sinlessness of the prophets. (No. 569)
78. *Iḥqāq al-Ḥaqq*, by Nūrallāh bin Sayyid S͟harīf al-Ḥusainī as͟h-S͟hustrī (d. 1019/1610) 572 f. Transc. date 1107 A.H. A polemical work containing a detailed refutation of *Ibṭāl Nahj al-Bāṭil* of Faḍl bin Rūzbahān al-Iṣfahānī. (No. 623 A.B.)
79. *Al-Ḥās͟hiyah 'Alā al-Umūr al-'Āmmah*, by Mīr Muḥammad Zāhid bin Muḥammad Aslam al-Harawī (d. 1101/1689) 193 f. Transc. date 1102 A.H. A beautiful copy of a gloss on the first part of the second chapter of *S͟harḥ al-Mawāqif*. (No. 540)
80. *Ar-Risālah ad-Dīnīyah fi Ma'nā al-Ilāhīyah*, by al-Amīr 'Abdal-'azīz bin Muḥammad bin Sa'ūd (d. 1213/1803) 21 f. Transc. apparently 13th century A.H. A treatise explaining the meaning of Tauḥīd and its implications as interpreted by S͟haik͟h Muḥammad bin 'Abdalwahhāb and his followers. (No. 2805)

SHĪ'ISM

81. *G͟hayāth al-Umam*, by 'Abdalmālik bin Abī Muḥammad 'Abdallāh bin Yusuf al-Juwainī (d. 478/1085) 139 f. Transc. date 1310 A.H. A rare work on K͟hilāfat and Imāmat. (No. 493)
82. *Al-Majmū'ah* 142 f. Transc. apparently 10th century A.H. An old and rare copy of a Majmū'ah containing 15 treatises on Zaidī theology written by scholars of that sect. (No. 643)

SUFISM

83. *Mawāqi' an-Nujūm*, by Muḥyīaddīn Ibn al-'Arabī (d. 638/1240) 27 f. Transc. apparently 11th century A.H. A work on Sufism. (No. 2849/1)

84. *Kitāb at-Tauḥīd al-A'ẓam*, by Ṣafīaddīn Aḥmad bin 'Aṭṭāf bin 'Alwān al-Yamanī (d. 665/1267) 8 f. Transc. date 1086/1675. A rare copy of a mystical work on the attributes of God. (No. 2791/6)

85. *At-Taḥqīqāt*, by Muḥammad bin Muḥammad bin Maḥmūd al-Ḥāfiẓ al-Bukhārī known as Khwājā Muḥammad Pārsā (d. 828/1420) 241 f. Transc. date 1080 A.H. Scribe, Ghayāthaddīn Ḥusain. A valuable work on the principles of Sufism. (No. 2849/17)

86. *Nasīm as-Saḥar*, by 'Abdalkarīm bin Ibrāhīm Sibṭ al-Jīlī (d. 832/1428) 16 f. Transc. apparently 11th century A.H. A rare work, treating the Prophet's life and teachings from a mystical point of view. (No. 2789/8)

87. *Al-'Aqā'id as-Ṣūfīyah*, by Shaikh Fīrūz as-Ṣūfī (d. before 1036 A.H.) 4½ f. Transc. apparently 11th century. A short work consiting of a brief exposition of Islamic doctrines and beliefs as interpreted by Ṣūfi philosophers. (No. 2849/11)

ETHICS

88. *Al-Injāz al-Ma'rūf wa 'Umdat al-Malfūf*, by Abū Manṣūr 'Abdalmālik bin Muḥammad bin Ismā'īl ath-Tha'labī (d. 429/1038) 39 f. Transc. date 1094 A.H. A rare copy of a work containing moral precepts and edifying discourses intermixed with verses and illustrated with the sayings of the Prophet. (No. 2647)

89. *At-Tabṣirah*, by 'Abdarraḥmān bin 'Alī bin Muḥammad, called Ibn al-Jawzī (d. 597/1200) 189 f. Transc. apparently 9th century A.H. An old copy of a valuable work on moral concepts, religious instructions and edifying discourses. (No. 2652)

90. *Al-Jawāhir al-Majmū'ah wa'n Nawādir al-Masmū'ah*, by Shams-addīn Abu'l Khair Muḥammad bin 'Abdarraḥmān as-Sakhāwī (d. 902/1497) 164 f. Transc. date 859 A.H. An old and valuable copy written during the lifetime of the author; on moral precepts. (No. 2665)

91. *Ash-Shihāb ath-Thāqib fi Dhamm al-Khalīl waṣ-Ṣāḥib*, by 'Abdarraḥmān bin Abī Bakr as-Suyūṭī (d. 911/1505) 21 f. Transc. apparently 11th century A.H. An unique abridgement of *Shifā al-'Alīl*, of Ibn Ẓāhir al-'Aḍdī, a work on ethics. (No. 2773/16)

METAPHYSICS

92. *At-Taḥṣīl*, by Abu'l Ḥasan Bihmanyār (d. 430/1038) 134 f. Transc. apparently 11th century A.H. A rare copy of a useful work containing explanations of terms used in Logic, Physics, and Metaphysics, and expounding important points of those branches of learning. The author, the favourite pupil of Avicenna, is a Zoroastrian scholar and a distinguished philosopher. (No 2230)
93. *Sharḥ Ḥikmat al-'Ain*, by Muḥammad bin Mubārak Shāh al-Bukhārī (d. 8th century A.H.) 248 f. Transc. date 755 A.H. An autograph copy of a well known commentary on *Ḥikmat al-'Ain*. (No. 2380)
94. *Miftāḥ ash-Shifā*, by Aḥmad al-'Alawī (d. 1040/1630) 349 f. Transc. apparently 12th century. A rare copy of a detailed gloss on *'Ilāhīyāt ash-Shifa* of Avicenna on Metaphysics, composed by a distinguised Shī'ah scholar in the reign of Shāh 'Abbās of Iran. (No. 2229)

LOGIC

95. *At-Talkhīṣ*, by al-Fārābī (believed) (d. 339/950) 141 f. Transc. apparently 11th century. A rare copy of the abridgment, with occasional annotations, of an Arabic translation of Aristotle's work on Logic (tr.) by Ḥunain bin Ishāq. No other copy of the work is known to exist. (No. 2237)
96. *Sharḥ at-Tahdhīb*, by 'Abdalḥayy al-Ḥusainī (d. 10th century A.H.) 113 f. Transc. apparently 10th century A.H. A valuable autograph copy of a commentary on *Tahdhīb al-Manṭiq* of 'Umar at-Taftāzānī. (No. 2300)
97. *Al-Ḥāshiyah 'alā Ḥāshiyah as-Sayyid 'Abdalḥaq Anṣārī*, by Mullā 'Abdalḥakīm as-Siyālkūtī (d. 1068/1656) 174 f. Transc. date 1064. A valuable copy of annotations on the gloss of Sayyid Sharīf, composed and transcribed during the life-time of the author. It was dedicated to Emperor Shāh Jahān (No. 2253)
98. *Al-Ḥāshiyah 'alā Ḥāshiyah Sharḥ Maṭāli' al-Anwār*, by 'Abdalḥakīm as Siyālkūtī (d. 1067/1656) 131 f. Transc. before 1067 A.H. A rare copy of a rare annotation of the gloss of, Sayyid Sharīf, transcribed during the life time of the author. (No. 2263)

99. *Sullam al-'Ulūm*, by Muḥibballāh bin 'Abdashshakūr al-Bihārī (d. 1119/1707) 72 f. Transc. date 1110. A very reliable and beautiful copy on logic, written during the life-time of the author. (No. 2313)

HISTORY

100. *Aḥādīth Hawāzin wa Ghaṭafān*, 77 f. Transc. date 1031 A.H. A copy of a rare work, by an anonymous author, wrongly entitled as *al-Iklīl*, containing the history of war between the Yamanī tribes of Hawāzin and Ghaṭafān and their clans 'Abs and Dhubyān. (No. 1111)

101. *At-Tārīkh al-Islāmī*, by Qāḍī Shihābaddīn Abū Isḥāq Ibrāhīm bin 'Abdallah bin 'Abdalmun'im al-Hamadānī (d. 642/1244) 197 f. Transc. apparently 7th century A.H. A rare copy of a valuable chronicle of Islam. (No. 964)

102. *Ibtisām al-Azhār fī Riyāḍ al-Akhbār*, by 'Abdassalām bin Ibrāhīm bin Ibrāhīm al-Laqānī al-Mālikī (d. 1078/1668) 219 f. Transc. date 1046/1637. An autograph copy of a work on the life of Prophet Muḥammad, complete in two volumes. (No. 1031-32)

103. *Al-Kifāyah wa I'lām al-'Uqūd al-Lu'lu'īyah*, by Abu'l Ḥasan 'Alī bin al-Ḥasan bin al-Wahhas Khazrajī az-Zabīdī (d. 812/ 1409) 246 f. Transc. apparently 10th century A.H. The fourth and fifth Bāb of a rare work on the history of Yemen, from the beginning of Islām to 803 A.H., arranged according to kings or dynasties. (No. 1097)

104. *Tuḥfah az-Zaman fī Tārīkh Sādāt al-Yaman*, by Abū 'Abdallāh al-Ḥusain bin 'Abdarraḥmān bin Muḥammad al-Ḥasanī, called al-Ahdal (d. 855 A.H.) Transc. apparently 12th century A.H. An abridgment of *As-Sulūk fī Ṭabaqāt al-'Ulamā wa al-Mulūk* of Muḥammad bin Yūsuf al-Janadī. On Yemen. (No. 805)

BIOGRAPHY

105. *Al-Mu'jam*, by Najmaddīn 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkī al-Atharī (d. 885/1480) 309 f. Transc. date A.H. 906. A valuable copy of a biographical dictionary

of the male and female traditionists, under whom the author received his education and from whom he obtained Sanad. (No. 727)

106. *Ad-Durr ath-Thamīn fī Manāqib ash-Shaikh Muḥyīaddīn*, by Abu'l Ḥasan 'Alī bin Ibrāhīm bin 'Abdallāh bin Ibrāhīm bin Yūsuf al-Qārī al-Baghdādī (d. 9th century A.H.) 10 f. Transc. apparently 12th century A.H. An old copy on the life of Ibn al-'Arabī. (No. 750)

RHETORIC

107. *Dustūr al-'Ulamā*, by 'Abdannabī (d. 12th century A.H.) 510 f. Transc. apparently 12th century A.H. A unique copy of a dictionary of the technical terms of all the branches of Arabic literature. The author belonged to the district of Aurangabad in South India. (No. 2010)

108. *Sharḥ al-Miftāḥ*, by Sa'daddīn at-Taftāzānī (d. 791/1388) 251 f. Transc. apparently 9th century. An old copy of a commentary on the third part of *Miftāh al-'Ulūm* of as-Sakkākī. The commentator is the author of the famous book, '*Mukhtaṣar al-Ma'ānī*'. (No. 2145)

GRAMMAR

109. *Al-As'ilah Wa'l Ajwibah*, by 'Abdarraḥmān bin Abī Bakr as Suyūṭī (d. 911/1505) 3 f. Transc. date 1100 A.H. A rare copy of a work on grammar and other miscellaneous issues. (No. 2774/41)

ESSAYS

110. *Al-Maqāmāt fī Jamī' al-Wuḥūsh*, by Ḥasan bin 'Umar bin Ḥabīb ad-Dimashqī (d. 779) 60 f. Transc. apparently 12th century A.H. A rare copy of a work in elegant prose dealing with the zoological description of animals and birds. (No. 2773/38)

111. *Al-Maqāmāt al-'Abbāsīyah*, by Abdarraḥīm bin Aḥmad al-'Abbāsī al-Qāhirī (d. 963/1555) 43 f. Transc. date 1012 A.H. A rare copy beginning with a lengthy introduction in which the author narrates the hardships of life and scarcity of friends and family. (No. 2810/1)

POETRY

112. *Al-Manẓūmah*, by 'Abdalmu'min bin Ḥusain bin Ḥasan, commonly called Abū as-Saffār (d. 7th century A.H.) 234 f. Transc. apparently 8th century A.H. A valuable copy of a poetical version of the famous work, '*Kalīlah wa Dimnah*' of 'Abdallah bin Muqaffa'. (No. 2643)
113. *Dīwān Ibn ad-Durrānī*, by Muḥammad bin Nūrraddīn bin Muḥammad ad-Dimashqī, known as Ibn ad-Durrānī (d. 1065/1655) 18 f. Transc. date 1074 A.H. A rare copy of the Dīwān containing lyrical poems, Qaṣīdah, versified letters and other forms of verse composition. (No. 2795/3)

ENCYCLOPAEDIA

114. *Subḥat al-Marjām fī Āthār Hindūstān*, by Mīr-Ghulām 'Alī Azād al-Ḥusainī al-Bilgrāmī (d. 1199/1784) 149 f. Transc. date 1180/1767. An autograph copy of an encyclopaediac work on India; also contains biographical notices of eminent scholars of India. (No. 811)
115. *Madīnat al-'Ulūm*, by Irnīqī (d. 10th century A.H.) 149 f. A rare copy of an encyclopaedia containing brief descriptions of 341 branches of learning. (No. 2334)

EDUCATION

116. *Ba'th ad-Dawā'ī wa'l-Himam 'alā Ṭalab al-'Ulūm wa'l-Ḥikam*, by 'Alī bin Ibrāhīm bin Abī Bakr ad-Dimyāṭī, 34 f. Transc. apparently 12th century A.H. A rare copy of a work on ethics, dealing with knowldge, its beauties, mode of teaching and learning and other connected points. (No. 2829/2)

POLITICAL SCIENCE AND PUBLIC ADMINISTRATION

117. *Tahdhīb ar-Riyāsah wa Tartīb as-Siyāsah*, by Abū 'Abdallāh Muḥammad bin 'Alī bin Ḥasan al-Qal'ī (d. 630 / 1233) 81 f. Transc. date 1001 A.H. A rare and unique copy of a work on politics, expounding the duties of kings and their subjects and other connected points. (No. 2656)

PHYSICS

118. *Yatimat al-'Aṣr fī al-Madd wa'l-Jazr,* by 'Abdalqadīr bin Aḥmad bin 'Alī bin Mīmī, (d. 1085/1674) 62 f. Transc. apparently 8th century A.H. (No. 2401)

MATHEMATICS

119. *Maqālah fī Ṭarīq at-Taḥlīl wa at-Tarkīb wa Sā'ir al-A'māl fī al-Masā'il al-Handasah,* by Ibrāhīm bin Sinān (d. 335/946) 20 f. Transc. date 631 A.H (No. 2468/3)

GEOMETRY

120. *Risālah fī Khawāṣṣ al-Muthallath min Jihat al-'Umūd,* by Abū 'Alī Ḥasan bin Hasan bin Haitham al-Baṣri (d. 430/1038) 4 f. Transc. date 631 A.H. A rare treatise on properties of triangle in the context of perpendicular. (No. 2468/33)
121. *Risālah fī Istikhrāj al-Awtār,* by Abū ar-Raiḥān Muḥammad bin Aḥmad al-Bīrūnī (d. 5th century A.H.) 4 f. Transc. date 631 A.H. A rare treatise on diagonals. (No. 2468/42)

MILITARY SCIENCE

122. *Al-Hidāyah fī 'Ilm ar-Rimāyah,* Murhif bin 'Abdalkarīm (d. 4th century) 37 f. Transc. apparently 6th century A. H. A rare copy on archery enabling a person to master it without a teacher. (No. 2771/3)

ASTRONOMY

123. *Darajāt al-Kawākib,* by Muḥammad & Aḥmad bin Mūsā bin Shākir (d. 259/872) 30 f. Transc. apparently 12th century A.H. A rare work on astronomy expounding the properties of the seven planets, their temperaments, the penetrating influences of the stars and other points relating to the signs of the Zodiac. (No. 2476)

POETRY

112. *Al-Manẓūmah*, by 'Abdalmu'min bin Ḥusain bin Ḥasan, commonly called Abū as-Saffār (d. 7th century A.H.) 234 f. Transc. apparently 8th century A.H. A valuable copy of a poetical version of the famous work, '*Kalīlah wa Dimnah*' of 'Abdallah bin Muqaffa'. (No. 2643)
113. *Dīwān Ibn ad-Durrānī*, by Muḥammad bin Nūrraddīn bin Muḥammad ad-Dimashqī, known as Ibn ad-Durrānī (d. 1065/1655) 18 f. Transc. date 1074 A.H. A rare copy of the Dīwān containing lyrical poems, Qaṣīdah, versified letters and other forms of verse composition. (No. 2795/3)

ENCYCLOPAEDIA

114. *Subḥat al-Marjām fī Āthār Hindūstān*, by Mīr-Ghulām 'Alī Azād al-Ḥusainī al-Bilgrāmī (d. 1199/1784) 149 f. Transc. date 1180/1767. An autograph copy of an encyclopaediac work on India; also contains biographical notices of eminent scholars of India. (No. 811)
115. *Madīnat al-'Ulūm*, by Irnīqī (d. 10th century A.H.) 149 f. A rare copy of an encyclopaedia containing brief descriptions of 341 branches of learning. (No. 2334)

EDUCATION

116. *Ba'th ad-Dawā'ī wa'l-Himam 'alā Ṭalab al-'Ulūm wa'l-Ḥikam*, by 'Alī bin Ibrāhīm bin Abī Bakr ad-Dimyāṭī, 34 f. Transc. apparently 12th century A.H. A rare copy of a work on ethics, dealing with knowldge, its beauties, mode of teaching and learning and other connected points. (No. 2829/2)

POLITICAL SCIENCE AND PUBLIC ADMINISTRATION

117. *Tahdhīb ar-Riyāsah wa Tartīb as-Siyāsah*, by Abū 'Abdallāh Muḥammad bin 'Alī bin Ḥasan al-Qal'ī (d. 630 / 1233) 81 f. Transc. date 1001 A.H. A rare and unique copy of a work on politics, expounding the duties of kings and their subjects and other connected points. (No. 2656)

PHYSICS

118. *Yatīmat al-'Aṣr fī al-Madd wa'l-Jazr,* by 'Abdalqadir bin Aḥmad bin 'Alī bin Mīmī, (d. 1085/1674) 62 f. Transc. apparently 8th century A.H. (No. 2401)

MATHEMATICS

119. *Maqālah fī Ṭarīq at-Taḥlīl wa at-Tarkīb wa Sā'ir al-A'māl fī al-Masā'il al-Handasah,* by Ibrāhīm bin Sinān (d. 335/946) 20 f. Transc. date 631 A.H. (No. 2468/3)

GEOMETRY

120. *Risālah fī Khawāṣṣ al-Muthallath min Jihat al-'Umūd,* by Abū 'Alī Ḥasan bin Hasan bin Haitham al-Baṣri (d. 430/1038) 4 f. Transc. date 631 A.H. A rare treatise on properties of triangle in the context of perpendicular. (No. 2468/33)

121. *Risālah fī Istikhrāj al-Awtār,* by Abū ar-Raiḥān Muḥammad bin Aḥmad al-Bīrūnī (d. 5th century A.H.) 4 f. Transc. date 631 A.H. A rare treatise on diagonals. (No. 2468/42)

MILITARY SCIENCE

122. *Al-Hidāyah fī 'Ilm ar-Rimājah,* Murhif bin 'Abdalkarīm (d. 4th century) 37 f. Transc. apparently 6th century A. H. A rare copy on archery enabling a person to master it without a teacher. (No. 2771/3)

ASTRONOMY

123. *Darajāt al-Kawākib,* by Muḥammad & Aḥmad bin Mūsā bin Shākir (d. 259/872) 30 f. Transc. apparently 12th century A.H. A rare work on astronomy expounding the properties of the seven planets, their temperaments, the penetrating influences of the stars and other points relating to the signs of the Zodiac. (No. 2476)

POETRY

112. *Al-Manẓūmah*, by 'Abdalmu'min bin Ḥusain bin Ḥasan, commonly called Abū as-Saffār (d. 7th century A.H.) 234 f. Transc. apparently 8th century A.H. A valuable copy of a poetical version of the famous work, '*Kalīlah wa Dimnah*' of 'Abdallah bin Muqaffa'. (No. 2643)

113. *Dīwān Ibn ad-Durrānī*, by Muḥammad bin Nūrraddīn bin Muḥammad ad-Dimashqī, known as Ibn ad-Durrānī (d. 1065/1655) 18 f. Transc. date 1074 A.H. A rare copy of the Dīwān containing lyrical poems, Qaṣīdah, versified letters and other forms of verse composition. (No. 2795/3)

ENCYCLOPAEDIA

114. *Subḥat al-Marjām fī Āthār Hindūstān*, by Mīr-Ghulām 'Alī Azād al-Ḥusainī al-Bilgrāmī (d. 1199/1784) 149 f. Transc. date 1180/1767. An autograph copy of an encyclopaediac work on India; also contains biographical notices of eminent scholars of India. (No. 811)

115. *Madīnat al-'Ulūm*, by Irnīqī (d. 10th century A.H.) 149 f. A rare copy of an encyclopaedia containing brief descriptions of 341 branches of learning. (No. 2334)

EDUCATION

116. *Ba'th ad-Dawā'ī wa'l-Himam 'alā Ṭalab al-'Ulūm wa'l-Ḥikam*, by 'Alī bin Ibrāhīm bin Abī Bakr ad-Dimyāṭī, 34 f. Transc. apparently 12th century A.H. A rare copy of a work on ethics, dealing with knowldge, its beauties, mode of teaching and learning and other connected points. (No. 2829/2)

POLITICAL SCIENCE AND PUBLIC ADMINISTRATION

117. *Tahdhīb ar-Riyāsah wa Tartīb as-Siyāsah*, by Abū 'Abdallāh Muḥammad bin 'Alī bin Ḥasan al-Qal'ī (d. 630 / 1233) 81 f. Transc. date 1001 A.H. A rare and unique copy of a work on politics, expounding the duties of kings and their subjects and other connected points. (No. 2656)

PHYSICS

118. *Yatīmat al-'Aṣr fī al-Madd wa'l-Jazr,* by 'Abdalqadir bin Aḥmad bin 'Alī bin Mīmī, (d. 1085/1674) 62 f. Transc. apparently 8th century A.H. (No. 2401)

MATHEMATICS

119. *Maqālah fī Ṭarīq at-Taḥlīl wa at-Tarkīb wa Sā'ir al-A'māl fī al-Masā'il al-Handasah,* by Ibrāhīm bin Sinān (d. 335/946) 20 f. Transc. date 631 A.H. (No. 2468/3)

GEOMETRY

120. *Risālah fī Khawāṣṣ al-Muthallath min Jihat al-'Umūd,* by Abū 'Alī Ḥasan bin Hasan bin Haitham al-Baṣri (d. 430/1038) 4 f. Transc. date 631 A.H. A rare treatise on properties of triangle in the context of perpendicular. (No. 2468/33)
121. *Risālah fī Istikhrāj al-Awtār,* by Abū ar-Raiḥān Muḥammad bin Aḥmad al-Bīrūnī (d. 5th century A.H.) 4 f. Transc. date 631 A.H. A rare treatise on diagonals. (No. 2468/42)

MILITARY SCIENCE

122. *Al-Hidāyah fī 'Ilm ar-Rimāyah,* Murhif bin 'Abdalkarīm (d. 4th century) 37 f. Transc. apparently 6th century A. H. A rare copy on archery enabling a person to master it without a teacher. (No. 2771/3)

ASTRONOMY

123. *Darajāt al-Kawākib,* by Muḥammad & Aḥmad bin Mūsā bin Shākir (d. 259/872) 30 f. Transc. apparently 12th century A.H. A rare work on astronomy expounding the properties of the seven planets, their temperaments, the penetrating influences of the stars and other points relating to the signs of the Zodiac. (No. 2476)

POETRY

112. *Al-Manẓūmah*, by 'Abdalmu'min bin Ḥusain bin Ḥasan, commonly called Abū as-Saffār (d. 7th century A.H.) 234 f. Transc. apparently 8th century A.H. A valuable copy of a poetical version of the famous work, '*Kalīlah wa Dimnah*' of 'Abdallah bin Muqaffa'. (No. 2643)
113. *Dīwān Ibn ad-Durrānī*, by Muḥammad bin Nūrraddīn bin Muḥammad ad-Dimashqī, known as Ibn ad-Durrānī (d. 1065/1655) 18 f. Transc. date 1074 A.H. A rare copy of the Dīwān containing lyrical poems, Qaṣīdah, versified letters and other forms of verse composition. (No. 2795/3)

ENCYCLOPAEDIA

114. *Subḥat al-Marjām fī Āthār Hindūstān*, by Mīr-Ghulām 'Alī Azād al-Ḥusainī al-Bilgrāmī (d. 1199/1784) 149 f. Transc. date 1180/1767. An autograph copy of an encyclopaediac work on India; also contains biographical notices of eminent scholars of India. (No. 811)
115. *Madīnat al-'Ulūm*, by Irnīqī (d. 10th century A.H.) 149 f. A rare copy of an encyclopaedia containing brief descriptions of 341 branches of learning. (No. 2334)

EDUCATION

116. *Ba'th ad-Dawā'ī wa'l-Himam 'alā Ṭalab al-'Ulūm wa'l-Ḥikam*, by 'Alī bin Ibrāhīm bin Abī Bakr ad-Dimyāṭī, 34 f. Transc. apparently 12th century A.H. A rare copy of a work on ethics, dealing with knowldge, its beauties, mode of teaching and learning and other connected points. (No. 2829/2)

POLITICAL SCIENCE AND PUBLIC ADMINISTRATION

117. *Tahdhīb ar-Riyāsah wa Tartīb as-Siyāsah*, by Abū 'Abdallāh Muḥammad bin 'Alī bin Ḥasan al-Qal'ī (d. 630 / 1233) 81 f. Transc. date 1001 A.H. A rare and unique copy of a work on politics, expounding the duties of kings and their subjects and other connected points. (No. 2656)

PHYSICS

118. *Yatīmat al-'Aṣr fī al-Madd wa'l-Jazr,* by 'Abdalqadīr bin Aḥmad bin 'Alī bin Mīmī, (d. 1085/1674) 62 f. Transc. apparently 8th century A.H. (No. 2401)

MATHEMATICS

119. *Maqālah fī Ṭarīq at-Taḥlīl wa at-Tarkīb wa Sā'ir al-A'māl fī al-Masā'il al-Handasah,* by Ibrāhīm bin Sinān (d. 335/946) 20 f. Transc. date 631 A.H. (No. 2468/3)

GEOMETRY

120. *Risālah fī Khawāṣṣ al-Muthallath min Jihat al-'Umūd,* by Abū 'Alī Ḥasan bin Hasan bin Haitham al-Baṣri (d. 430/1038) 4 f. Transc. date 631 A.H. A rare treatise on properties of triangle in the context of perpendicular. (No. 2468/33)
121. *Risālah fī Istikhrāj al-Awtār,* by Abū ar-Raiḥān Muḥammad bin Aḥmad al-Bīrūnī (d. 5th century A.H.) 4 f. Transc. date 631 A.H. A rare treatise on diagonals. (No. 2468/42)

MILITARY SCIENCE

122. *Al-Hidāyah fī 'Ilm ar-Rimājah,* Murhif bin 'Abdalkarīm (d. 4th century) 37 f. Transc. apparently 6th century A. H. A rare copy on archery enabling a person to master it without a teacher. (No. 2771/3)

ASTRONOMY

123. *Darajāt al-Kawākib,* by Muḥammad & Aḥmad bin Mūsā bin Shākir (d. 259/872) 30 f. Transc. apparently 12th century A.H. A rare work on astronomy expounding the properties of the seven planets, their temperaments, the penetrating influences of the stars and other points relating to the signs of the Zodiac. (No. 2476)

124. *Nihāyah al-Idrāk fī Dirāyah al-Aflāk*, by Quṭbaddīn Maḥmūd bin Mas'ūd ash-Shīrāzī (d. 710/1310) 212 f. Transc. date 689 A.H. A valuable work written during the life time of the author. It was also once inspected by the author. (No. 2452)

125. *Nuzhah an-Nāẓir fī Taṣḥīh uṣūl Ibn ash-Shāṭir*, by Shihābaddīn Aḥmad bin Ibrāhīm (d. 859/1454) 112 f. Transc apparently 9th century A.H. An old copy of an annotation on *Zij Ibn ash-Shāṭir* with the addition of useful astronomical observations made by the author. (No. 2465)

126. *Tashīl Zīj al-A'shārī ash-Shahanshāhīyah*, by Muḥammad bin Ma'rūf bin Aḥmad al-Asadī (d. 10th century) 95 f. An autograph copy of a work containing astronomical observations of the author, composed in 988 A.H. for Sulṭān Murād III of the Ottoman dynasty. (No. 2466)

127. *Faṣl min Kitāb fī Kurriyat as-Samā'*, by Amīr Abū Naṣr Manṣūr bin 'Alī bin al-'Arrāq (d. 4th century A.H.) 4 f. Transc. date 631 A.H. (No. 2468/22)

128. *Al-Qisṭās*, by Kundan Lal Ashkī (flourished in the 13th century A.H. in Delhi) 36 f. Transc. date 1237 A.H. An autograph copy of a treatise on astronomy. (No. 2461)

129. *Kitāb al-Mudkhal*, by Abū as-Ṣaqar 'Abdal'azīz bin Uthmān al-Qabīṣī (d. after 370/980) 39 f. Transc. apparently 9th century A.H. A very useful and unique work on astrology, composed for Amīr Saifallāh. (No. 2478)

MUSIC

130. *Manẓūmah fī al-Anghām*, by ash-Shaikh Shamsaddīn aṣ-Ṣaidāwī, (d. 4th century A.H.) 19 f. Transc. apparently 9th century A.H. A metrical essay on the science of music, with illustrating tables and charts. (No. 2821/2)

BOTANY

131. *Mukhtaṣar Kitāb al-Falāhah*, by Abū Bakr bin Aḥmad bin 'Alī bin Qais, (d. 4th century) 342 f.Transc. apparently 12th century A.H. An abridgement of *al-Falahah an-Nabātīyah*, a valuable work on Botany translated into Arabic in 291 A.H. (No. 2500)

SURGERY

132. *Al-'Umdah fi Ṣanā'ah al-Jirāḥah*, by Yāqūb bin Isḥāq al-Kirkī an-Naṣrānī (d. 685 A.H.) 305 f. Transc. date circa 10th century A.H. (No. 63)

EPIDEMICS

133. *Al-Badhl al-Mā'ūn fī daf' aṭ-Ṭā'ūn*, by Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī (d. 852/1449) 46 f. Trans date 840 A.H. An autograph copy of a work dealing with the origin of plague with reference to Ḥadīth. (No. 384)

———

Printed at LIBERTY ART PRESS,
1528, Pataudi House, Darya Ganj,
NEW DELHI 110002

124. *Nihāyah al-Idrāk fī Dirāyah al-Aflāk*, by Quṭbaddīn Maḥmūd bin Mas'ūd ash-Shīrāzī (d. 710/1310) 212 f. Transc. date 689 A.H. A valuable work written during the life time of the author. It was also once inspected by the author. (No. 2452)

125. *Nuzhah an-Nāẓir fī Taṣḥīh uṣūl Ibn ash-Shāṭir*, by Shihābaddīn Aḥmad bin Ibrāhīm (d. 859/1454) 112 f. Transc. apparently 9th century A.H. An old copy of an annotation on *Zīj Ibn ash-Shāṭir* with the addition of useful astronomical observations made by the author. (No. 2465)

126. *Tashīl Zīj al-A'shārī ash-Shahanshāhīyah*, by Muḥammad bin Ma'rūf bin Aḥmad al-Asadī (d. 10th century) 95 f. An autograph copy of a work containing astronomical observations of the author, composed in 988 A.H. for Sulṭān Murād III of the Ottoman dynasty. (No. 2466)

127. *Faṣl min Kitāb fī Kurriyat as-Samā'*, by Amīr Abū Naṣr Manṣūr bin 'Alī bin al-'Arrāq (d. 4th century A.H.) 4 f. Transc. date 631 A.H. (No. 2468/22)

128. *Al-Qisṭās*, by Kundan Lal Ashkī (flourished in the 13th century A.H. in Delhi) 36 f. Transc. date 1237 A.H. An autograph copy of a treatise on astronomy. (No. 2461)

129. *Kitāb al-Mudkhal*, by Abū as-Ṣaqar 'Abdal'azīz bin Uthmān al-Qabīṣī (d. after 370/980) 39 f. Transc. apparently 9th century A.H. A very useful and unique work on astrology, composed for Amīr Saifallāh. (No. 2478)

MUSIC

130. *Manẓūmah fī al-Anghām*, by ash-Shaikh Shamsaddīn aṣ-Ṣaidāwī, (d. 4th century A.H.) 19 f. Transc. apparently 9th century A.H. A metrical essay on the science of music, with illustrating tables and charts. (No. 2821/2)

BOTANY

131. *Mukhtaṣar Kitāb al-Falāhah*, by Abū Bakr bin Aḥmad bin 'Alī bin Qais, (d. 4th century) 342 f. Transc. apparently 12th century A.H. An abridgement of *al-Falāhah an-Nabāṭīyah*, a valuable work on Botany translated into Arabic in 291 A.H. (No. 2500)

SURGERY

132. *Al-'Umdah fī Ṣanā'ah al-Jirāḥah,* by Yāqūb bin Isḥāq al-Kirkī an-Naṣrānī (d. 685 A.H.) 305 f. Transc. date circa 10th century A.H. (No. 63)

EPIDEMICS

133. *Al-Badhl al-Mā'ūn fī daf' aṭ-Ṭā'ūn,* by Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī (d. 852/1449) 46 f. Trans date 840 A.H. An autograph copy of a work dealing with the origin of plague with reference to Ḥadīth. (No. 384)

Printed at LIBERTY ART PRESS,
1528, Pataudi House, Darya Ganj,
NEW DELHI 110002

124. *Nihāyah al-Idrāk fī Dirāyah al-Aflāk*, by Quṭbaddīn Maḥmūd bin Mas'ūd ash-Shīrāzī (d. 710/1310) 212 f. Transc. date 689 A.H. A valuable work written during the life time of the author. It was also once inspected by the author. (No. 2452)

125. *Nuzhah an-Nāẓir fī Taṣḥīh uṣūl Ibn ash-Shāṭir*, by Shihābaddīn Aḥmad bin Ibrāhīm (d. 859/1454) 112 f. Transc apparently 9th century A.H. An old copy of an annotation on *Zij Ibn ash-Shāṭir* with the addition of useful astronomical observations made by the author. (No. 2465)

126. *Tashīl Zīj al-A'shārī ash-Shahanshāhīyah*, by Muḥammad bin Ma'rūf bin Aḥmad al-Asadī (d. 10th century) 95 f. An autograph copy of a work containing astronomical observations of the author, composed in 988 A.H. for Sulṭān Murād III of the Ottoman dynasty. (No. 2466)

127. *Faṣl min Kitāb fī Kurriyat as-Samā'*, by Amīr Abū Naṣr Manṣūr bin 'Alī bin al-'Arrāq (d. 4th century A.H.) 4 f. Transc. date 631 A.H. (No. 2468/22)

128. *Al-Qisṭās*, by Kundan Lal Ashkī (flourished in the 13th century A.H. in Delhi) 36 f. Transc. date 1237 A.H. An autograph copy of a treatise on astronomy. (No. 2461)

129. *Kitāb al-Mudkhal*, by Abū as-Ṣaqar 'Abdal'azīz bin Uthmān al-Qabīṣī (d. after 370/980) 39 f. Transc. apparently 9th century A.H. A very useful and unique work on astrology, composed for Amīr Saifallāh. (No. 2478)

MUSIC

130. *Manẓūmah fī al-Anghām*, by ash-Shaikh Shamsaddīn aṣ-Ṣaidāwī, (d. 4th century A.H.) 19 f. Transc. apparently 9th century A.H. A metrical essay on the science of music, with illustrating tables and charts. (No. 2821/2)

BOTANY

131. *Mukhtaṣar Kitāb al-Falāhah*, by Abū Bakr bin Aḥmad bin 'Alī bin Qais, (d. 4th century) 342 f. Transc. apparently 12th century A.H. An abridgement of *al-Falahah an-Nabātīyah*, a valuable work on Botany translated into Arabic in 291 A.H. (No. 2500)

SURGERY

132. *Al-'Umdah fī Ṣanā'ah al-Jirāḥah*, by Yāqūb bin Isḥāq al-Kirkī an-Naṣrānī (d. 685 A.H.) 305 f. Transc. date circa 10th century A.H. (No. 63)

EPIDEMICS

133. *Al-Badhl al-Mā'ūn fī daf' aṭ-Ṭā'ūn*, by Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī (d. 852/1449) 46 f. Trans date 840 A.H. An autograph copy of a work dealing with the origin of plague with reference to Ḥadīth. (No. 384)

Printed at LIBERTY ART PRESS,
1528, Pataudi House, Darya Ganj,
NEW DELHI 110002

124. *Nihāyah al-Idrāk fī Dirāyah al-Aflāk*, by Quṭbaddīn Maḥmūd bin Mas'ūd ash-Shīrāzī (d. 710/1310) 212 f. Transc. date 689 A.H. A valuable work written during the life time of the author. It was also once inspected by the author. (No. 2452)

125. *Nuzhah an-Nāẓir fī Taṣḥīh uṣūl Ibn ash-Shāṭir*, by Shihābaddīn Aḥmad bin Ibrāhīm (d. 859/1454) 112 f. Transc apparently 9th century A.H. An old copy of an annotation on *Zij Ibn ash-Shāṭir* with the addition of useful astronomical observations made by the author. (No. 2465)

126. *Tashīl Zīj al-A'shārī ash-Shahanshāhīyah*, by Muḥammad bin Ma'rūf bin Aḥmad al-Asadī (d. 10th century) 95 f. An autograph copy of a work containing astronomical observations of the author, composed in 988 A.H. for Sulṭān Murād III of the Ottoman dynasty. (No. 2466)

127. *Faṣl min Kitāb fī Kurriyat as-Samā'*, by Amīr Abū Naṣr Manṣūr bin 'Alī bin al-'Arrāq (d. 4th century A.H.) 4 f. Transc. date 631 A.H. (No. 2468/22)

128. *Al-Qisṭās*, by Kundan Lal Ashkī (flourished in the 13th century A.H. in Delhi) 36 f. Transc. date 1237 A.H. An autograph copy of a treatise on astronomy. (No. 2461)

129. *Kitāb al-Mudkhal*, by Abū as-Ṣaqar 'Abdal'azīz bin Uthmān al-Qabīṣī (d. after 370/980) 39 f. Transc. apparently 9th century A.H. A very useful and unique work on astrology, composed for Amīr Saifallāh. (No. 2478)

MUSIC

130. *Manẓūmah fī al-Anghām*, by ash-Shaikh Shamsaddīn aṣ-Ṣaidāwī, (d. 4th century A.H.) 19 f. Transc. apparently 9th century A.H. A metrical essay on the science of music, with illustrating tables and charts. (No. 2821/2)

BOTANY

131. *Mukhtaṣar Kitāb al-Falāhah*, by Abū Bakr bin Aḥmad bin 'Alī bin Qais, (d. 4th century) 342 f. Transc. apparently 12th century A.H. An abridgement of *al-Falahah an-Nabāṭīyah*, a valuable work on Botany translated into Arabic in 291 A.H. (No. 2500)

SURGERY

132. *Al-'Umdah fī Ṣanā'ah al-Jirāḥah*, by Yāqūb bin Isḥāq al-Kirkī an-Naṣrānī (d. 685 A.H.) 305 f. Transc. date circa 10th century A.H. (No. 63)

EPIDEMICS

133. *Al-Badhl al-Mā'ūn fī daf' aṭ-Ṭā'ūn*, by Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī (d. 852/1449) 46 f. Trans date 840 A.H. An autograph copy of a work dealing with the origin of plague with reference to Ḥadīth. (No. 384)

Printed at LIBERTY ART PRESS,
1528, Pataudi House, Darya Ganj,
NEW DELHI 110002

Rarities of Khuda Bakhsh Library

Title Index : Arabic Manuscripts

Your kind attention:

In indexing the Arabic Mss. we have taken liberty to drop the beginning 'al' to save space/time. This may kindly be noted.

The index is arranged according to serial numbers which are spread over at three places in list of Mss. contained in the article. The reader may kindly take the trouble to refer to 2nd/3rd list if the concerned title is not found in the first list.

TITLE-INDEX OF ARABIC MANUSCRIPTS KHUDA BAKHSH LIBRARY

TITLE

Rarities of Khuda Bakhsh Library

Title Index : Persian Manuscripts

TITLE-INDEX OF PERSIAN MANUSCRIPTS KHUDA BAKHSH LIBRARY

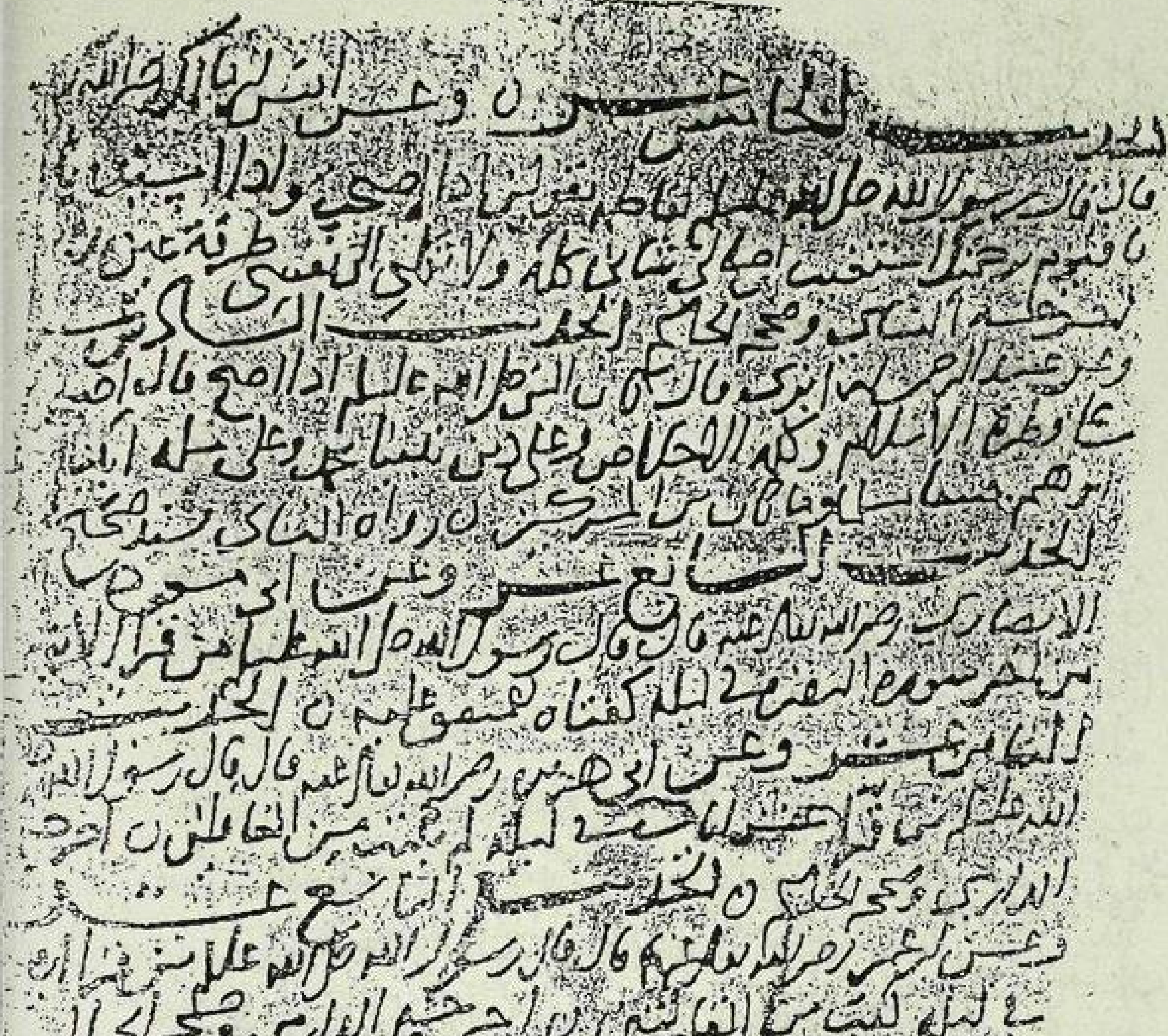
TITLE

Visuals of a few Rare Manuscripts

Khuda Bakhsh Oriental Public Library

List of the Visuals

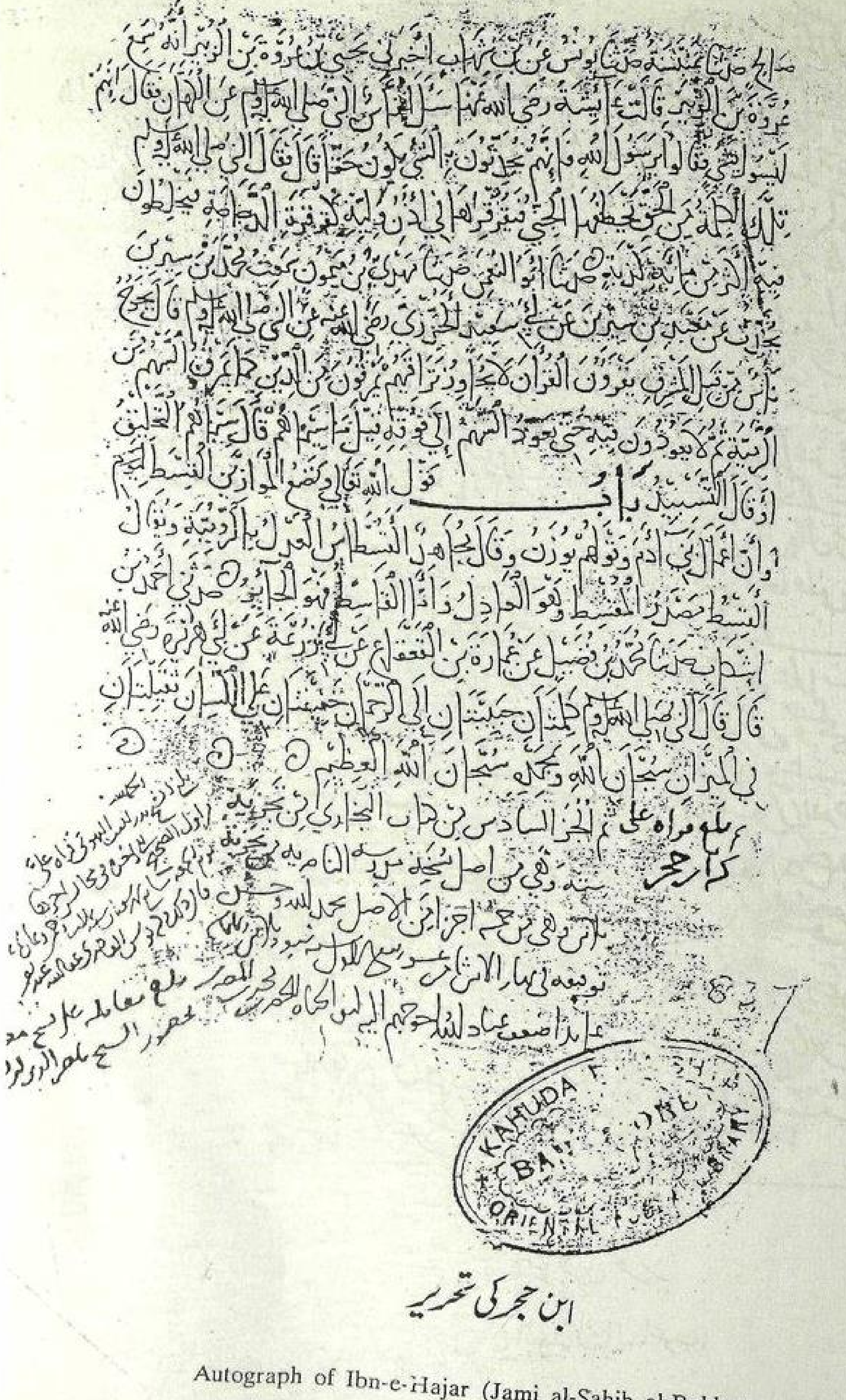
Khuda Bakhsh



ابن حجر کی تحریر

(البذل الماعون)

Autograph of Ibn-e-Hajar (Al-Badhl al-Ma'un)


حدثنا عنبسة حدثنا يونس عن ابن شهاب أخبرني يحيى بن عروة بن الزبير أنه سمع
عروة بن الزبير قالت عائشة رضي الله عنها سأل أناس النبي صلى الله عليه وسلم عن الكهان فقال إنهم
ليسوا بشيء فقالوا يا رسول الله فإنهم يحدثون بالشيء يكون حقا قال فقال النبي صلى الله عليه وسلم
تلك الكلمة من الحق يخطفها الجني فيقرقرها في أذن وليه كقرقرة الدجاجة فيخلطون
فيه أكثر من مائة كذبة حدثنا أبو النعمان حدثنا مهدي بن ميمون سمعت محمد بن سيرين
يحدث عن معبد بن سيرين عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال يخرج
ناس من قبل المشرق يقرؤون القرآن لا يجاوز تراقيهم يمرقون من الدين كما يمرق السهم من
الرمية ثم لا يعودون فيه حتى يعود السهم إلى فوقه قيل ما سيماهم قال سيماهم التحليق
أو قال التسبيد باب قول الله تعالى ونضع الموازين القسط ليوم
وأن أعمال بني آدم وقوله يوزن وقال مجاهد القسطاس العدل بالرومية ويقال
القسط مصدر المقسط وهو العادل وأما القاسط فهو الجائر حدثني أحمد بن
إشكاب حدثنا محمد بن فضيل عن عمارة بن القعقاع عن أبي زرعة عن أبي هريرة رضي الله
عنه قال قال النبي صلى الله عليه وسلم كلمتان حبيبتان إلى الرحمن خفيفتان على اللسان ثقيلتان
في الميزان سبحان الله وبحمده سبحان الله العظيم

بلغ مراه على ... الجزء السادس من كتاب البخاري في تجزئة

ابن حجر کی تحریر

Autograph of Ibn-e-Hajar (Jami al-Sahih al-Bukhari)

الجزئية الفكرية او التقليدية والله يقول الحق بلسان العبد وهو يهدي
السبيل اليه وينصب الدليل عليه لقد وفق للفراغ عن فك ختام هذه
الفصوص وكشف ابهام هذه النصوص العبد المتذلل بالنحوص بين يدي
عموم اهل الخصوص عبد الرحمن بن احمد الجامي تجاوز الله سبحانه
عن مزال اقدامه ومزالق اقلامه غرة جمادي الاولى المنتظم في سلك شهور
سنة ست وتسعين وثمانمائة وصلى الله على محمد وآله واصحابه المنادين ٨١٩ /٠
باداب اجمعين توفي الشيخ المصنف في الثاني والعشرين من ربيع
الاول ليلة الجمعة سنة ٦٣٨ بدمشق تم بالخير والحمد لله

Autograph copy of Jami's Sharh Fusus al-Hikam

(عبدالرحمن جامی کی تحریر)

آن ترک را بیک دو قدح مست کن جانا	کم کرده شوخی [illegible]
آورد آب رفته بجوی باغ و چمن را	[illegible] بلند تا نهیب طوطی خرام را
طاوس را ز طوطی خان جلوه می کند	از قمری [illegible]
گاهی بشانه و گه باد [illegible]	[illegible]
جامی بوصف آن لب شیرین شکر شکست	خاموش مباد طوطی شیرین کلام را

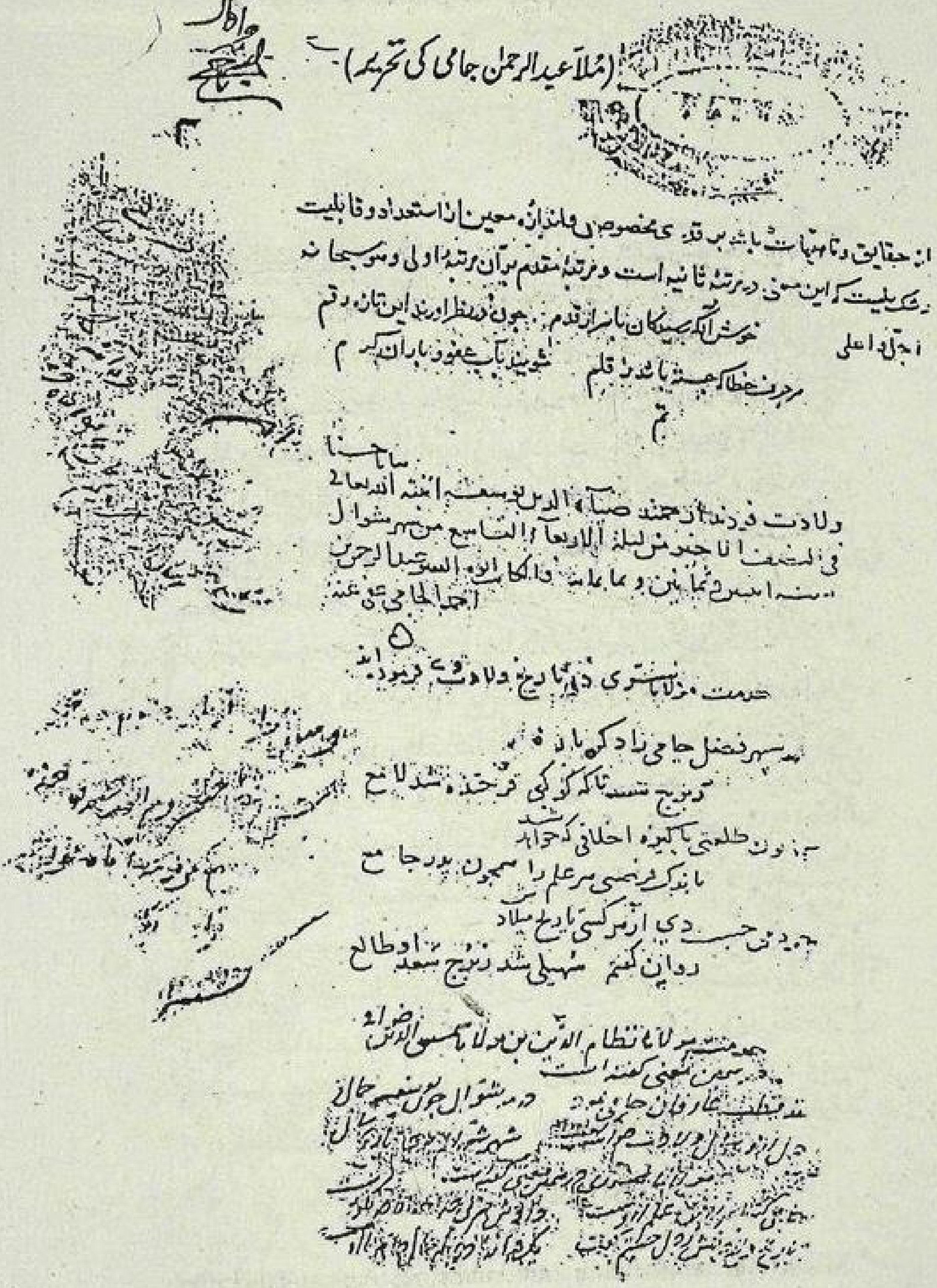
کیست آن مه که در آمد ز در خلوت ما	گشت از عکس رخش [illegible] ظلمت ما
آفتابیست درخشنده که از طلعت او	[illegible] کوکبه دولت ما
می سرشتیم گل خشت از آب مژه شکر	[illegible]
جان ز کف رفت چه سازیم نثار قدمش	[illegible]
سگ او خواند رقیب از سر خواری ما را	این لقب [illegible] جهان بس سبب عزت ما
جان فشاندیم بخاک قدمش لیک چه سود	[illegible]
غایت همت ما وصل وی آمد جامی	همتی دارد که کاری بکند همت ما

من بخدمت کرده ام رندان دردآشام را	کی شمارم [illegible] امیران خام را
تا شدم فارغ [illegible] هر مراد	بر مراد خویش [illegible]
رند و صوفی عارف [illegible]	[illegible]
شیخ شهرت جوی رعنا را تماشا کن که چون	در لباس خاص ظاهر شد [illegible]
می کشد دامی [illegible]	[illegible] دام را
[illegible]	می برد زین [illegible]
هر کس [illegible] قسمت خود یافتند	زهد و رندان [illegible] جام را

ساقی [illegible]	می ده که [illegible] مشغله ما
در راه طلب [illegible] کعبه چه باشد	صد بادیه [illegible]
این مرده [illegible] در راه درآیند	[illegible] قافله ما

سلسلة الذهب

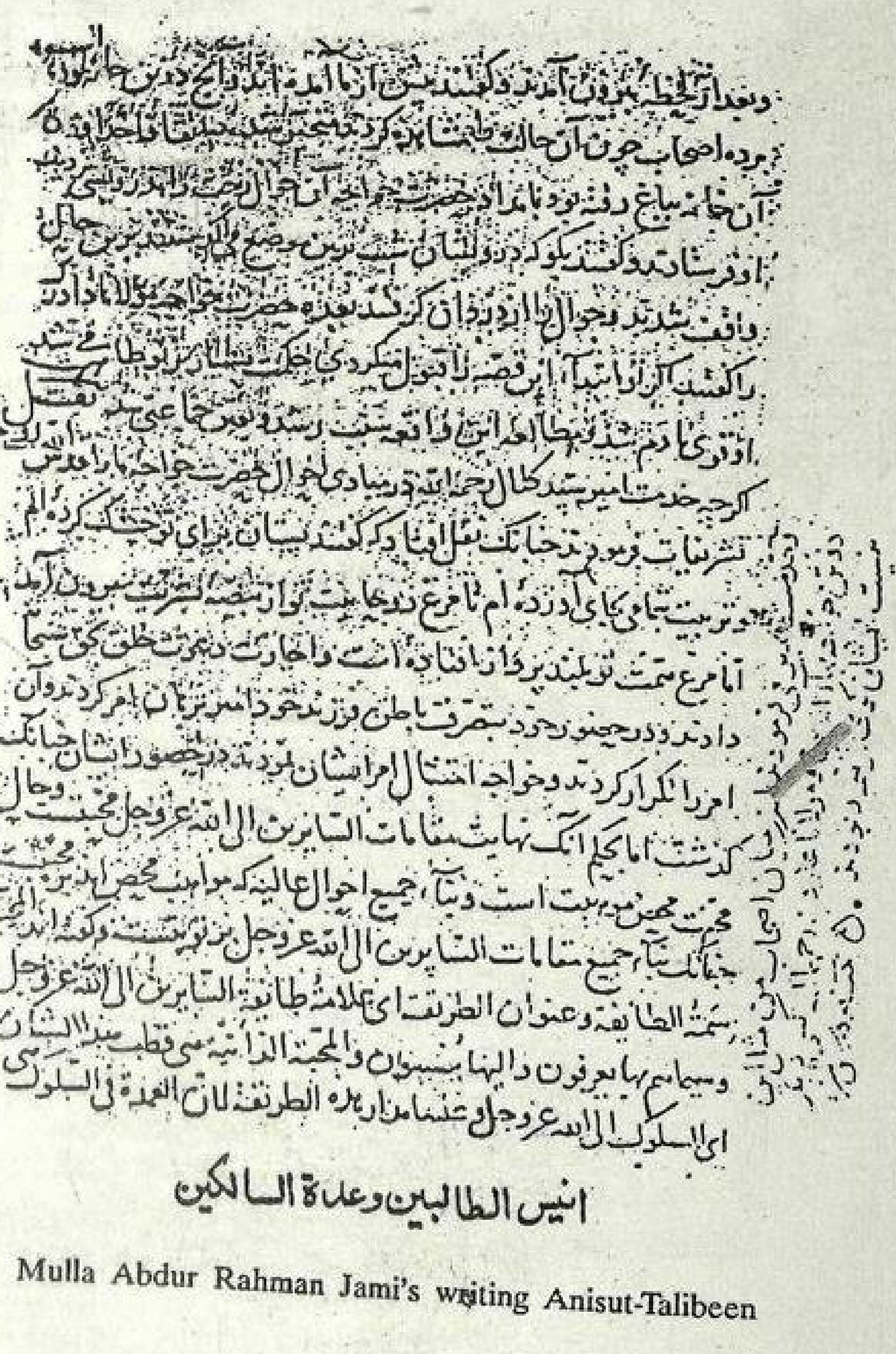
Jami's writing at Silsilatuzzahab



سلسلة الذهب

Jami's writing at Silsilatuzzahab

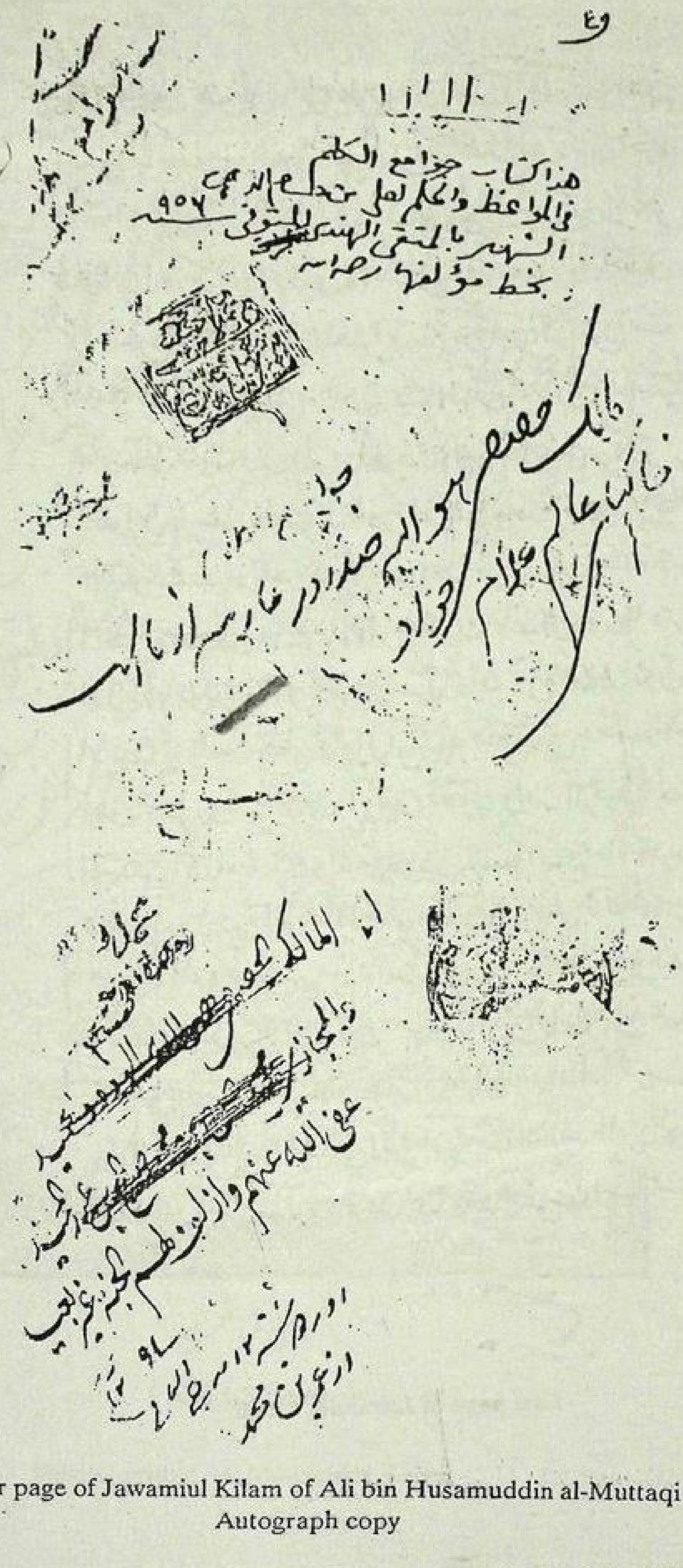
(مُلّا عبدالرحمٰن جامی کی تحریر)


[illegible]

گذشت اما بحکم آنکه نهایت مقامات السایرین الی الله عزوجل محبت وحال
محبت محض موهبت است وبنا جمیع احوال عالیه که مواهب محض اند بر محبت
چنانکه بنا جمیع مقامات السایرین الی الله عزوجل بر توبه است وگفته اند
سمة الطایفة وعنوان الطریقة ای علامة طایفة السایرین الی الله عزوجل
وسیماهم بها یعرفون والیها ینتسبون والمحبة الذاتیة هی قطب سیر السالک
ای السلوک الی الله عزوجل [illegible] الطریقة لان العمدة فی السلوک

انیس الطالبین وعدة السالکین

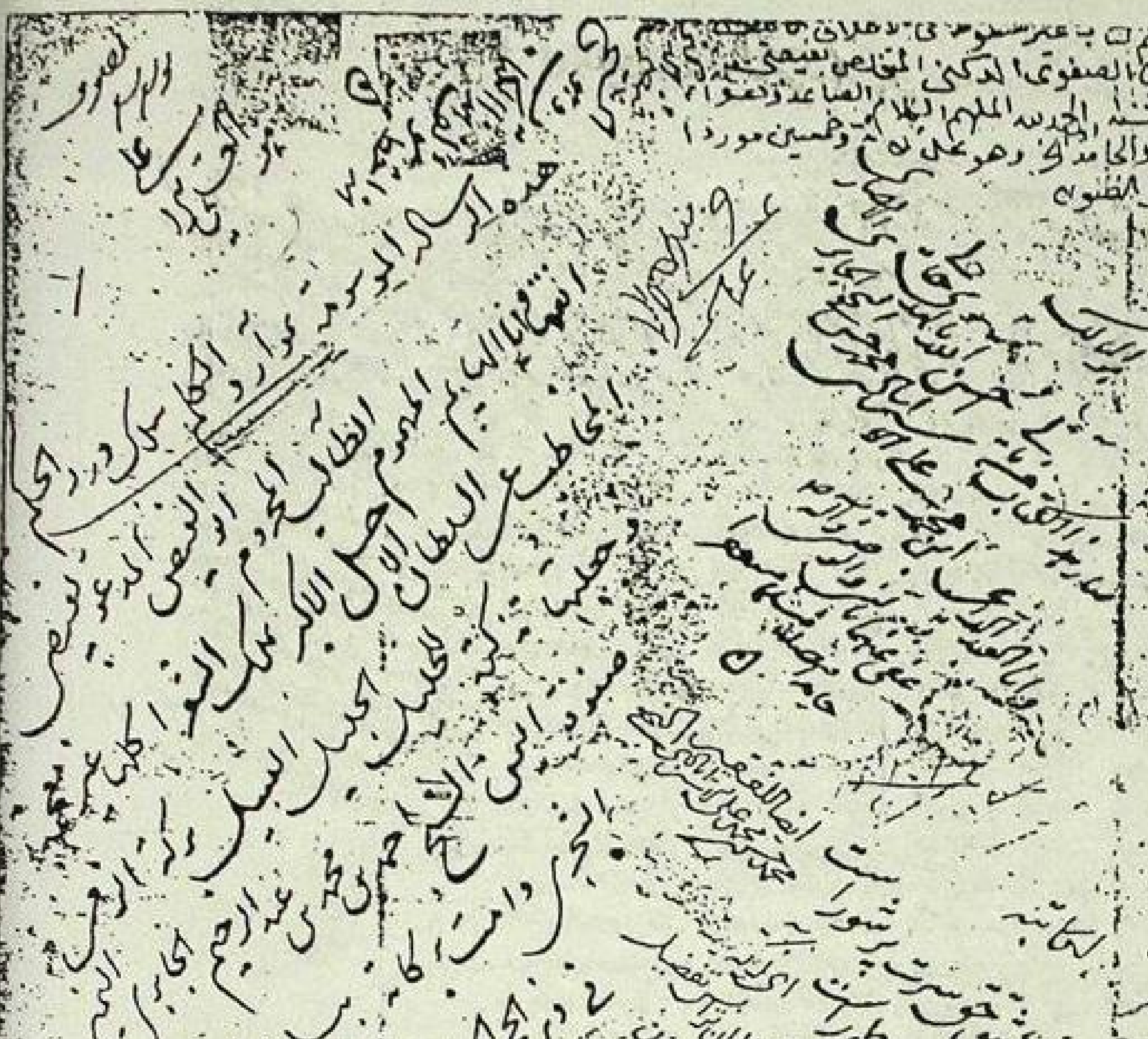
Mulla Abdur Rahman Jami's writing Anisut-Talibeen



Cover page of Jawamiul Kilam of Ali bin Husamuddin al-Muttaqi
Autograph copy

عصيتك كما ان خوفي لا يزايلني وان اطعتك الهي قد دفعتني
العوالم اليك واوقفني علمي بكرمك عليك الهي كيف اخيب
وانت املي ام كيف اهين وعليك متوكلي الهي كيف استعز
وفي الذل اركزتني ام كيف لا استعز واليك نسبتني الهي كيف
لا افتقر وانت الذي في الفقرا قمتني ام كيف افتقر وانت
الذي بجودك اغنيتني انت الذي لا اله غيرك تعرفت لكل شي
فما جهلك شي وانت الذي تعرفت الي في كل شي فرايتك
ظاهرا في كل شي فانت الظاهر لكل شي يا من استوى برحمانيته
على عرشه فصار العرش غيبا في رحمانيته على عرشه [illegible]
~~العرش~~ محقق الاثار بالاثار ومحوت الاغيار بمحيطات — كما صارت العوالم غيبا في عرشه [illegible]
افلاك الانوار يا من احتجب في سرادقات عزه عن ان تدركه
الابصار يا من تجلى بكمال بهائه فتحققت عظمته الاسرار
كيف تخفى وانت الظاهر ام كيف تغيب وانت الرقيب الحاضر
انتهت المناجات والله الموفق للصواب وبه استعين
ولا حول ولا قوة الا بالله العلي العظيم وصلى الله على سيدنا
محمد واله وصحبه [illegible] تمت الكتاب بحامد الله ومصليا
منزها الله عن قول الظالمين سبحان ربك رب العزة عما
يصفون وسلام على المرسلين والحمد لله رب العالمين
وانا الفقير علي بن المتقي الراجي من الله الخطايا والعصيان
وهو الذي يقبل التوبة عن عباده ويعفو عن السيئات

Last page of Jawamiul Kilam

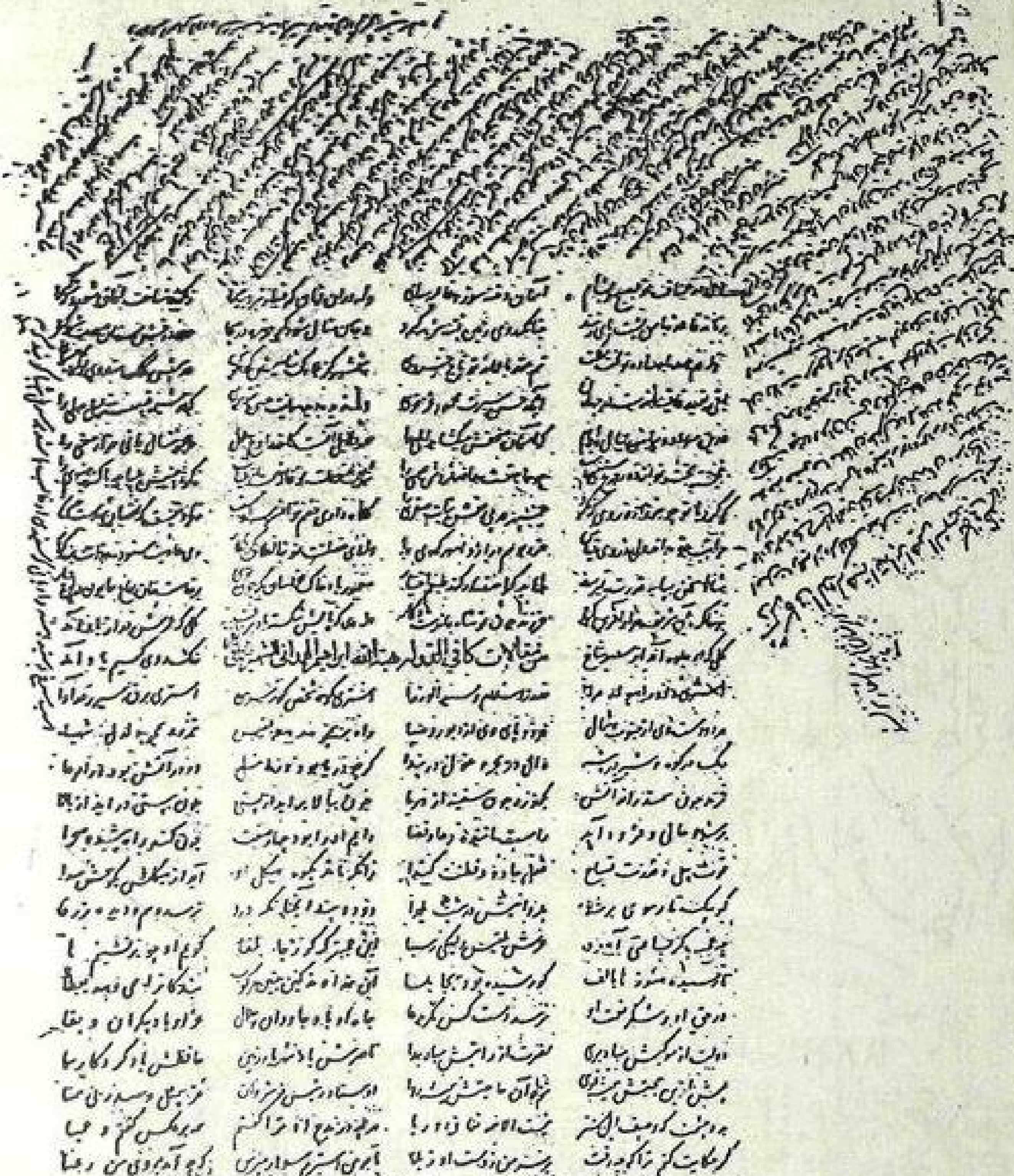


فیضی کی تحریر

(موارد الکلم)

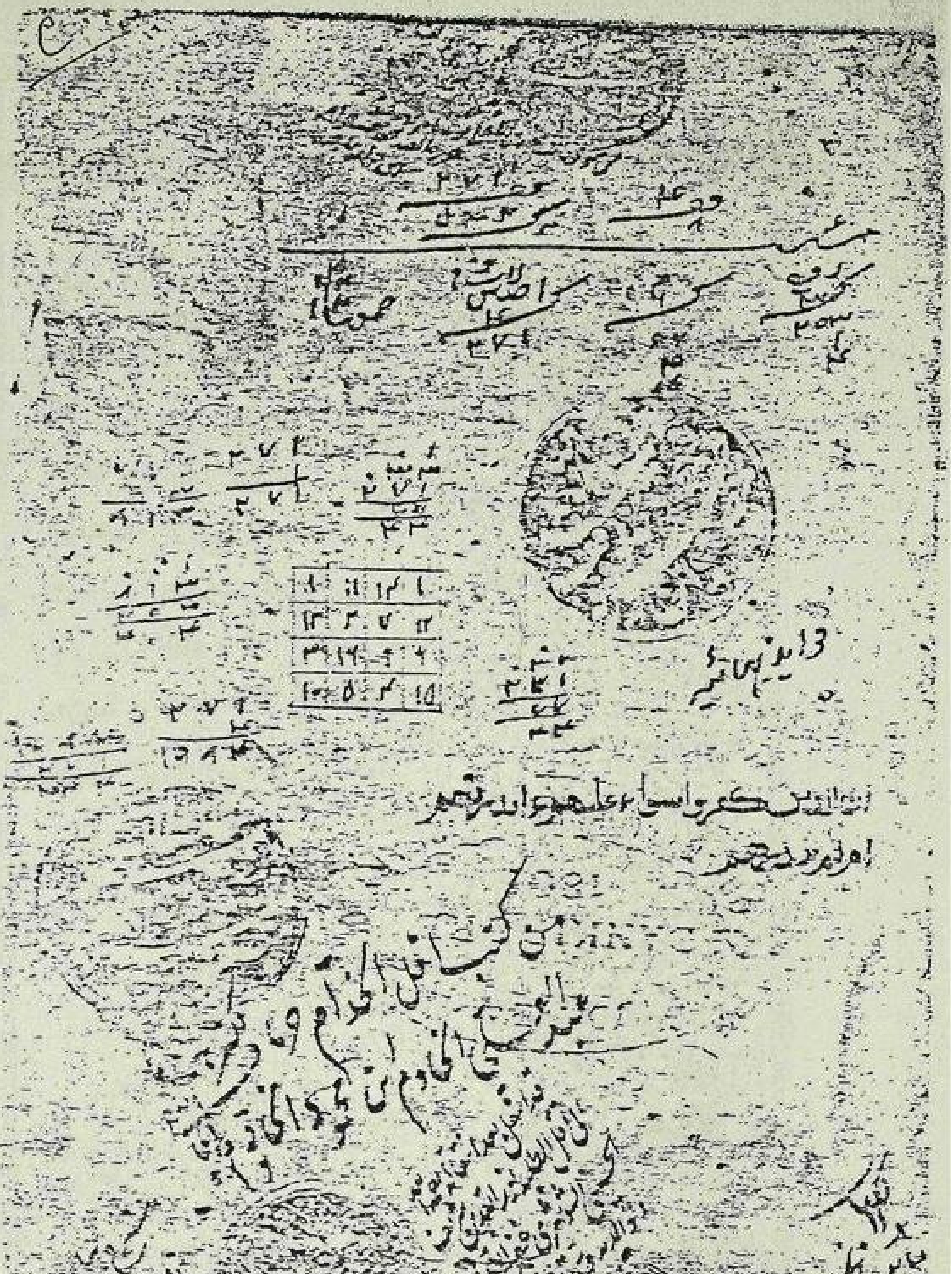
Faizi's writing at Mawaridul Kilam

(تقی الدین محمد کاشی کی تحریر)

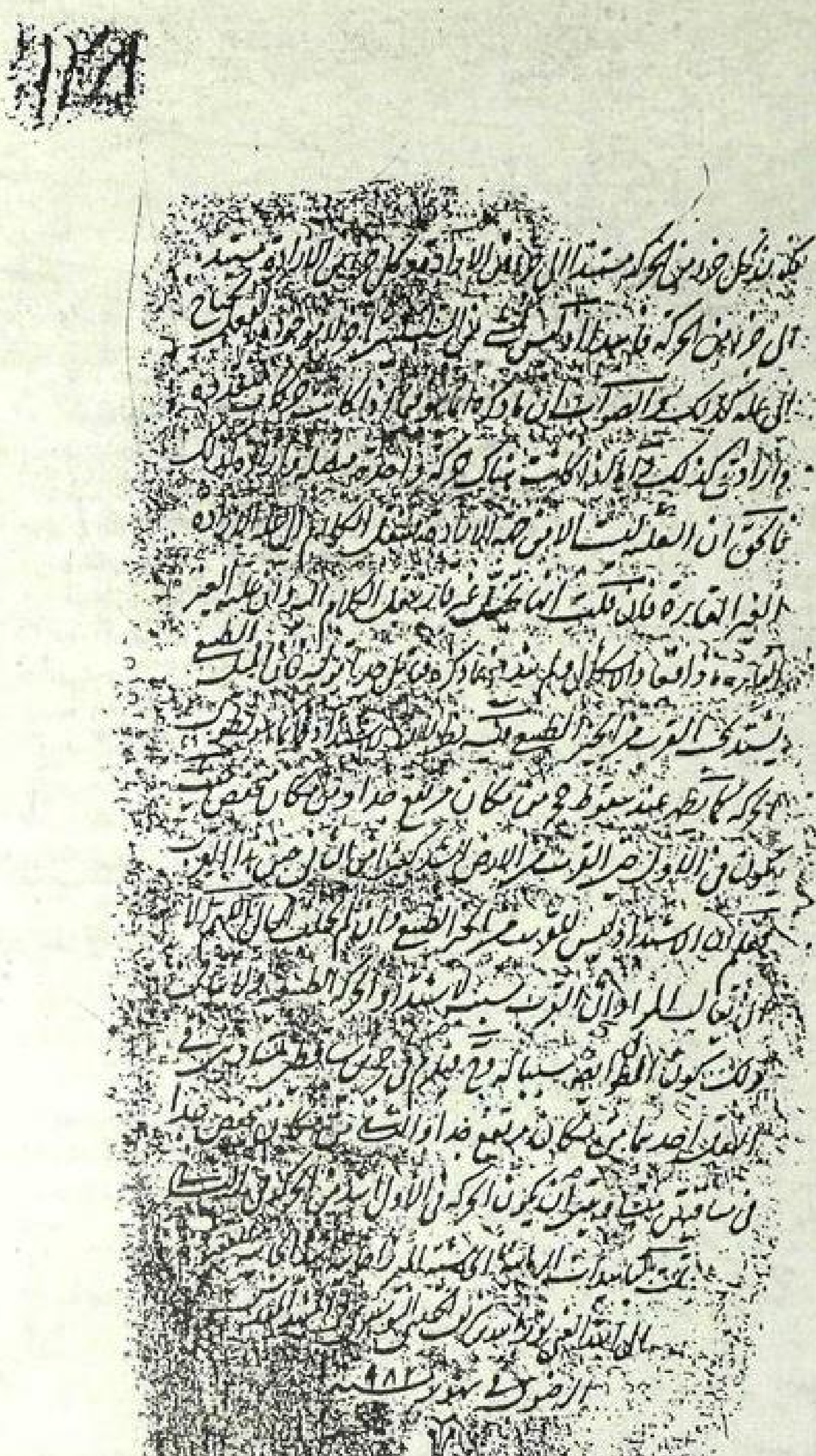


خلاصة الاشعار و زبدة الافکار

Taqiuddin Kashi's writing at
Khulasatul Ashar wa Zubdatul Afkaar



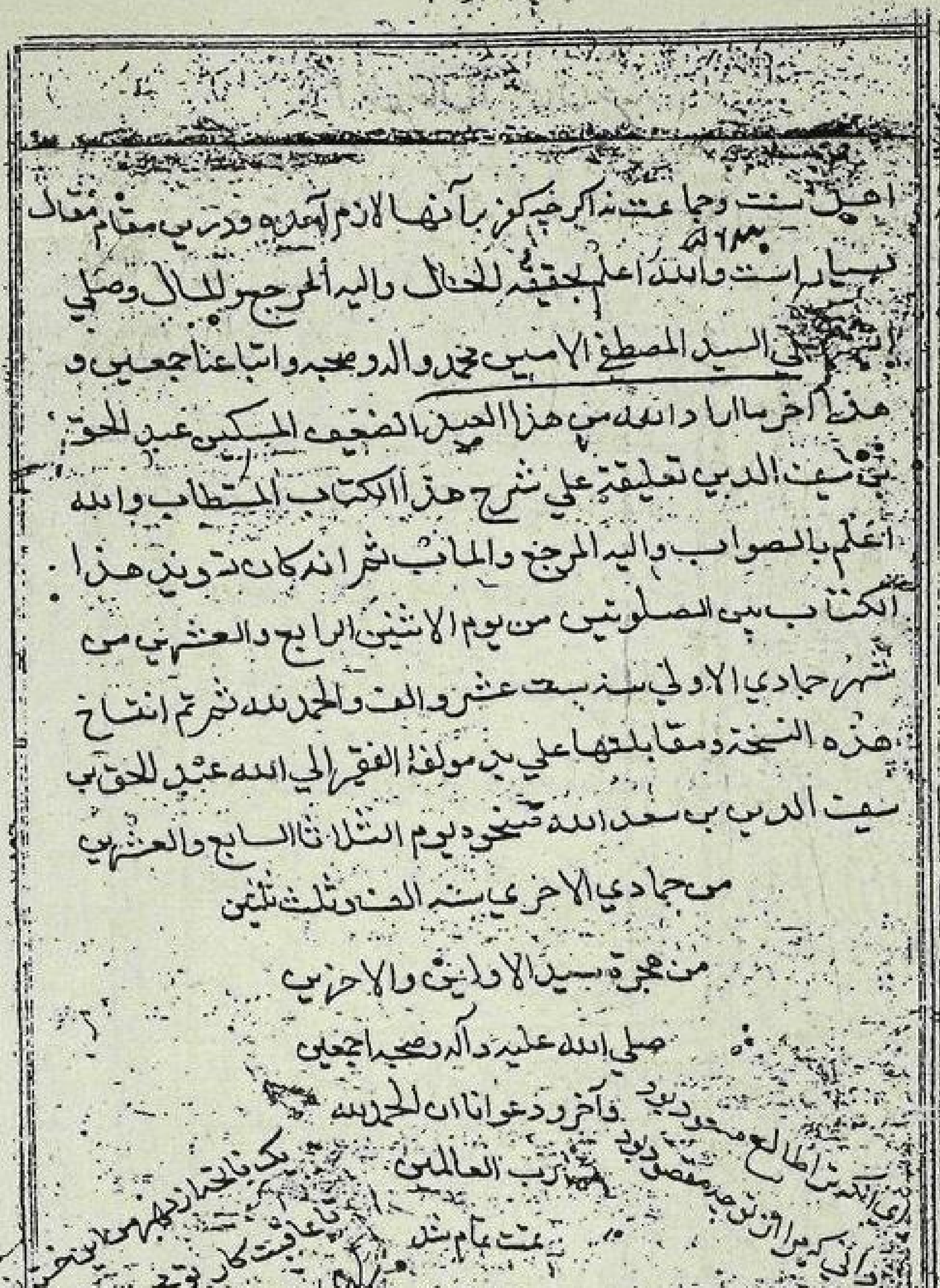
Shustri : Covering page



نور اللہ شوشتری کی تحریر

(حاشیہ علی حاشیۃ قدیمۃ)

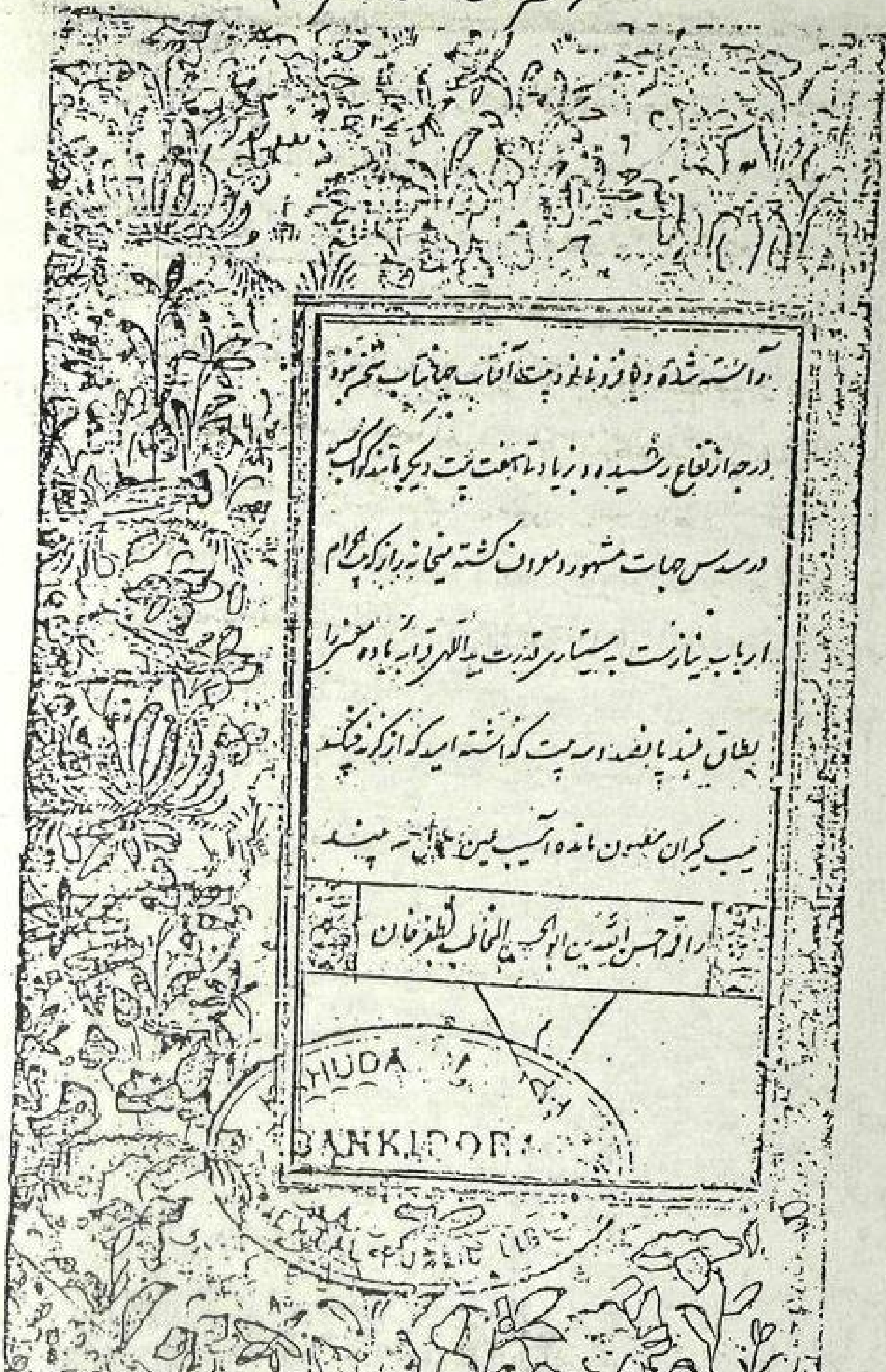
Autograph of Nurullah Shushtri
(Hashiya ala Hashiyatul Qadima ala Sharh Tajrid)


اهل سنت وجماعت نه اگرچه کوز با آنها لازم آمده و فرق بین مقام معاد
بسیار است والله اعلم بحقیقة الحال والیه المرجع والمآل وصلی
الله علی السید المصطفی الامین محمد وآله وصحبه واتباعه اجمعین و
هذا آخر ما اراد الله من هذا العبد الضعیف المسکین عبد الحق
بن سیف الدین تعلیقة علی شرح هذا الکتاب المستطاب والله
اعلم بالصواب والیه المرجع والمآب ثم انه کان تدوین هذا
الکتاب بین الصلوتین من یوم الاثنین الرابع والعشرین من
شهر جمادی الاولی سنة سبع عشر والف والحمد لله ثم تم انتساخ
هذه النسخة ومقابلتها علی ید مؤلفه الفقیر الی الله عبد الحق بن
سیف الدین بن سعد الله [illegible] یوم الثلاثاء السابع والعشرین
من جمادی الاخری سنة الف وثلث وثلثین
من هجرة سید الاولین والآخرین
صلی الله علیه وآله وصحبه اجمعین
وآخر دعوانا ان الحمد لله
رب العالمین

شیخ عبدالحق محدث دہلوی کی تحریر

Autograph of Shaikh Abdul Haq Muhaddis Dehlavi
(Sharh Safrus Sa'adat)

(ظفر خاں احسن کی تحریر)



آراسته شده و به فر زینت آفتاب جهانتاب منحزم بود

در جه ارتفاع رشیده و به زیاده تا هفت بیت دیگر بماند که سبب

در سه سن جهات مشهور و معروف گشته میخانه بزار که جام

ارباب نیاز است به بسیاری قدرت ید اللهی و به باده عشق را

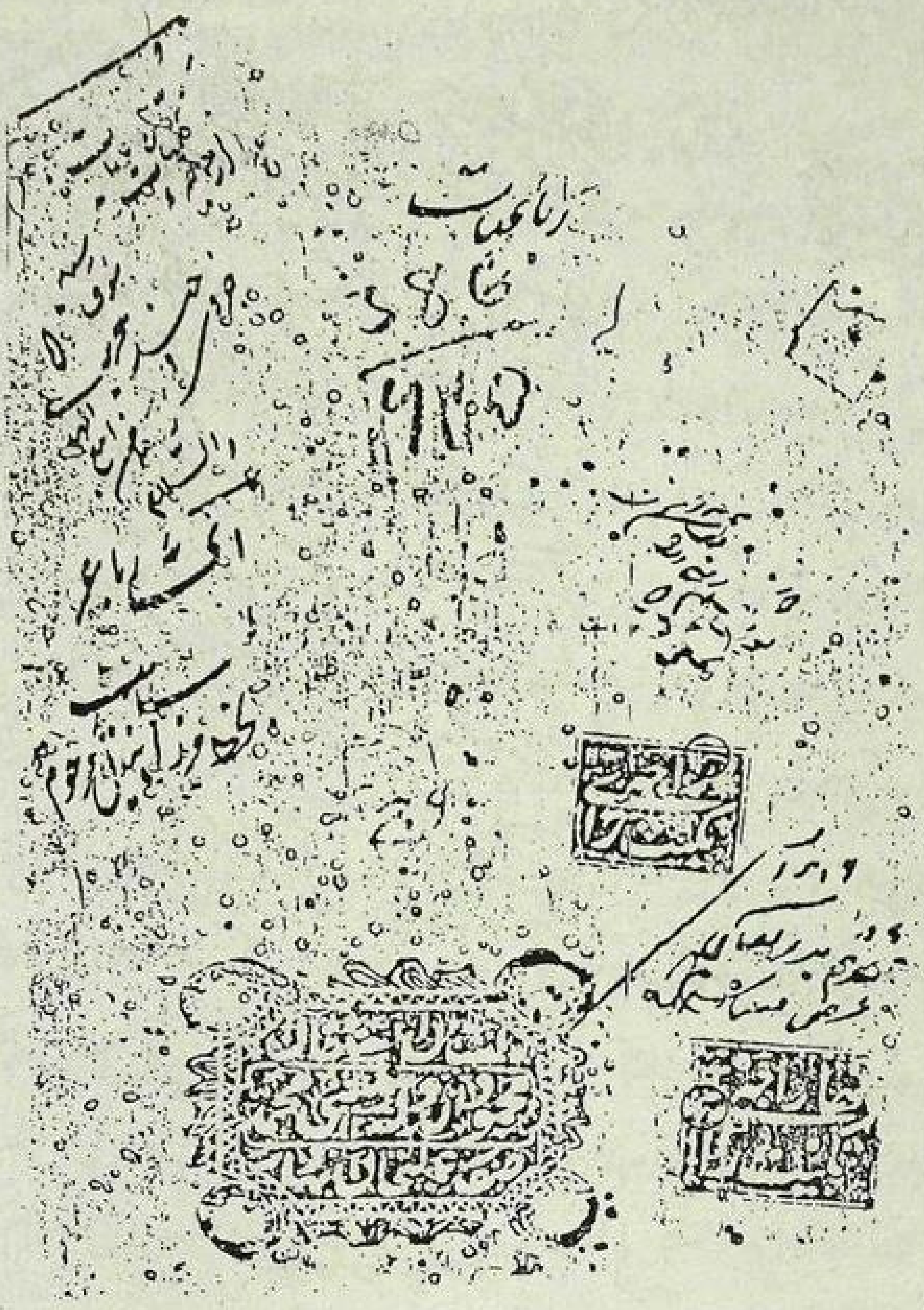
بطاق بلند یا نصد و سه بیت که داشته امید که از کریه چکند

عیب گیران مضمون مانده آسیب [illegible] چند

راقمه احسن الله بن ابو الحسن المخاطب به ظفر خان

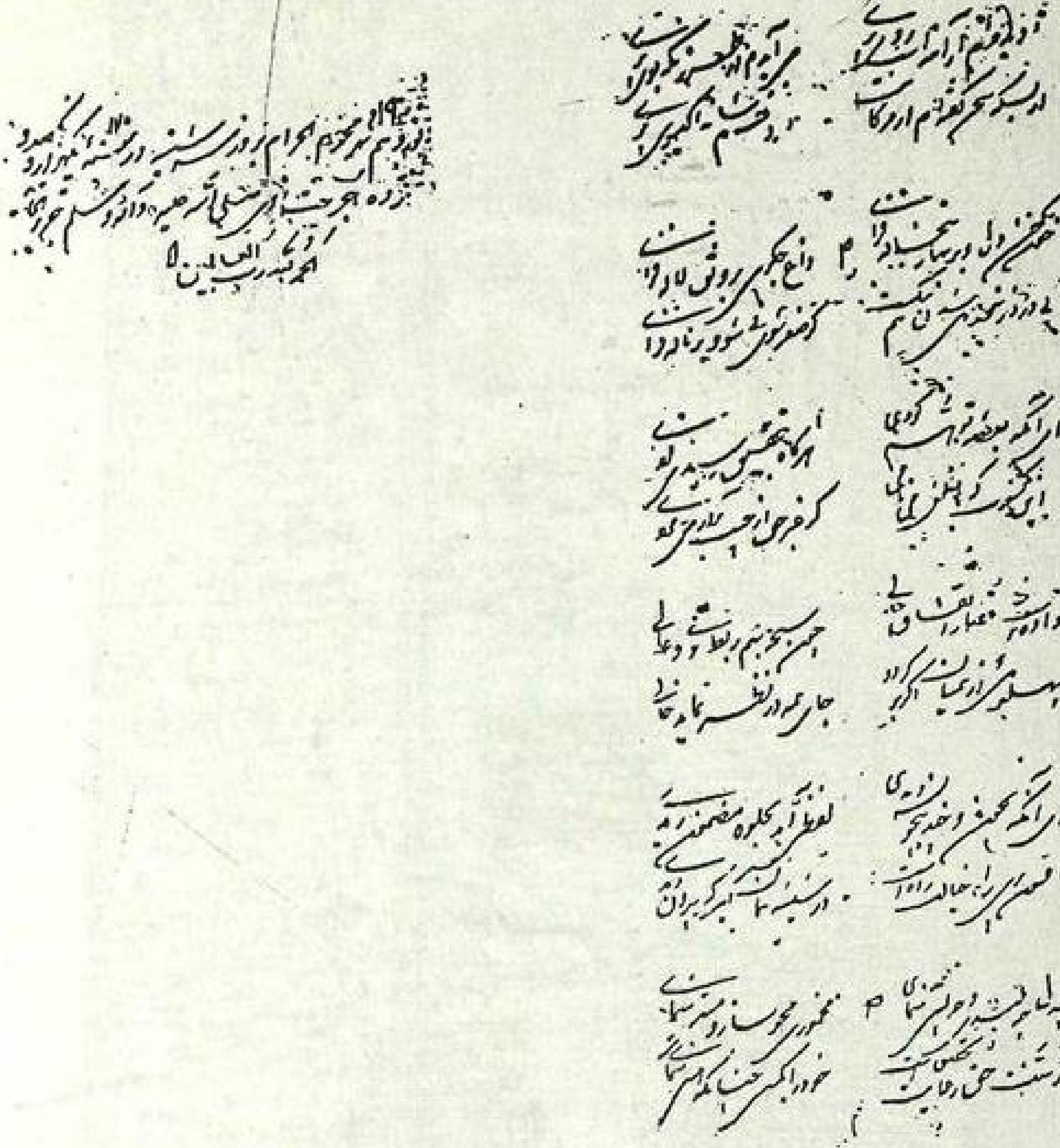
کلیات احسن

Zafar Khan Ahsan's writing at Kulliyat-i-Ahsan



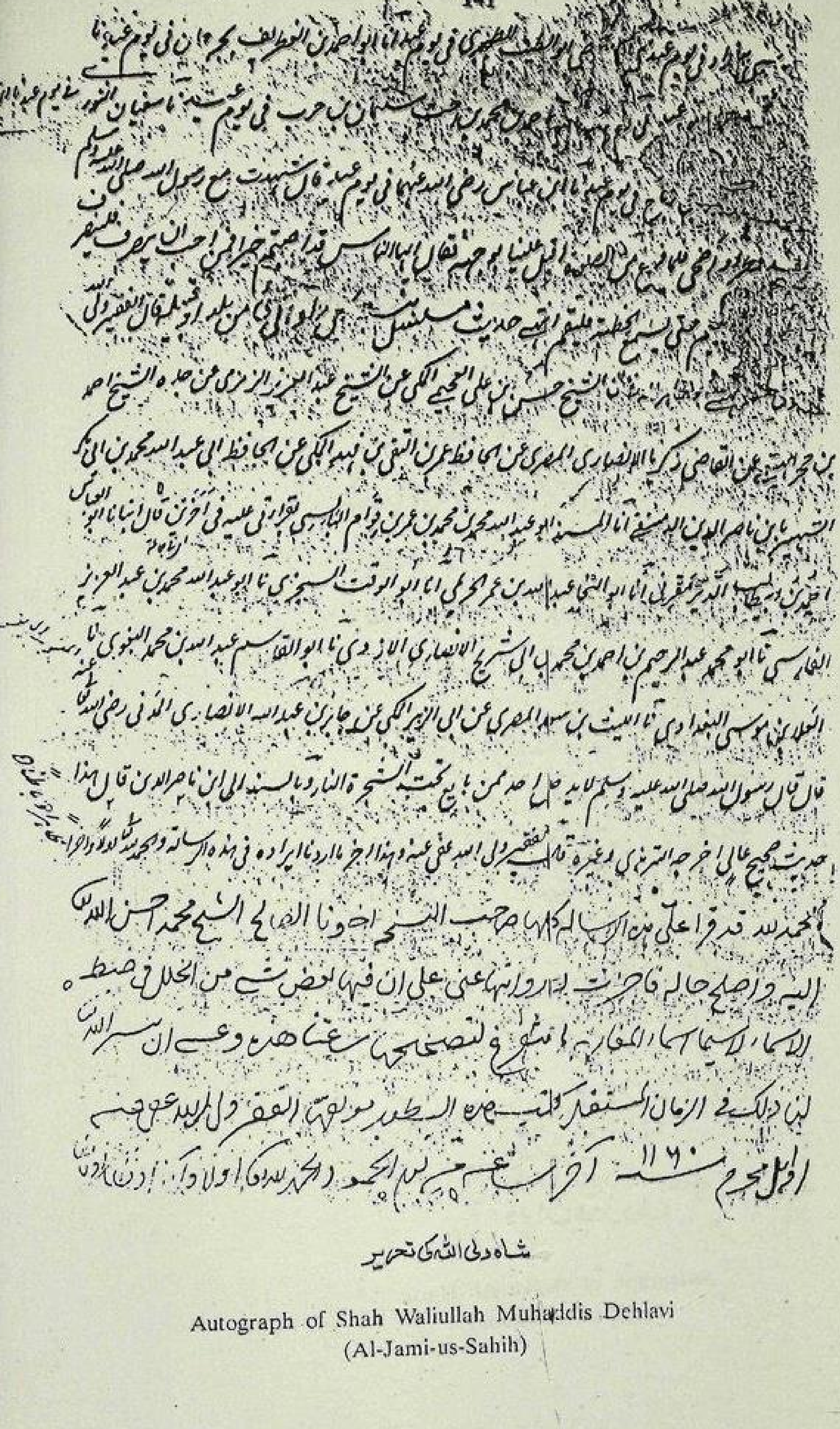
Ruba'is of Mirza Abdul Qadir Bedil in his own hand writing: Covering page

(مرزا عبدالقادر بیدل کی تحریر)



مجموعۂ رباعیات

Mirza Abdul Qadir Bedil's writing Majmua-i-Ruba'iyaat

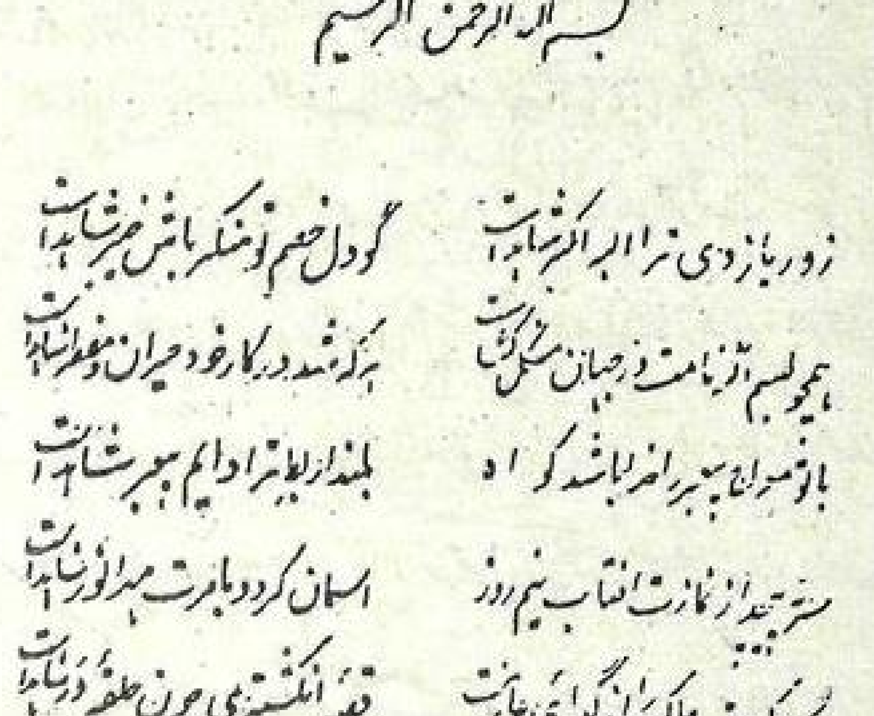


شاہ ولی اللہ کی تحریر

Autograph of Shah Waliullah Muhaddis Dehlavi
(Al-Jami-us-Sahih)

(شیخ علی حزیں کا دستخط)





Autograph of Shaikh Ali Hazin
(Diwan-i-Majzoob)

(شیخ علی حزیں کی تحریر)

ربنا آتنا من لدنک رحمة وهیئ لنا من امرنا رشدا

ز نقش سخن سکهٔ جاوید بنامم

از صفحهٔ دلها نشود محو کلامم

نمقه الراجی لعفو ربه الصمد

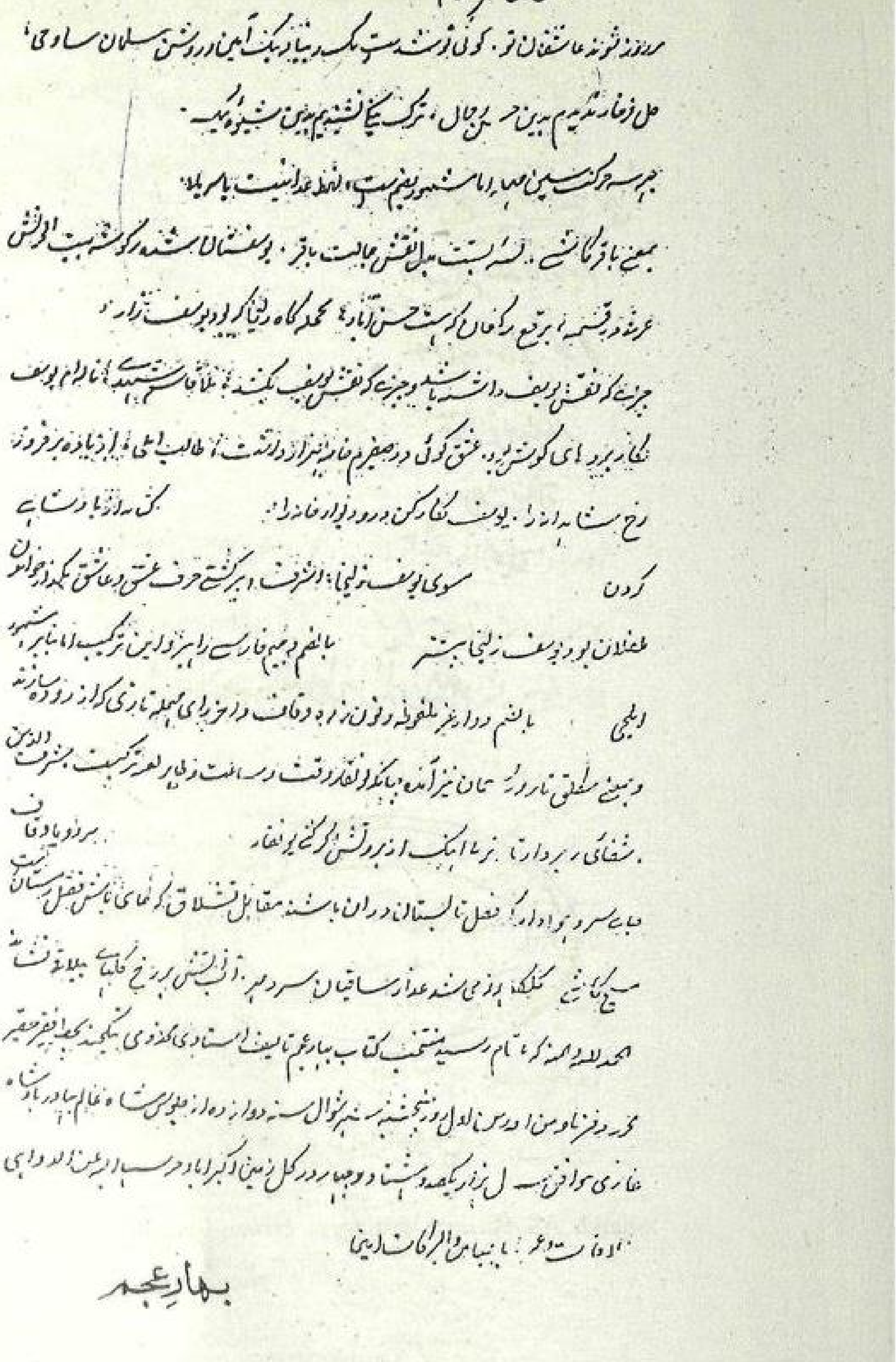
محمد المشتهر بعلی الحزین

الجیلانی

خلاصة الدیوان الرابع

دیوان حزیں

Shaikh Ali Hazin's writing at Diwan-i-Hazin

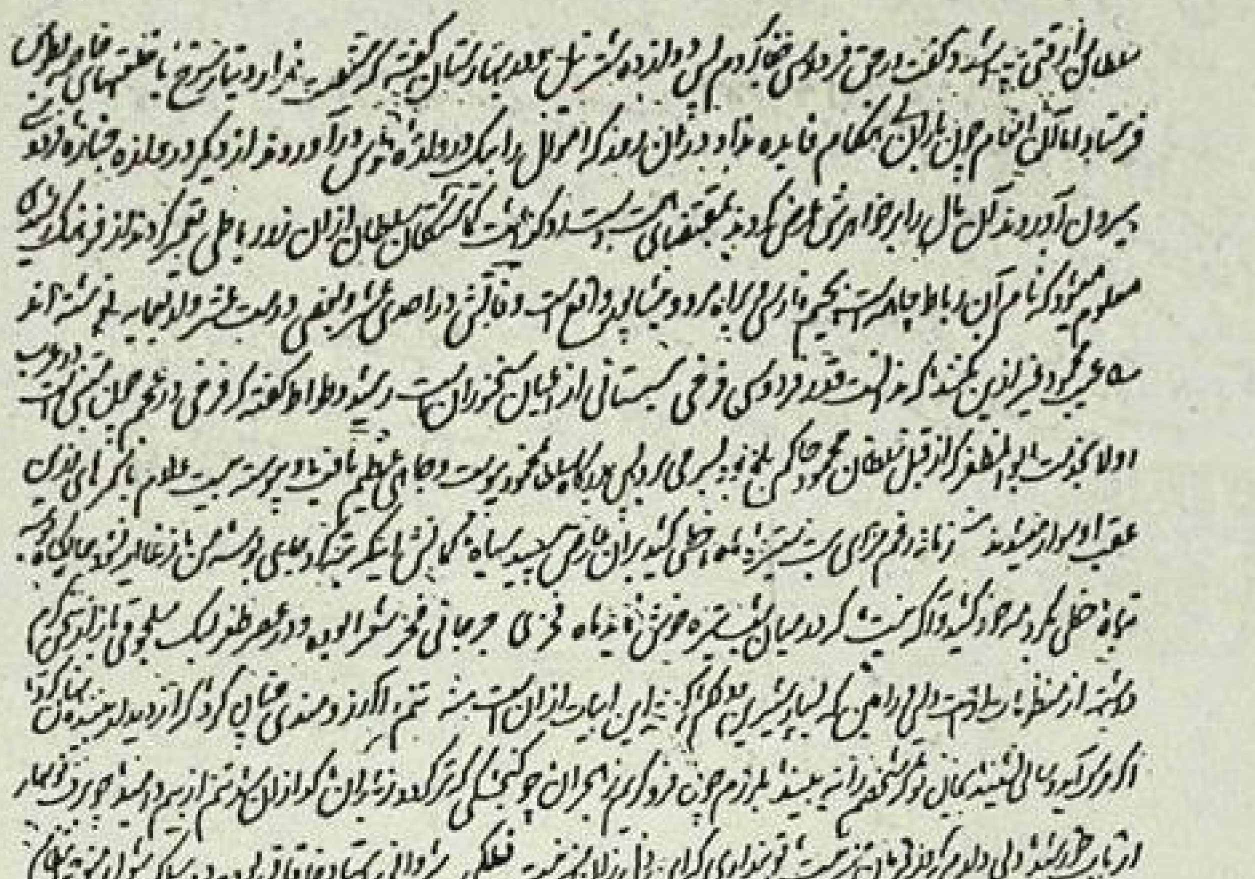


(اندرامن کی تحریر)

بہارِ عجم

Indarman's writing on Muntakhab-i Bahar-i Ajam

(آزاد بلگرامی کی تحریر)



ید بیضا

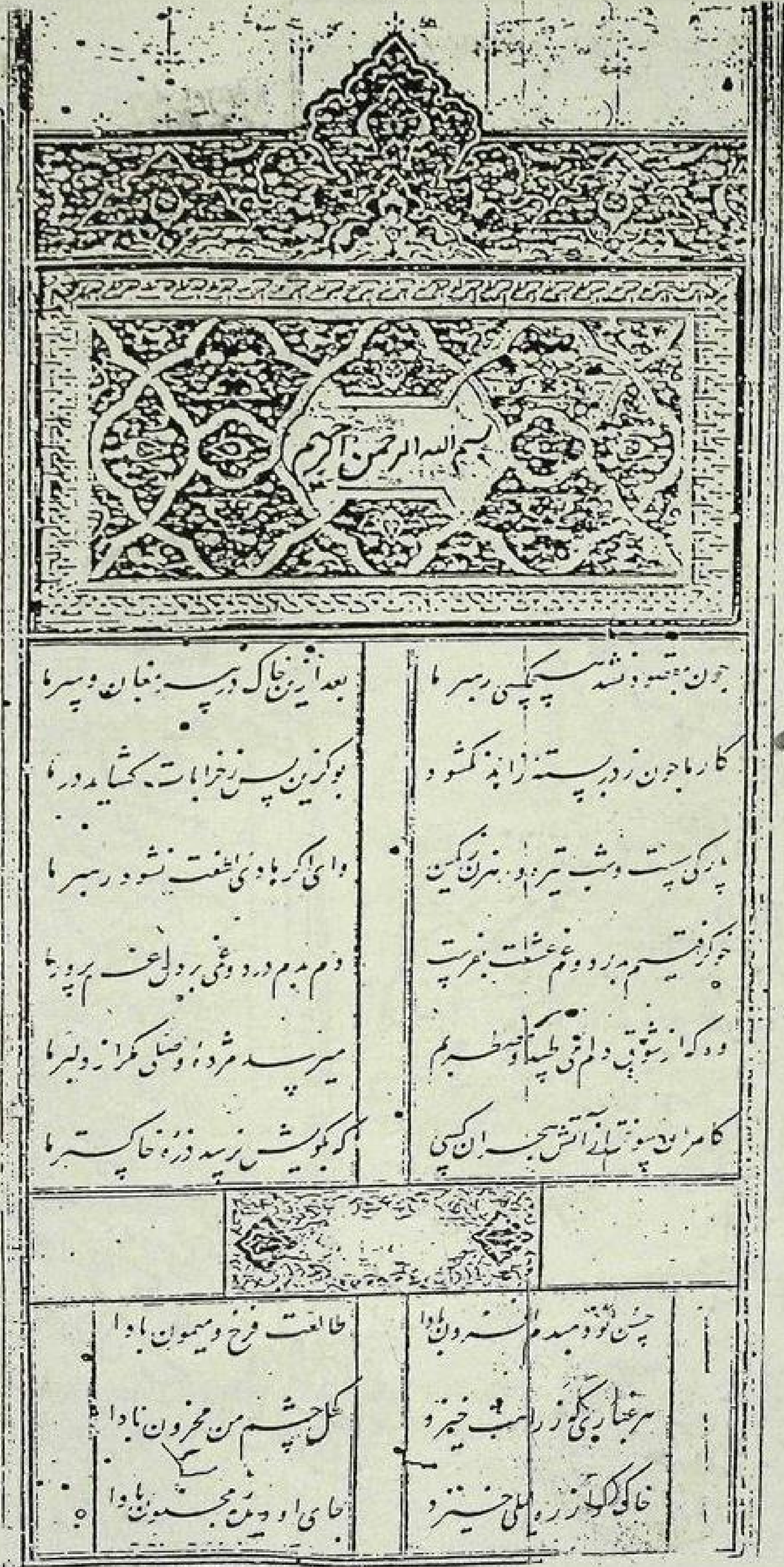
Azad Bilgrami's writing on Yad-i-Baiza

العامة وكاوائل كتب الحديث عن شيخنا محمد اسحق المحدث
عن الشيخ عمر بن عبد الكريم المكي عن شيخه محمد طاهر سنبل
عن مؤلفه وابيه محمد سعيد سنبل وغير ذلك من الاثبات
بالشروط المقررة عند اهل الحديث ولا زلتم في حفظ الله
تعالى وعونه قاله بفمه وكتبه بقلمه السيد محمد نذير حسين عفي عنه في شهر
جمادى الاخرى سنة ثلثمائة والف وثلثة عشر سنة ١٣١٣ ه

نذیر حسین محدث دہلوی کی تحریر

(المجموعہ)

Autograph of Nazir Husain Muhaddis Dehlavi (al-Majmua)



بسم الله الرحمن الرحیم

چون بتو نشد کسی رهبر ما ‌ ‌ بعد از این خاک در پیرمغان و سر ما

کار ما چون ز در بسته زاهد نگشود ‌ ‌ بو که زین پس ز خرابات گشاید در ما

پارکی پست و شب تیره و بحران گین ‌ ‌ وای اگر بادی ز الطاف نشود رهبر ما

خو گرفتیم بدرد و غم عشقت بغربت ‌ ‌ دم بدم درد و غمی بر دل غم پرور ما

وه که از شوق دلم تا بی طپید و خطرم ‌ ‌ میرسید مژده وصلی که از دلبر ما

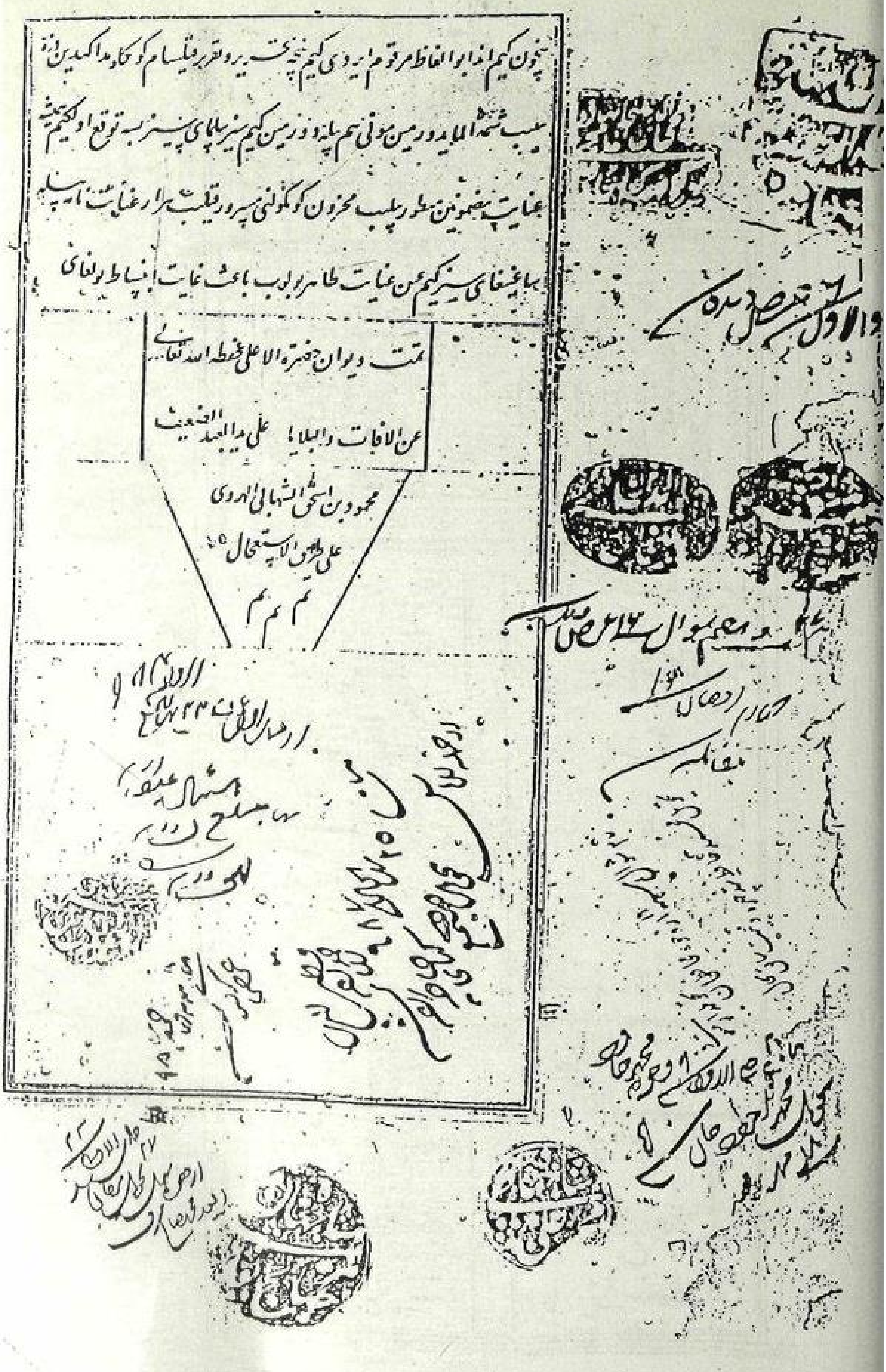
کامران سوخت ز آتش هجران کسی ‌ ‌ که بکویش نرسید ذره خاکستر ما

جشن نوروز و مسند ما افزون بادا ‌ ‌ طالعت فرخ و میمون بادا

هر غباری که ز راه شب خیزد ‌ ‌ کحل چشم من محزون بادا

خاک کوی که از ره ملی خیزد ‌ ‌ جای او دیده مجنون بادا

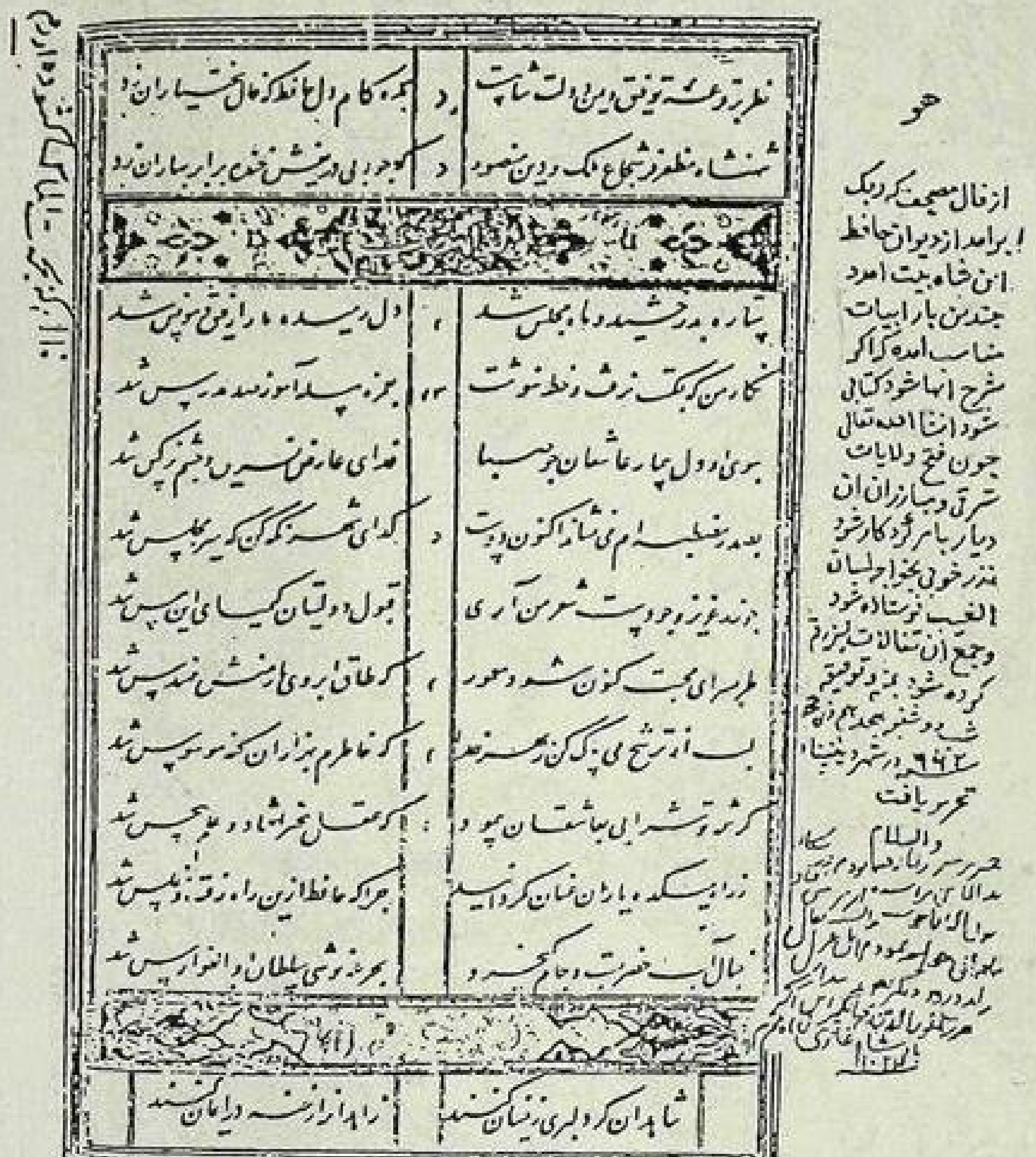
Diwan-i-Mirza Kamran



Last page of Diwan-i-Kamran containing Royal Seals, Arzdeedas, Seals and writing of Librarians

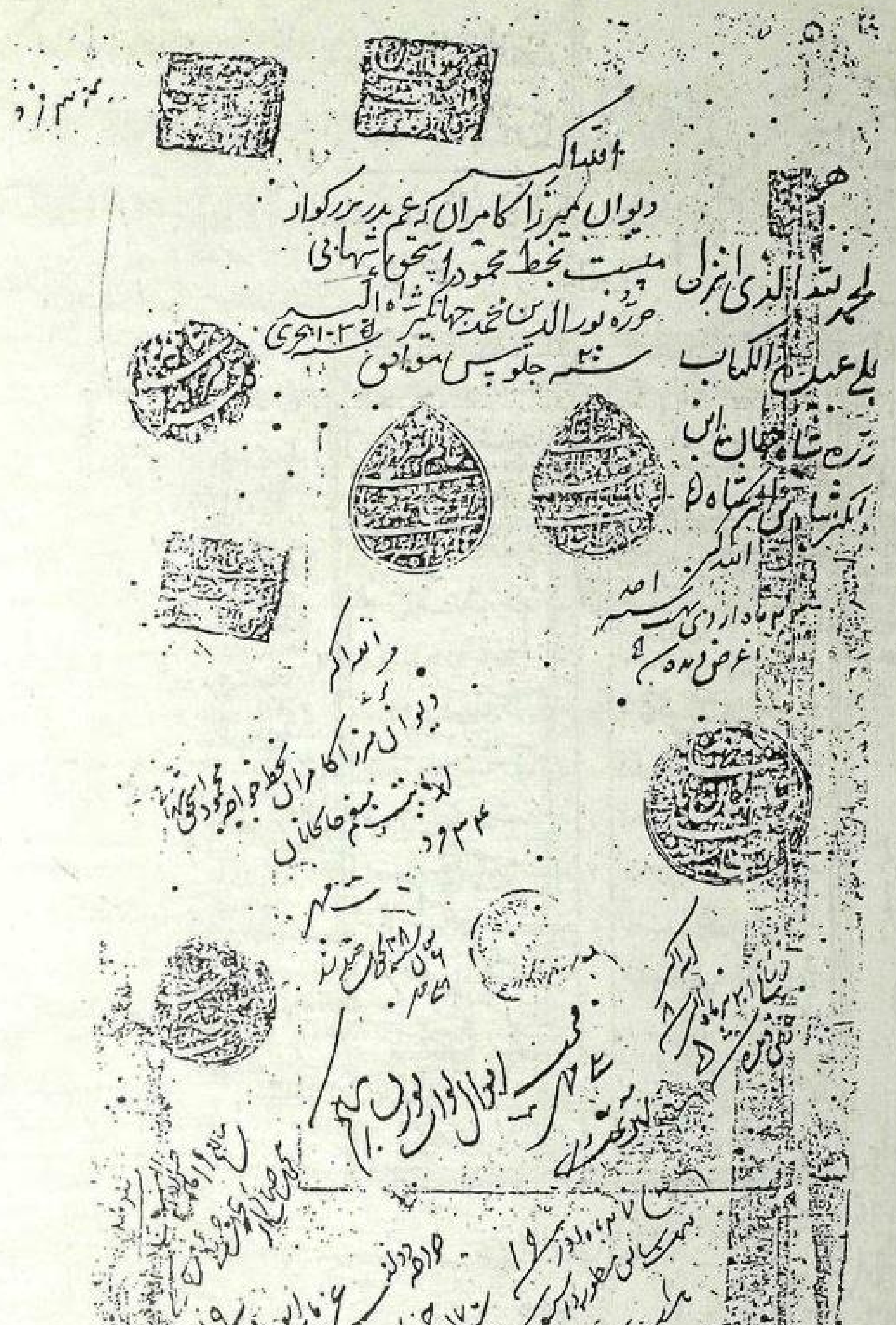
ہمایوں کی تحریر

ہمایوں کے نیچے جہانگیر: جہانگیر کی تحریر بائیں حاشیہ پر بھی



دیوان حافظ

Humayun's writing on Diwan-i-Hafiz
Jahangir's writing below Humayun's & on the left margin



Writing of Jahangir, Shahjahan & others alongwith
Royal Seals on the Diwan of Mirza Kamran, brother of Humayun



Tarikh-i-Khandan-i-Timuriya

(شاہ جہاں کی تحریر)

بسم اللہ الرحمن الرحیم

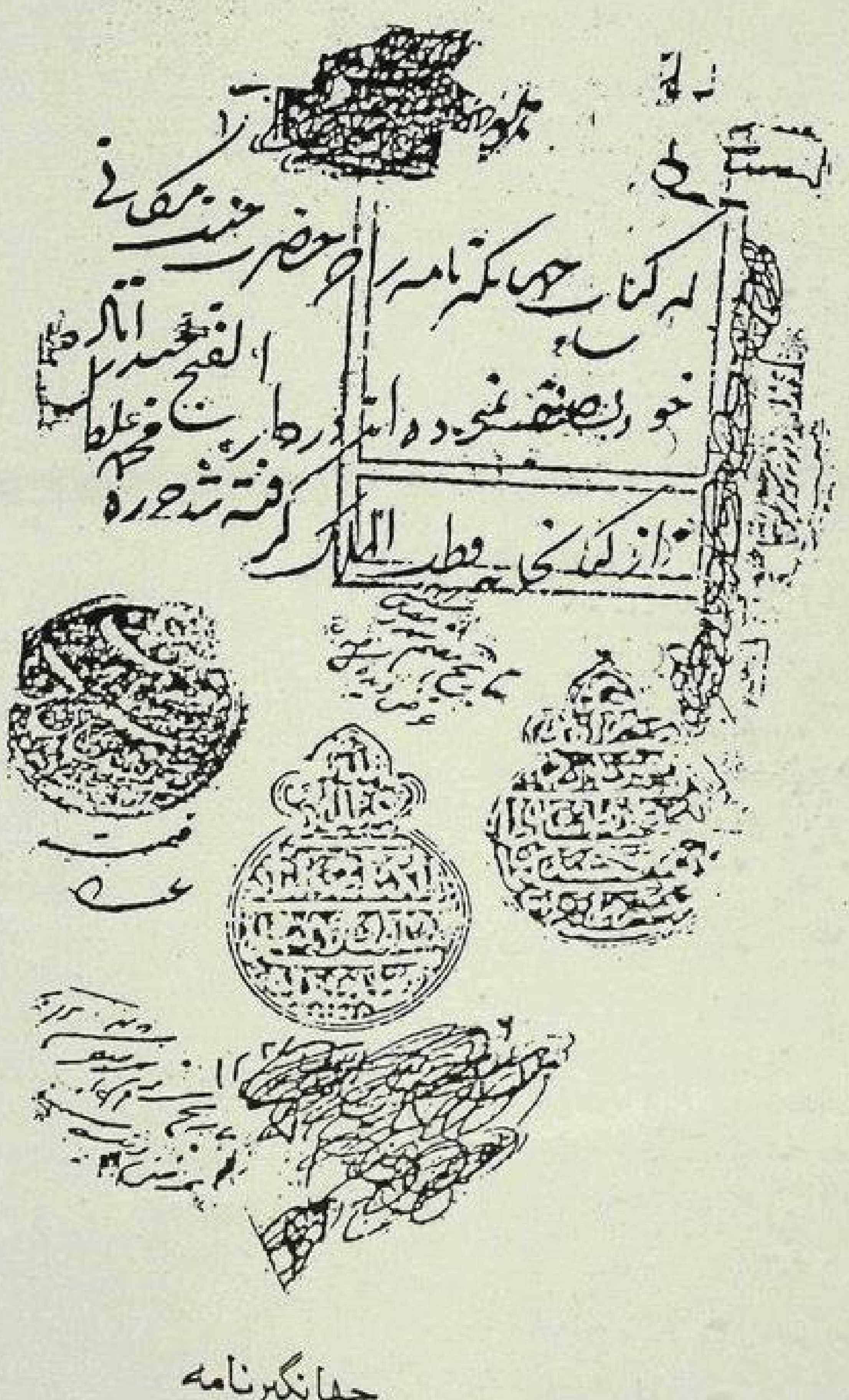
این تاریخ مشتمل است بر مجمل احوال حضرت صاحبقران
گیتی ستان و اولاد امجاد آنحضرت و سوانح ایام
حضرت عرش آشیانی انار اللہ برهانه تا سال
بیست و دوم در عهد دولت شاه بابا تصنیف شده
حرره شاه جهان بادشاه بن جهانگیر بادشاه بن اکبر بادشاه

تاریخ خاندان تیموریہ

Shahjahan's writing on Tarikh-i-Khandan-i-Timuriya

قطب شاہی سلاطین محمد قطب شاہ عبداللہ قطب شاہ کی مہریں

(محمد سلطان بن اورنگ زیب عالمگیر کی تحریر اور مہر)



جہانگیر نامہ

Sultan bin Aurangzeb Alamgir's writing at Jahangirnama & seals of Qutb Shahi's of Golkunda

Eminent Contemporaries of a Century-old Institution

Autographs

A Remark of 1894
Lord Lytton, 1895
Vincent Smith, 1896 (Historian)
H. Beveridge, 1899
Lord Curzon, 1903
Viceroy Lord Minto, 1906
Shah Munir Alam (Ghazipur), 1908
Sir Abdul Qadir, 1909
Nawab Syed Imdad Imam Asar, 1909
Tagore, 1913
Lord Harding, 1913
Valentine Chirol (Historian), 1915
Viceroy Lord Reading, 1922
Sir Jagdish Chandra Bose, 1924
Gandhiji, 1925
Viceroy Lord Irwin, 1928
John Simon (Chief of Simon Commission), 1928
A.K.Fazlul Haq (Sher-e-Bengal), 1939
Sir Zafarullah Khan, 1939
Liaqat Ali Khan, 1939
Viceroy Linlithgo, 1941
Viceroy Lord Wavell, 1944
Mortimer Wheeler (Archaeologist), 1944
Ishtiyaq Husain Qureshi (Historian), 1944
Scientist C.V.Raman, 1944
Lord Mountbatten (with Edwina Mountbatten), 1948
Syed Masud Hasan Rizvi Adeeb, 1950
Raza Ali Khan, (Nawab of Rampur) 1952
Jawaharlal Nehru, 1953
Humayun Kabir, 1955
Dr.Zakir Husain (as Governor of Bihar), 1957
Stuart Welch. H, 1957

General K.M.Cariappa, 1958
Kaka Kalekar, 1960
Nawab Rahmatullah Khan Sherwani, 1958
Gurmukh Nihal Singh (Historian), 1958
V.V.Giri (as President of India), 1959
A.L.Basham (Historian), 1960
Khursheed Alam Khan, 1960
Syedna Tahir Saifuddin, 1961
Syedna Burhanuddin, 1961
Badruddin Tyabji, 1973
Anwar Jamal Kidwai, 1973
Meer Kasimov (Uzbek Ambassador), 1994
Dr.A.R.Kidwai, 1975
Prof.S.Noorul Hasan, 1979 & 1983
J.P.Losty, 1974 & 1980
S.B.Chavan, 1981
Qurratulain Hyder, 1981
P.Venkatasubaaiah, 1985
B.N.Pande (as Governor of Orissa), 1985
Venkataraman (as President of India), 1988
R.D.Pradhan (as Governor of Bihar), 1989
Chandra Shekhar (former Prime Minister of India), 1992
Zail Singh (as President of India), 1983

I am greatly indebted to the patriotic and public-spirited gentleman who presented this library to the public, the Maulavi Khoda Bakhsh Khan, Khan Bahadur; for his kindness in showing it to me and explaining to me its treasures. For the extreme beauty and rarity of some of its Arabic and Persian manuscripts it is surpassed by very few of the great public libraries of the world, and I have greatly enjoyed the close examination of these which the Khán Bahádur has given me the opportunity of making. From an artistic point of view some of the em-bellishments of the beautiful Korán I have just seen, and those of the exquisite edition of Firdausi, are, I should think, almost unique; while in the glorious Shahan Shah Nameh, historical associations combine with marvellous beauty of execution to make this a joy for ever. The Province of Behar is happy in possessing such treasures, and still happier in having a son so generous as the Khan Bahadur to secure this possession for future generations.

Roper Lethbridge

February 14th/1894

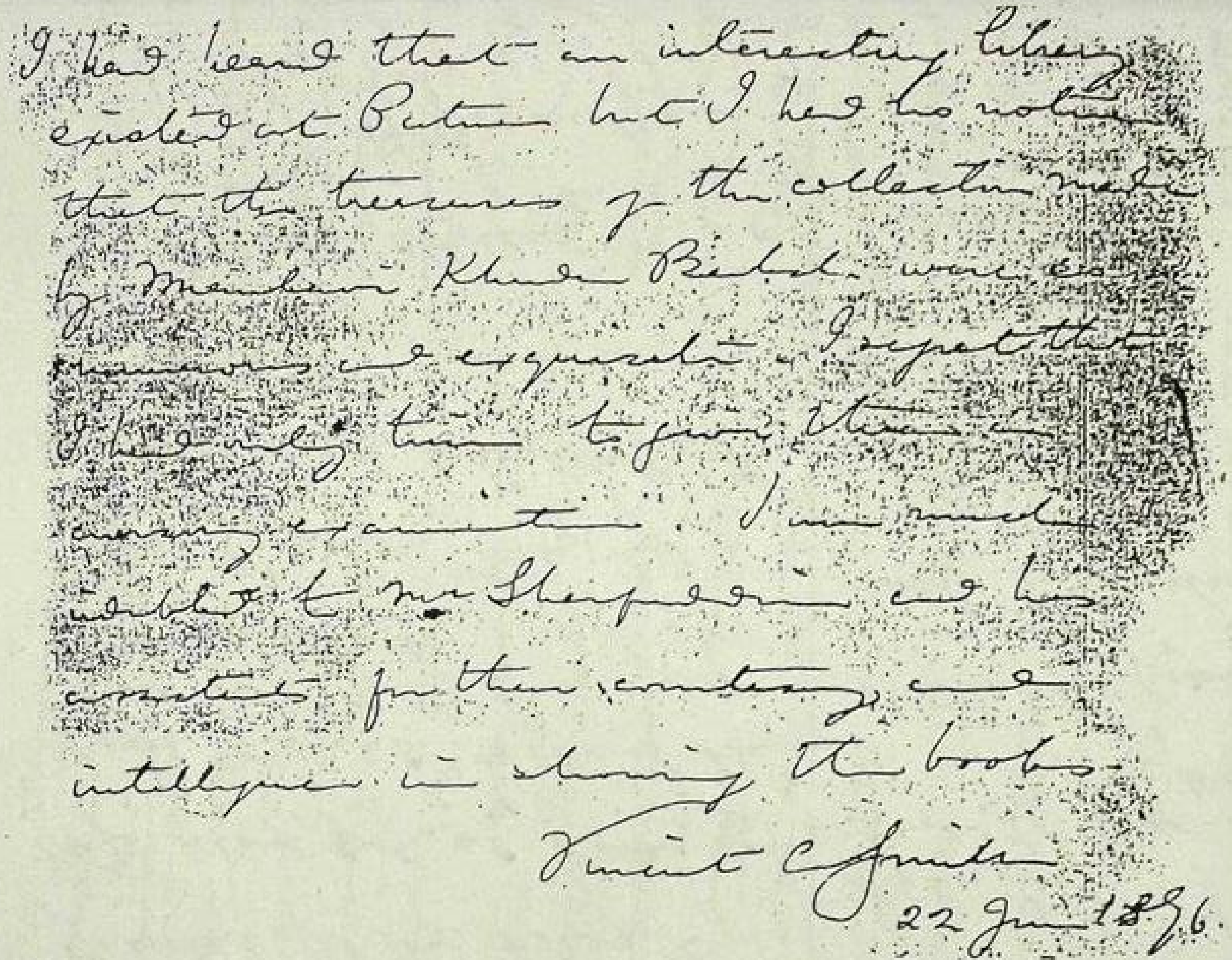
One of the oldest remarks on Library's Visitors book, 1894

It gave me much pleasure to pay a visit this morning to the Oriental Library which has been founded by Moulvie Khoda Bakhsh – and presented by him to the public – when he kindly showed me some of the many treasures which it contains. I cannot doubt that it will be of great public utility – and encourage many to pursue the study of Oriental Languages – while it will remain as memorial of the public spirit of the Founder

Patna April 3. 1895

Elgin

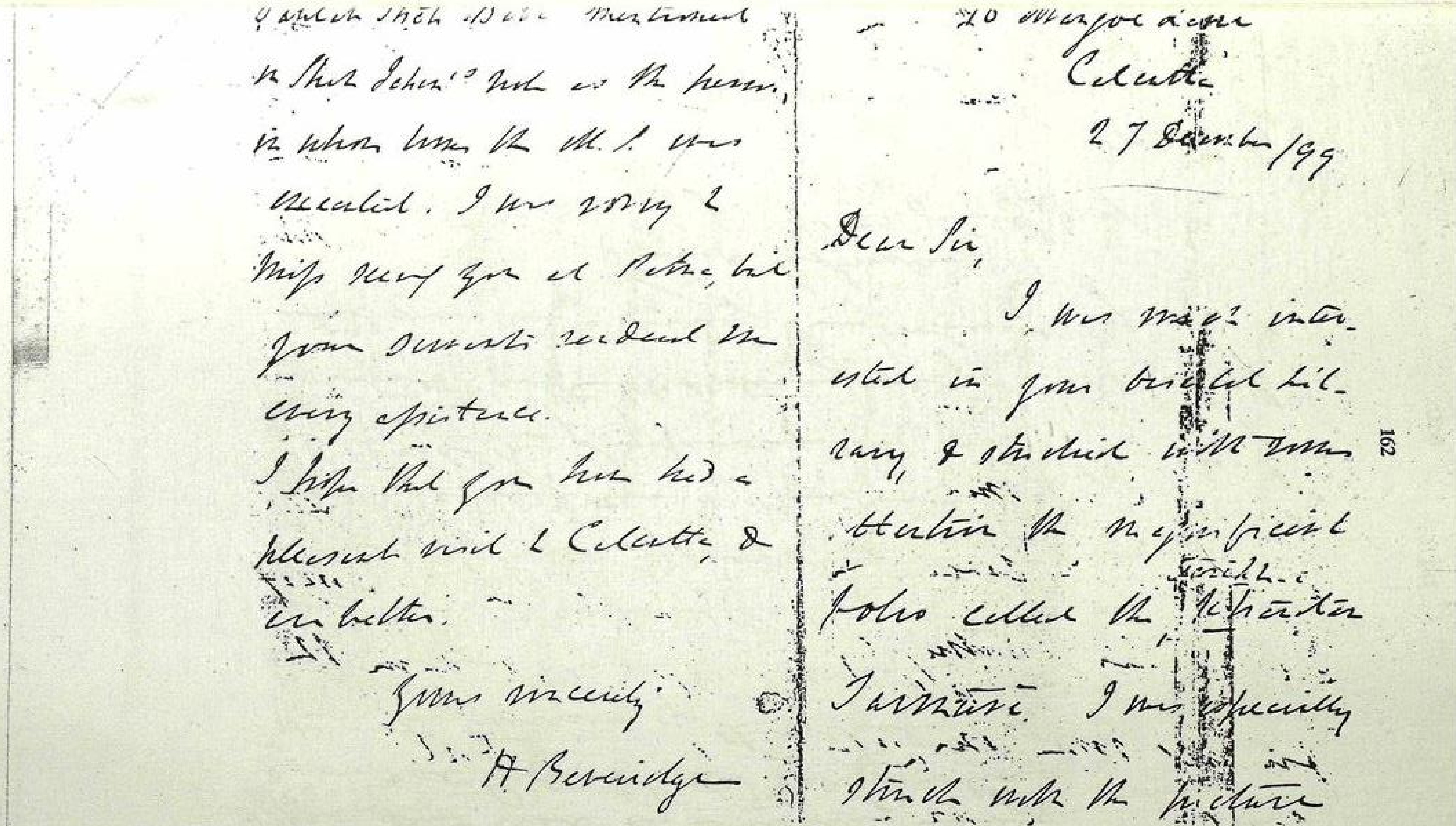
Second oldest remark on Khuda Bakhsh Library Visitors Book



I had heard that an interesting library existed at Patna but I had no notion that the treasures of the collection made by Maulavi Khuda Baksh were so numerous and exquisite. I regret that I had only time to give them a cursory examination. I am much indebted to Mr Sharfuddin and his assistants for their courtesy and intelligence in showing the books.

Vincent A Smith
22 Jan 1896.

Historian Vincent Smith in Khuda Bakhsh Library in 1896


[illegible]
Calcutta
27 December 99

Dear Sir,

I was much interested in your beautiful library & studied with much attention the magnificent folio called the [illegible] [illegible]. I was specially struck with the picture of which [illegible] mentioned in Shah Jahan's Nama as the person in whose time the MS. was executed. I was sorry to miss seeing you at Patna, but your servants rendered me every assistance.

I hope that you have had a pleasant visit to Calcutta & are better.

Yours sincerely
H Beveridge

H.Beveridge, 1899

While at Patna, I inspected
with great pleasure the Library
which the liberality of
Khuda Bukhsh has presented
to the public, and I was
shown many of the rare
& valuable treasures which
it contains. I discussed
with the generous donor
the means of which this
collection may be preserved
from risk of fire or any other
danger and of which its
advantages may be made
even more accessible than
they now are to the reader
& student. I hope that steps
may be taken in both of these
directions

Curzon. January
1903

Lord Curzon in Khuda Bakhsh Library in 1903

9

I have had great pleasure in visiting the most interesting library collected at Patna by Khuda Buksh – It is full of beautiful and immensely valuable historic works and Khuda Buksh in collecting it has done a great public service. I should have liked to spend much more time amongst his beautiful oriental books

Minto. Feb. 8 06.

I accompanied His Excellency on this visit.

A H L Fraser
Lt Govr.

8.2.06.

Viceroy Lord Minto

I came to Bankipore with the sole object of seeing this world-famous library, which is quite unique in its collections.

Shah Munir Alam
B.A., LL.B.
Rais
Ghazipur

26.9.08.

Shah Munir Alam (Ghazipur)

It is with the greatest pleasure that I renew my acquaintance with this wonderful collection of books, which I saw for the first time some years ago, under the instructive guidance of the late founder of this Library, K.B. Maulvi Khuda Bakhsh. Though the learned Maulvi is no more, it is satisfactory to find his name & good work commemorated in so befitting a manner & the spirit of his work being continued by his sons, the youngest but one of whom is now ably discharging the duties of the Librarian & Secretary. He went over the Library with me and I was very much struck with his acquaintance with the valuable treasures of this great Library. I wish I had longer time here & would be delighted to revisit Patna to enjoy (a study) some of the rare manuscripts that are to be found here.

31-1-09.

Shaikh Abdul Qadir
Bar-at-Law
& Editor "The Makhzan".

Sir Abdul Qadir in Khuda Bakhsh Library in 1909

Passed an hour in studying certain Arabic works. The library is a great boon to the province.

Syed Imadad Imam
17/6/09.

Nawab Syed Imadad Imam Asar

When I go from hence let this be my parting word, that what I have seen is unsurpassable.

I have tasted of the hidden honey of this lotus that expands on the ocean of light and thus am I blessed — let this be my parting word.

In this playhouse of infinite forms I have had my play and here have I caught sight of him that is formless.

My whole body and my limbs have thrilled with his touch who is beyond touch; and if the end comes here let it come — let this be my parting word

Rabindranath Tagore

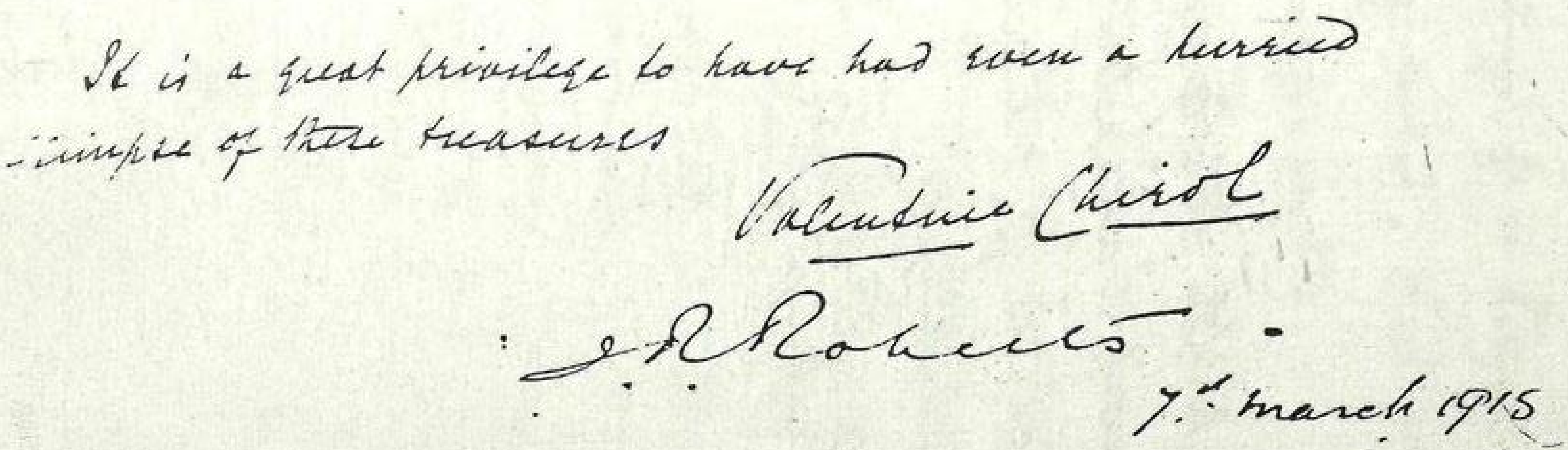
Dec. 2. 1913

Rabindranath Tagore presents to the Khuda Bakhsh a leaf from Geetanjali in his own handwritting

I have seen with the greatest
iterest this most valuable and
teresting collection of ancient
istorical manuscripts.

Hardinge of Penshurst.
Nov. 30. 1910

Lord Harding


It is a great privilege to have had even a hurried glimpse of these treasures

Valentine Chirol

J. A. Roberts

7th march 1915

Historian Valentine Chirol in Khuda Bakhsh Library in 1915

It has given me especial pleasure to visit the Khuda Bakhsh Library this morning and to inspect some of the beautiful & historic manuscripts and pictures. These had such fascination for me & those with me that we could only with difficulty leave to keep other appointments. The donor has deserved well of the Community for he has given to Patna valuable treasures for the public use.

Reading
Dec 12/22

Lord Reading Viceroy of India, 1922

I visited the Library and am astonished with the wonderful collection of most valuable books and representations of Indian art at the Mogul period

27th Nov. 24

J.C. Bose
Abala Bose

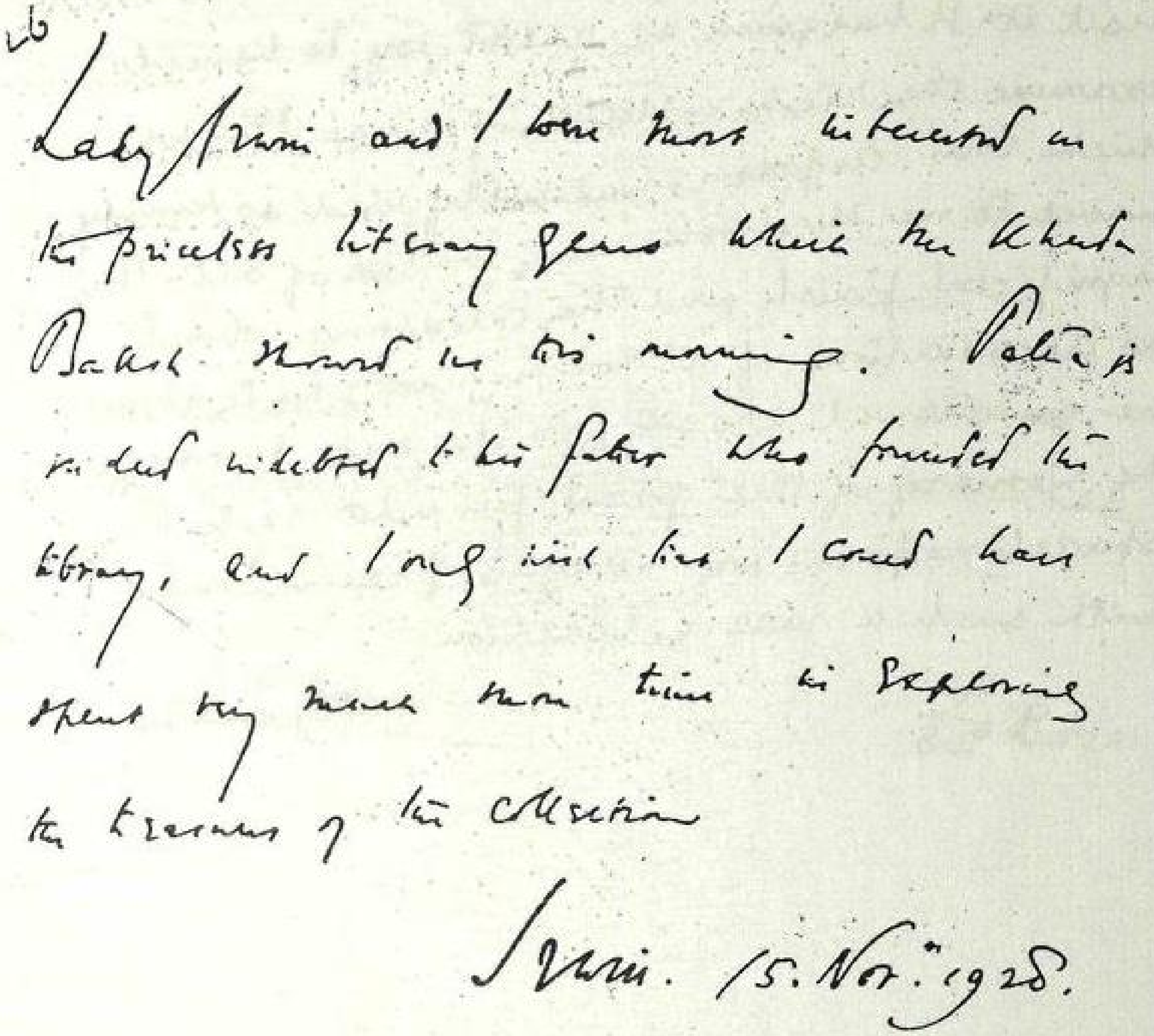
Jagdish Chandra Bose & Mrs.Bose in Khuda Bakhsh Library in 1924

I heard about this beautiful Library nine years ago and ever since I have had the desire to visit it. It has given me great joy to be able to examine the rich collection of rare books which the keepers so patiently and so kindly showed to me. The books are works of art. The magnificent finish and the colouring about the decorations of Al Koran and Shah Nameh are an eternal feast for the eye. I revere the memory of the great founder who has spared no pains or money to present India with such a rare collection.

29 9/25

M.K.Gandhi

Gandhiji in Khuda Bakhsh Library in 1925



Lady Irwin and I were most interested in the priceless literary gems which the Khuda Bakhsh showed us this morning. Patna is indeed indebted to his father who founded the library, and I only wish that I could have spent very much more time in exploring the treasures of the collection.

Irwin. 15. Nov. 1928.

Viceroy Lord Irwin in Khuda Bakhsh Library

Some of the members of the Indian Statutory Commission had an all too brief opportunity of inspecting some of the special treasures of this wonderful collection today, and Patna will always be remembered by us as the home of these beautiful specimens of Moslem art gathered with so much devotion and preserved for future generations with such care and public spirit. We are most grateful to Mr Khuda Buksh.

John Simon

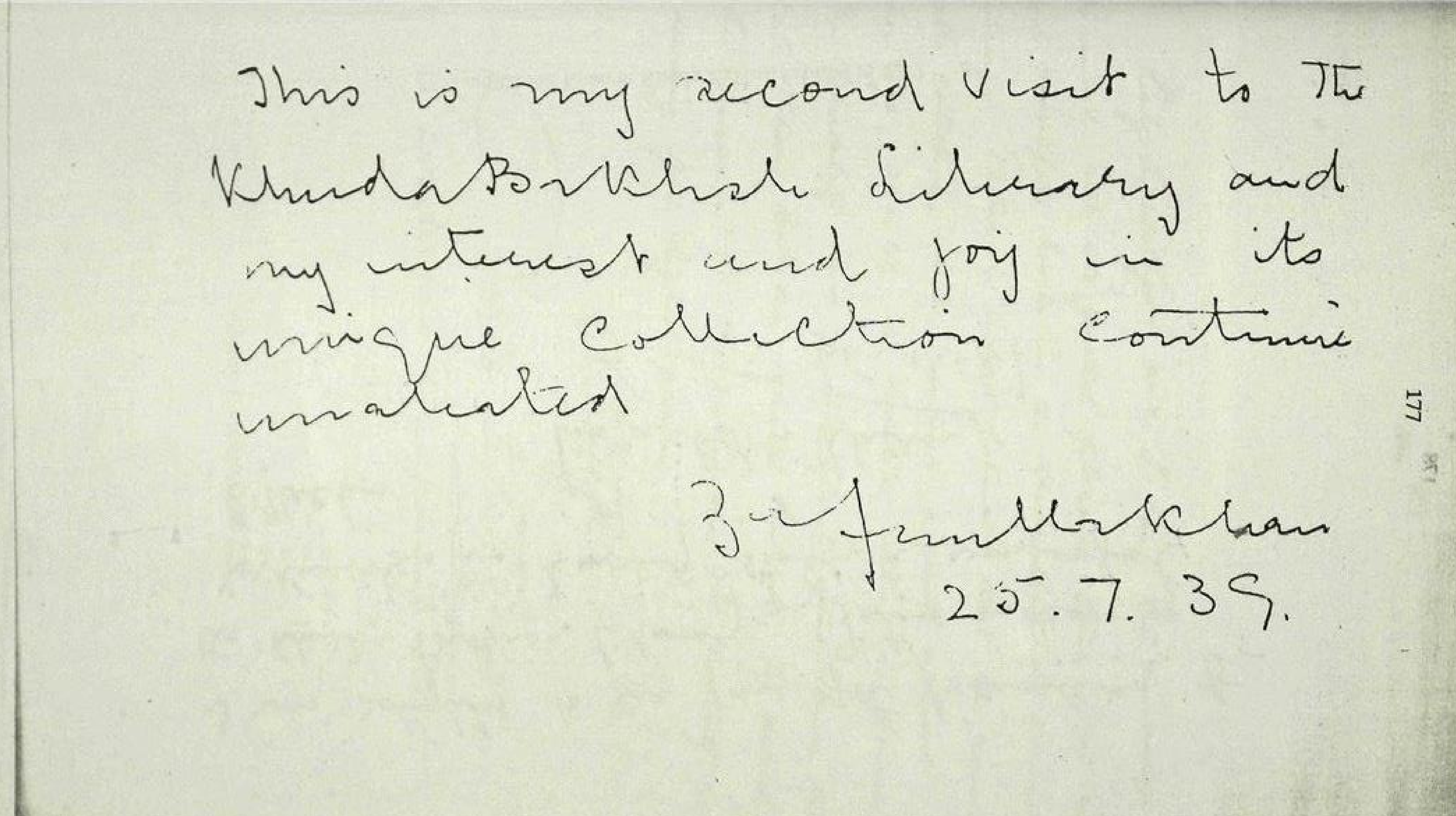
17 Dec 1928

John Simon (Chief of Simon Commission)

No visit to Patna can be complete without even a glimpse of this wonderful Library which in some respects is an unique one of its kind in the East. To roam about the rooms, enjoying the pleasures of getting acquainted with the highest varieties of the caligraphic art in various eras of Indian history, is itself a piece of good fortune which falls to the lot of but few. I had this unprecedented good fortune this afternoon & I spent an useful hour which will ever remain embedded in my recollections.

A.K. Fazlul Haq
July 5. 1939

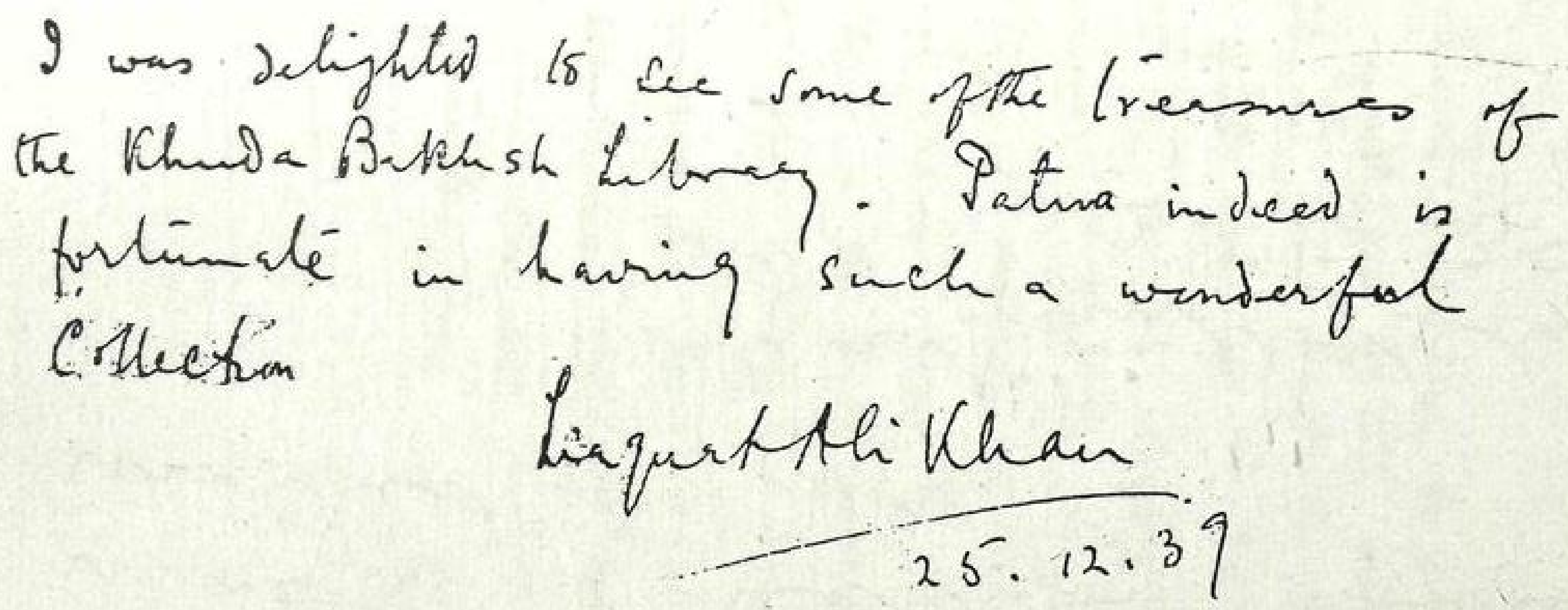
A. K. Fazlul Haq (Sher-e-Bengal)



This is my second visit to the
Khuda Bakhsh Library and
my interest and joy in its
unique collection continue
unabated

Zafrulla Khan
25.7.39.

Sir Zafrullah in Khuda Bakhsh Library in 1939



I was delighted to see some of the treasures of the Khuda Bakhsh Library. Patna indeed is fortunate in having such a wonderful Collection

Liaquat Ali Khan

25.12.39

Liaquat Ali Khan in Khuda Bakhsh Library in 1939

Lady Linlithgow and I have this morning examined with the greatest pleasure some of the rare and beautiful books in the Khoda Bakhsh Oriental Library. Patna is indeed fortunate that this remarkable collection, which is indeed a great national heritage, should be located within her bounds. The liberality and public spirit of the donor, the late Khan Bahadur Khoda Bakhsh, in dedicating this possession to the public and to posterity, are deserving of the highest praise.

Linlithgow 11th Dec. 1941

Doreen Linlithgow

A wonderful & inspiring visit.

Viceroy Linlithgo, 1941

It has given me real pleasure to examine some of the rare and beautiful books and manuscripts in the Khuda Bakhsh Library. Patna is most fortunate in housing this unique collection, which is one of the great artistic treasures of India.

April 11. 1944.

Wavell F.M

Viceroy Lord Wavell in Khuda Bakhsh Library in 1944

The Khuda Bakhsh collection of manuscripts is famous wherever fine craftsmanship and illumination are esteemed. Indeed, I know no similar collection which approaches it, and its Moghul series must be unique. It is to be hoped that the ancient capital of Patna appreciates a library which would adorn any modern capital in the world.

R. E. Mortimer Wheeler

Director General of Archaeology in India

10 June 44

Mortimer Wheeler (Archaeologist)

A priceless collection like this should have the latest equipment for microfilming and reproduction. The miniatures should be reproduced in colour, so that students of History and Art may utilise them for purposes of research. No money spent on the preservation of this treasure could be too large, and therefore the building should be air conditioned. This library possesses some unique manuscripts which are source books of History; photographic copies of such manuscripts should be available for the use of students.

I. H. Qureshi
Professor & Head of the Department of History,
University of Delhi

Historian Ishtiyaq Husain Qureshi in Khuda Bakhsh Library in 1944

To describe the contents of this library as a [n]ational possession of which every Indian should feel proud is to put down a mere truism. I would rather like to see that pride translated into action and all support given to the efforts being made to make their nature and value better known. I do not think the education of any Indian complete who has not seen this great collection and learnt to appreciate its value and interest

C. V. Raman
3. December. 1944

Scientist C.V. Raman in Khuda Bakhsh Library in 1944

A unique collection of which this great country may justly be proud

13th April 1948

Mountbatten of Burma

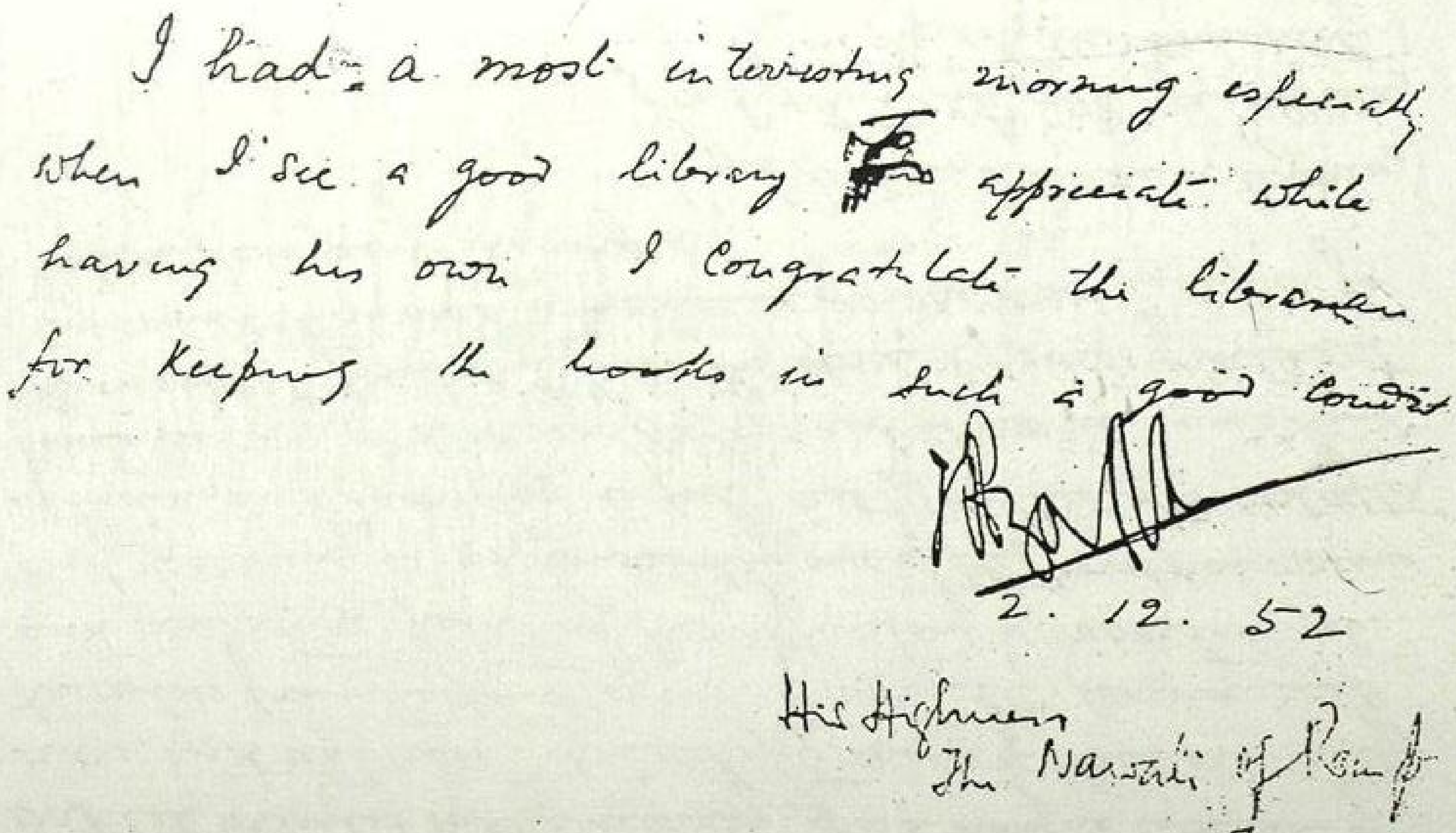
Edwina Mountbatten of Burma

Lord Mountbatten & Edwina Mountbatten

I had the good fortune of paying a short visit to the Khuda Bakhsh Oriental Public Library. It is a unique collection of rare and valuable manuscripts, many of which are really priceless from the point of view of antiquity, penmanship and miniature-painting. This repository of Oriental art and learning is undoubtedly one of the proud possessions of India, and I am glad to find that it is being looked after with the care it deserves. The learned librarian was kind enough to point out to me the special points of interest in connection with a number of rare manuscripts, for which I am very thankful.

Syed Masud Hasan Rizavi,
Head of the Deptt. of Persian & Urdu,
Lucknow University
17.4.50

Syed Masud Hasan Rizvi Adeeb in Khuda Bakhsh Library in 1950


I had a most interesting morning especially when I see a good library [illegible] appreciate while having his own I congratulate the librarian for keeping the books in such a good condition

[illegible signature]

2. 12. 52

His Highness
The Nawab of Rampur

Raza Ali Khan Nawab of Rampur in Khuda Bakhsh Library in 195.

I had long heard of the Khuda Bakhsh Library and
[..]d that it was a very fine collection. It was only
[..] morning that I first visited it and saw some of its
[..]ures. I found them even more remarkable than
[..]ad expected — and I had expected much. It
[..]s a rare delight to see these beautiful works of
[..]t, which enshrine a period of India's history
[..]ey deserve the most careful and loving attention
[..] should like to see them reproduced by the best
[t]echnique, so that others can see them and
share in this joy.

Jawaharlal Nehru

Nov. 1. 1953

Jawaharlal Nehru in Khuda Bakhsh Library in 1953

It is a privilege to visit the Library and see its wonderful collection. A real lover of art brought together some of the choicest specimens of art from many regions and many ages and they have been looked after with loving care.

The physical condition of the library and equipment for preservation should be improved and it is a duty of national importance.

Humayun Kabir
26.1.55

To me the Library had been only a name, & I think it is a good fortune that I visited it for the first, but I am sure not the last time on Republic day.

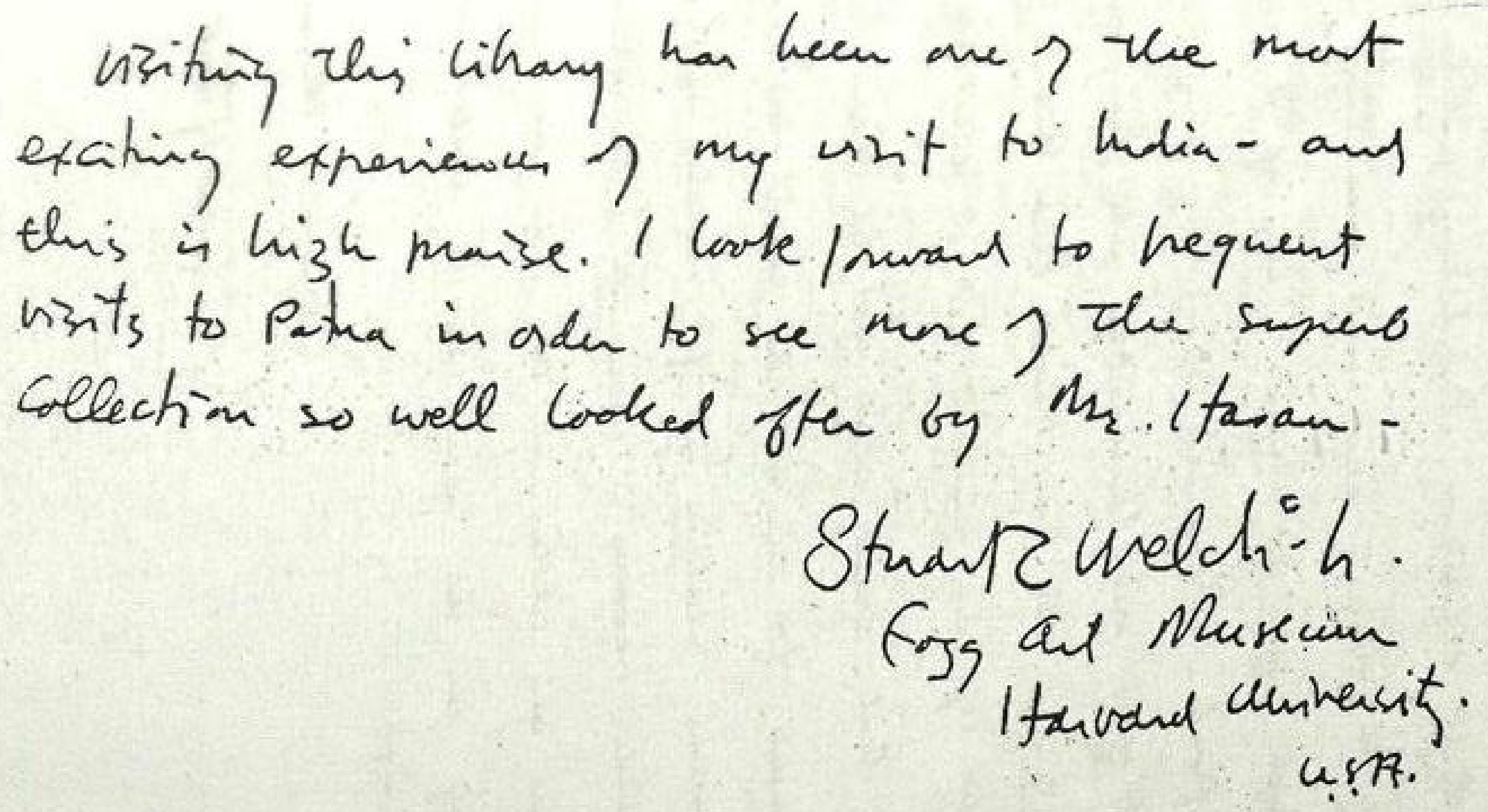
Humayun Kabir in Khuda Bakhsh Library in 1955

I cannot say how happy I was to visit the Khuda Bakhsh Oriental Public Library, Patna. It was a fascinating experience. The library contains a unique collection of the choicest and rarest manuscripts and pictures which would do honour to any of the world's biggest capitals. Patna and Bihar have every reason to be proud of it and to remember with loving gratitude the great citizen, the late Maulvi Khuda Bakhsh Khan whose public-spirited generosity made it available to them. I do hope that speedy steps will be taken to improve the arrangements for ensuring the safety and preservation of this precious collection and for making some, at least of its valuable treasures — manuscripts & pictures — accessible to connoisseurs and scholars all the world over in versions whose fidelity can be ensured by the development of modern technique.

8.8.57

Zakir Husain
(Governor of Bihar)

Dr.Zakir Husain as Governor of Bihar



Visiting this library has been one of the most exciting experiences of my visit to India – and this is high praise. I look forward to frequent visits to Patna in order to see more of the superb collection so well looked after by Mr. Hasan –

Stuart Welch-h.
Fogg Art Museum
Harvard University.
U.S.A.

Welch-h (Fogg Art Museum, Harvard) in Khuda Bakhsh Library
in 1957

At last I have had the joy and the privilege of seeing the finest collection of Manuscripts — Persian & Arabic — one should spend not just a few hours — but days and weeks looking at the magnificent collection here. We of today should feel the inspiration to emulate the great work of art — if we can emulate it at all — and I do hope our younger folk will be given the opportunity to see these Manuscripts & Paintings — to make them realise what India's art really was — and to guard them and to enrich it by adding on to it.

Mr Kazim Hasan is I think the only one of this kind in the world who has such detailed and thorough knowledge of all the 'Manuscripts' & 'Paintings' here. He MUST pass on this knowledge to at least one or two other young men and/or women — so that they can continue to carry on the excellent work he has been doing for years — explaining to the many visitors here the meaning of the treasures here. This 'knowledge' MUST not be lost to future generations.

[signature]
General (Retired)

19 November 1958

General Cariappa's in Khuda Bakhsh Library in 1958

It has been a great pleasure for me to come to Khuda Bakhsh Library, and see the amazingly large collection of some very rare books and albums. I am only sorry that I could not devote more time to this beautifully ~~kts~~ kept Library.

R. U. Khan
13.1.1958.

Nawab Rahmatullah Khan Sherwani
in Khuda Bakhsh Library in 1958

It was a real treat to see the precious manuscripts. One not only derives education but great inspiration from what one sees here. The collection here is most wonderful and unique.

Gurmukh Nihal Singh

22/11/58

(Governor of Rajasthan)

Historian Gurmukh Nihal Singh in Khuda Bakhsh Library in 1958

I am delighted to visit this famous Library
& it is very interesting & instructive

V.V. Giri
28/1/59

V.V.Giri in Khuda Bakhsh Library in 1959
Before he became President of India

I have been delighted to revisit the Library after eight years and to see somemore of its treasures. I am glad that the Library is still growing and that it has funds for airconditioning and conservation, and I wish every success to the Librarian and his staff.

A. L. Basham

Professor, University of London

13/1/60

Historian A. L. Basham in Khuda Bakhsh Library in 1960

Today I saw what I had never seen. It is rather unfortunate that I could spend only few hours here. However, I am going back with the hope to come back soon and spend quite a few days. This short visit has tremendous educative value for me. I am obliged to Shri K. Hasan for showing such rare things. He is remarkable grand old gentleman.

Khurshed Alam Khan

26. 4. 60

Khursheed Alam Khan (Now Governor of Karnataka)
in Khuda Bakhsh Library in 1960

Visited this famous library again after about 30 years. It is a monumental growing collection and India should be proud of it.

Kaka Kalelkar

27-12-60.

Kaka Kalekar, 1960

بسم الله الرحمن الرحيم

من يطع الله ورسوله ويخش الله ويتقه فاولئك هم الفائزون

Syedna Tahir Saifuddin

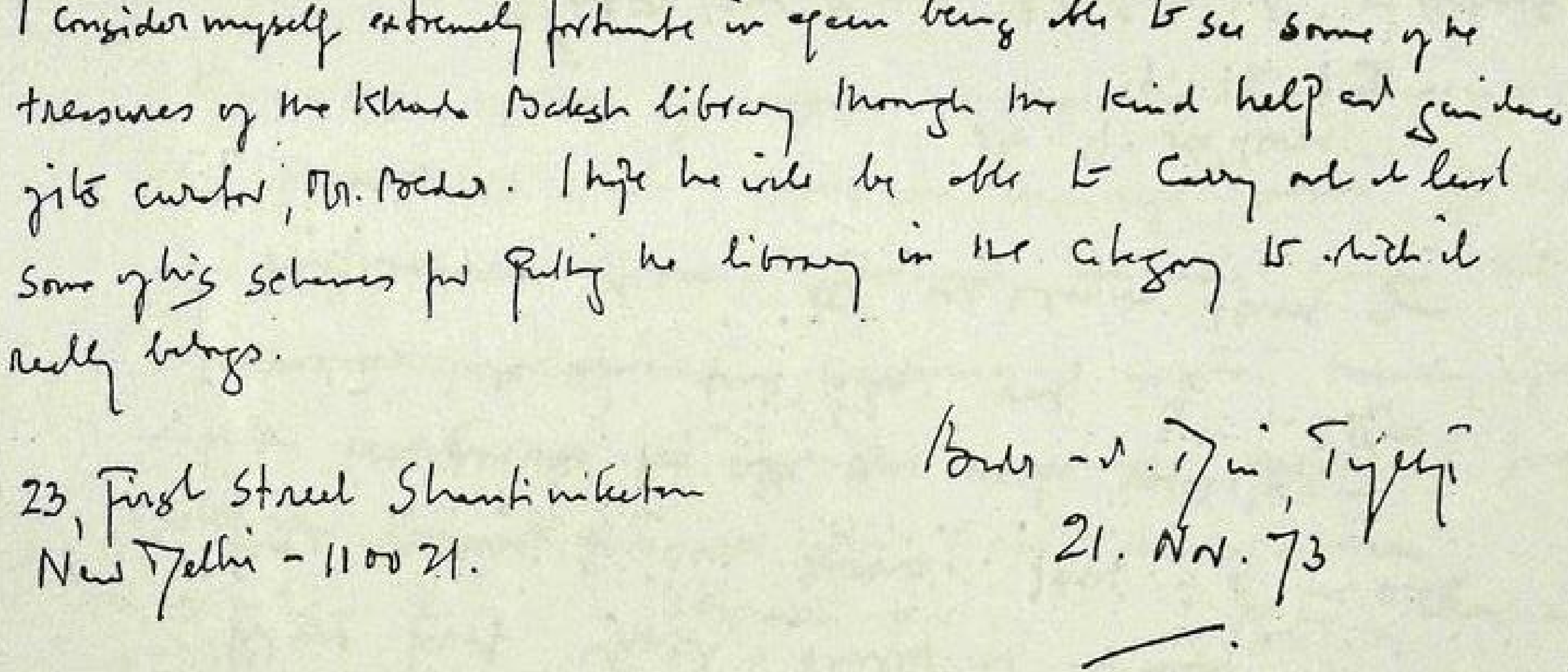
٧٨٦

محمد رسول الله

M. Burhanuddin

28 January 1961

Syedna Tahir Saifuddin & Syedna M.Burhanuddin



I consider myself extremely fortunate in again being able to see some of the treasures of the Khuda Bakhsh Library through the kind help and guidance of its curator, Mr. Bedar. I hope he will be able to carry out at least some of his schemes for putting the library in the category to which it really belongs.

23, First Street Shantiniketan
New Delhi - 110021.

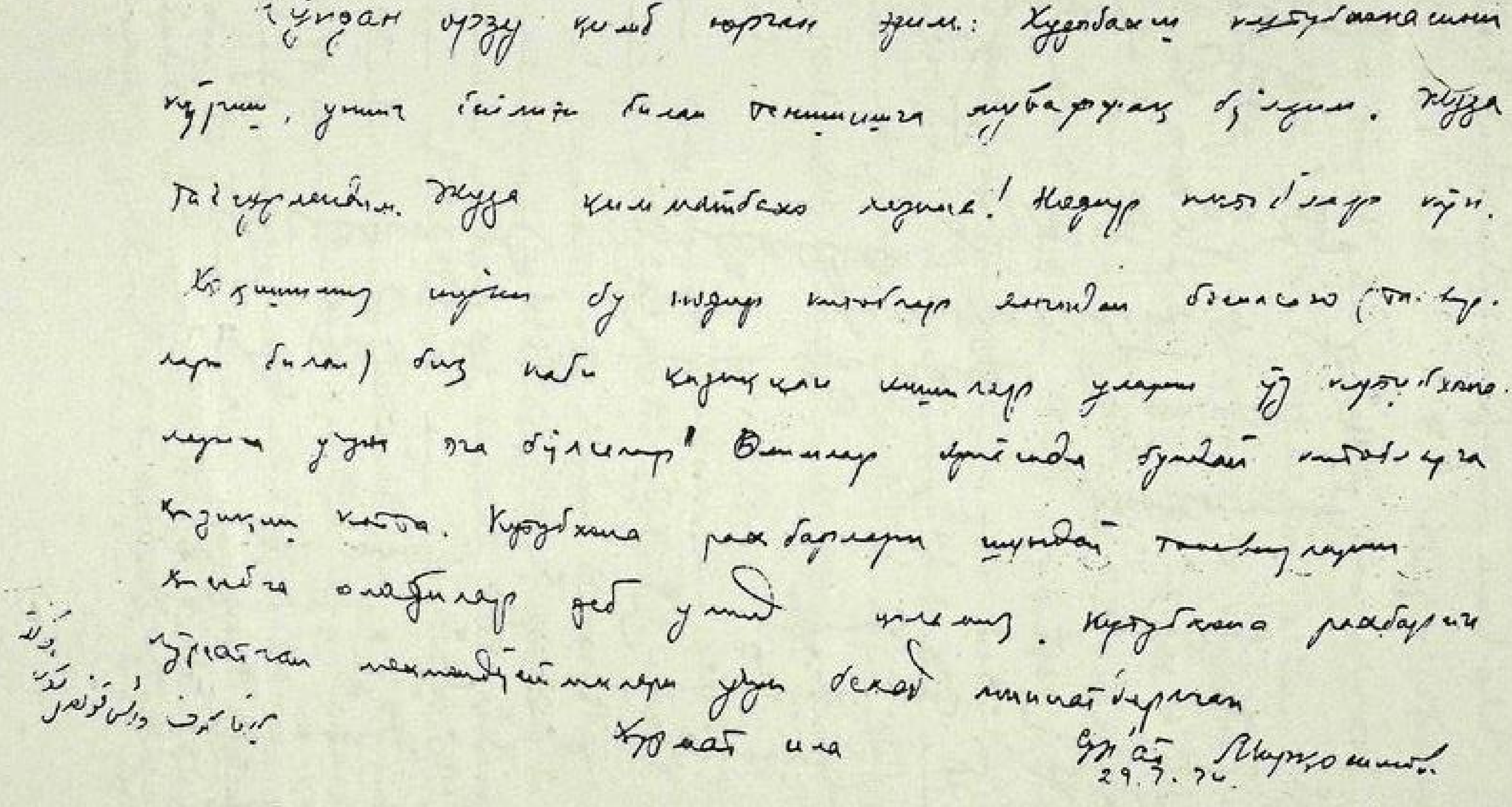
Badr-ud-Din Tyabji
21. Nov. 73

Badruddin Tyabji in Khuda Bakhsh Library in 1973

Here is a tremendous treasure of our living past which should be shared with large sections of our people. Here is a wealth of programmes for all our mass media — radio, television and film only if the programmers have the necessary sense of wonder.

A. J. Kidwai
9. 12. 73
(Secretary Ministry of Information & Broadcasting
Shastri Bhavan, New Delhi.)

Anwar Jamal Kidwai in Khuda Bakhsh Library in 1973


Қўлдан орзу қилиб юрган эдим: Худобахш кутубхонасини
кўриш, унинг бойлиги билан танишишга муваффақ бўлдим. Жуда
таъсирландим. Жуда қимматбаҳо хазина! Нодир китоблар кўп.
Ҳозирча шундай бу нодир китоблар ичидан баъзилари (фото нус-
халари билан) биз каби қизиққан кишилар уларни ўз кутубхона-
ларига ҳам эга бўлсалар! Олимлар ичида бундай китобларга
қизиқиш катта. Кутубхона раҳбарлари шундай талабларни
ҳисобга олсалар деб умид қиламиз. Кутубхона раҳбарига
кўрсатган меҳмондўстликлари учун беҳад миннатдорман.
Ҳурмат ила
Ўзб. ФА Мирқосимов
29.7.74

Meer Qasimov (Now Ambassador of Uzbekistan)
in Kuda Bakhsh Library in 1974

It has been my privilege to spend some time here with some superb examples of our artistic heritage.
I trust that the Institution's efforts to safeguard and preserve its treasures, and to publish copies of selected specimens, would find the success it deserves.

S. [illegible]
January 8. 1975.

A visit to this great Library is always a source of inspiration & of perennial pleasure.
[illegible] 8 Jan 75

Nirmala Sohoni
8 Jan. 1975

S.V.Sohini (Lokayukt Bihar) in Khuda Bakhsh Library in 1975

It was a matter of great pleasure to visit Khudabaksh Library, one of the richest collections in Oriental literature; history and art. This represents our national heritage which should not only be most carefully preserved but it would serve its real purpose when it is utilised by the Scholars to inform and enlighten our future generations about our cultural heritage, past achievements and rich traditions in their correct perspective. For this purpose facilities for cataloguing, bibliography, documentation and modern equipment for preservation and reproduction of the valuable documentation must be provided.

I am very much impressed with the band of devoted staff of the Library lead by Dr. A. R. Bedar, who have done their best to maintain & utilise the Library to the maximum within the limited resources available to them. I believe, an institution of the status and potential of Khudabakhsh Library can serve better if adequate provision of staff, scholars and equipment is made in order to fully utilise the fund of knowledge available through the rich collections of this Library.

Akhlaq R. Kidwai, chairman, UPSC
26/12/75 New Delhi

Dr.A.R.Kidwai in the Library in 1975
As Chairman of Union Public Service Commission

I visited the Khuda Bux Library for the first time today. It was in a sense a voyage of discovery. I found for the first time that there flourished what was known as the Patna School of Art and the example shown to me indicates that there is much that needs to be done to unearth and display this rare treasure to the world. The visit was educative and a delightful peep into what was the best of the past.

A. U. Sarma
5/8/1975

Commissioner, Patna Division

A. U. Sarma
11/12/85

Principal Secy. to Governor, Bihar

A.U.Sarma (One of the Architects of K.B.L.)

7)

For many years I have been coming to this Library in connection with my research work, but every time I come, I consider it a great adventure, the thrill of discovering something which invaluable. No one who is studying the history and culture of mediaeval India can afford not to visit this library. It is only in the fitness of things that it has been declared as an institution of national importance.

October 9, 1979

(S. NURUL HASAN)
Professor of History, University of Delhi
Former Union Minister of Education, Social Welfare and Culture

Prof.S.Nurul Hasan, 1979

14-/11/74

It has been a great privilege to visit the Khuda Bakhsh Library and to see some of their highly important collection of manuscripts, in particular the Tuwarikhi Khandan i Timuriyah. I have been most favourably impressed by the kindness of the staff and the Director in particular

J. P. Losty
Dept. of Oriental Manuscripts
and Printed Books
The British Library
London

visited the
Khuda Bakhsh Library
again, 11/12/1980
J P Losty

J.P.Losty (British Library, London)
in Khuda Bakhsh Library in 1974
and again in 1980

I was very anxious to see Khudabakhsh Oriental library after piloting the amending bill in Parliament. The director was good enough to show me some of the rare pieces of very old manuscripts and the way they have been kept in this library. It was also a very pleasing experience to see the original signature of the moghul emperors and the rare picture of Akbar holding gun in his hand.

I must say that the manuscripts are really genuine and very rare. Its a rich heritage which we should try to preserve. My compliments to the director and all those concerned for very good work they have done.

[signature]
7.3.81.
S.B. CHAVAN.
Minister of Edu.
Govt. of India

S.B.Chavan, 1981
As minister of education

86

You step into history when you enter the legendary Khuda Bakhsh Library. I am so thrilled that I am finding myself here, even if it is for half an hour!

Qurratulain Hyder

21st Nov. 1981

The writer Qurratul Ain Haider, 1981

This is my first visit to this historic library as Governor. It is amazing how a single individual could have collected such rare books of ancient books. This library stands as a monument of the composite culture of India handed over to us. India's heritage of secularism, composite culture is beautifully depicted in these rare books.

P. Venkatasubbaiah

Patna.
27/4/85

Governor Venkatasubaaiah, 1985

Some fifty years back I heard of the Khuda Bakhsh Memorial Oriental Library and about its founder from Dr. Syed Mahmud, but I did not get an opportunity of visiting it. The people of India must be thankful to the founder for such wonderful collection of manuscripts concerning Islamic literature. When the Bill to bring this Institution under Central Government was in Rajya Sabha I spoke on the Bill supporting the Government motion.

The collection of illustrated manuscripts and ancient art Persian books is remarkable. The Government of India should allot more funds for bringing out new editions of the collection. Like British Museum the illustrations should be brought out for sale. After seeing the rich collections I will ever cherish the memory.

B N Pande

December 20, 1985

Governor Orissa,
Raj Bhawan
Bhubaneswar

S. Pande

B.N.Pande, 1985

'Khuda Baksh Library is a treasure House of rarest books. I am not aware of any other library which has such rare and valuable collections. The way in which they have been preserved is creditable. This treasure must pass on from generation to generation till eternity. Everything should be done to ensure this.

R Venkataraman.
22.12.88.

President Venkataraman, 1988

Visit to Khuda Bakhsh Library will remain one of the most pleasant memories of my stay in Patna — for a brief while.

My wife and I have enjoyed this morning some of the treasures preserved and nurtured so meticulously by Dr Bedar and his predecessors.

What has been collected and preserved here is a part of the rich history of our country and the composite culture that was built up on this sub-continent.

My very best wishes to the Director and the staff.

P. Pradhan
22-2-1989.

My grateful thanks for this feast.
With best wishes
Lopa Pradhan
22 Feb '89

Governor Pradhan, 1989

This institution is the pride of our nation. Our heritage has been so well preserved here. Not only we can be proud of our past but we can get the inspiration to build a glorious future for ourselves. This institution provides us the opportunity to understand the vitality and inner strength of our composite culture. This institution deserves greater attention and care.

Chandra Shekhar
8-6.92

Prime Minister Chandra Shekhar, 1992
When not in power

Rarities of Maulana Azad Library

Aligarh Muslim University

Rarities of Aligarh Muslim University Library

Arabic Manuscripts

Quran

1. Quran majeed hamail small size transcribed in 748 A.H./1347 A.D.

2. Aayaat-e-bayyinaat: This is the collection of different chapters (ayaat) of Quran in the handwriting of Jahanara Begum daughter of Shah-jahan. Date of transcription is 1073 A.H. The seals of Aurangzeb, Syed Ghulam Shah, Amjad Ali Shah and Suleman Jah (Nawabs of Lucknow) are present on the title page.

A few copies of Quran ascribed to Hazrat Ali (safely, belonging to 1st century).

A copy of Quran ascribed to Aurangzeb.

— (There is a copy of Quran in Salar Jung bearing on one page the handwriting of Aurangzeb, but the writing of both differs).

— Aurangzeb wrote in his own handwriting, 2 copies of Quran. He has also mentioned it in Ruqqat-e-Alamgiri. A copy is said to be in Mecca and the other may be somewhere else.

Quran (in Suls) copied in 601 A.H. with a Persian translation along with the text and a concise Persian commentary on the margin

Tafsir *(Commentaries)*

1. Kashful Asraar wa hatk ul astaar. By Afifuddin Suleman bin Ali Sufi al-tamani (d.690 A.H./1291 A.D.). It is in 2 vols. the second vol. ends at page 347. From p.348 starts another book of the author "Aino Sa'adat il-abd".

2. Lubabut-Tafasir. By Abul Qasim Jarullah Mahmood bin Umar bin Mohammad az-Zamakhshari (d. 538 A.H./ 1143 A.D.).

3. Al-Hashiya alal Baizavi. It is a commentary of 187 folios on Baizavi's commentary of the Quran by the famous Indian Sufi Wajihuddin Alvi Gujrati (d. 998 A.H.) written in 1075 A.H.

4. Al-Hashiya ala'l Baizavi. By Abdul Hakim bin Shamsuddin Siyalkoti (d.1067) with 176 folios; transcribed by Md.Arif Akbarabadi at Gwalior.

5. Tafsirul Quran by Shah Ahlullah bin Abdur Rahim al-Dehlavi (d.1187 A.H./1773 A.D.). There are a few rasail of Shah Abdul Aziz and Shah Rafiuddin which are yet unpublished.

Tradition *(Hadith)*

1. Sahih al-Bukhari, Juz 13,14,15: transcribed by Allama Ibn-e-Hajar Asqalani in 843 A.H./1439 A.D.

2. at-Taqreeb wa't Taiseer li Ma'arifat i Sunan il Bashir. By Mohiyuddin Yahya bin Sharaf Al-Navavi (d. 676 A.H.). Transcribed within 40 years after the death of the author.

3. Shamail Tirmizi, one of the six Hadees books copied in 858, A.H. The whole book is beautifully illuminated with gold.

4. Bukhari: very beautifully written in naskh and illuminated with gold throughout. The Emperor Aurangzeb Alamgir used to read it. This is proved by his Tahwildar's (custodian) of the Imperial Library) note dated 26th Regnal year (about 1094 A.H.).

5. Mishkat: in two volumes, copied in 994 A.H. in beautiful naskh. Both the volumes are illuminated with gold. On the margins of the volume 'Kitabul-Manasik' compiled by the renowned traditionist Mulla Ali Qari is copied in beautiful naskh; these volumes were also read by Emperor Aurangzeb Alamgir, who wrote with his own hand useful notes and commentary on some hadises.

6. Riyaz-us-saleheen by Imam Mohiyuddin Abi Zakariya Yahya Ibn-i-Sharaf-al navvi, transcribed by Mohd. Fazal dated 1250.

7. Kitabul nihayat (Nihayat fi gharibul hadis) by Mubarak bin Abd al Karim Mohammed known as Ibn al Asir al-Jazri (d.606 A.H.) transcribed by Abdul Hai, dated 1070 or 1007 A.H.

8. Jam'i Kabir by Allama Jalaluddin Suyuti (d.911 A.H.) transcribed by Abdul Latif, dated 906 A.H.

9. al-Mughni fi Asmaur Rijal. By Md.bin Tahir bin Ali al-Hindi al-Fatani (d. 986 A.H.). It was transcribed 99 years after the death of the author. It has 112 folios. There is a seal at the last folio of Ghazanfar Khanazad Shah Alam Badshah-e-Ghazi.

10. al Ikamal fi Asmaur Rijal. By Abdul Haq bin Saifuddin Muhaddis Dehlvi (d.1052 A.H.). It has 203 folios with 2 seals of Anwarullah Khan Mohammadullah Qadri and Burhan Haq Badar Yaqeen Syed Muyeenuddin, at the title page.

Sufism

1. Majmuah-e Rasail. By Mohiyuddin Ibn-i-Arabi (d. 638 A.H./1240 A.D.). It contains ten risalas namely: (1) Risala Fi'r radd ala man Za'ama anha Ma'rifatallah Muzafatun ila fana il Wujood wa Fana il Fana, (2) Al'ilam bi Isharati Ahl il Ilham, (3) Al-Jalala min al-Asrar wal Isharat, (4) Kitab-ul-Alf, (5) Ittihad-ul Kauni fi Hazrat il ish'had al-aini, (6) Kitab-ut- Takhlis wat Tartib, (7) Kitab-ut-tawajjoh ilallah, (8) Kitab-ul- Khilwat, (9) Nabzatum min Kitabi Taj-it-Tarajim, (10) Kitab-ut- Tajalliyat.

2. Huliyat-ul-Abdal wa ma yazhar minha min al Ma'arif wal ahwal of Ibn Arabi. Transcribed by Abu Bakr bin Ishaq bin Ibrahim al-Zahidi al-Shafi'i in 778 A.H./ 1376 A.D. This is a true copy of the autograph-copy dated 606 A.H.

3. Adabul Murideen by Sheikh Ziyauddin Suhurwardi (d.563/569 A.H. = 1167).

4. Alamul Huda Asrarul Hatafi Sharh Sulook-i-Ma'ni-i-Asma'a Allah al-husna by Abul aas Ahmad Ibn-i-Abul Hasan bin Yusuf al- qarashi al-arabi, dated 770.

5. Fathul Muat'al by Ahmad bin Mohd.Almagrabi (d.1041 A.H.), transcribed by the author himself, dated 1033 A.H.

6. Huliyatul abdal by Ibn-e-'Arabi transcribed by Mohd.Saqib in 1087 A.H.

7. Manazil as-Saiyreen, by Sheikh ul Islam Abdullah bin Md. bin Ismail al-Ansari transcribed by Jalaluddin Mohd. in 994 A.H.

8. Futuhat-e-Makkiya (Part one) by Ibn-e-Arabi, transcribed in 987 A.H.

9. Ma'rifat-ul-Qulub (or Ishqiya) of Qazi Hamiduddin Nagori, composed about 678 A.H. and copied in 712 A.H. This is the oldest copy extant. It is transcribed in good nastaliq, and illuminated with gold. In the manuscript section of the Muslim University Library, there are a few copies of this book but not so old and beautiful as the copy under review; hence it is of great value.

10. Inayat-i-Ilahiya (composed in 1162 A.H.). A rare treatise dealing chiefly with Sufistic doctrine and with the life of the author's grand-father, Shah Inayatullah Naqshbandi Balapuri (Deccan), who died in 1117 A.H.

11. Darajat-i-Khams (composed in 1067 A.H.); A very important treatise by Pir Mohammad Lucknawi, dealing with Sufistic practice.

12. Aswila-wa Ajwiba-i Rashidi (composed in 710 A.H. and copied in 944 A.H.).: unique manuscript. It was compiled by Shaikh Rashiduddin

Fadlullah popularly known as Rashid Tabib Hamadani, the Prime Minister of Sultan Mohammad Aljaitoo or Khuda Banda of Hirat, son of Arghoon, brother and successor of Sultan Ghazan, by the Sultan's order. This book is like a 'Book of Knowledge' in the shape of questions and answers comprising 12 subjects of Arts and Science. The questioners were renowned scholars of different countries, who used to send to him questions on complicated topics and he answered them. Probably no other library possesses any copy of this very important book. Transcribed in good Suls by probably some Khurasani scribe; rare and unique.

Literature

1. as-Surah. By Md. bin Umar bin Khalid famous as Jamali. Seals of royal librarians are present on both sides of the ms. Two of the seals deciphered are of Yahya Khan 1178 A.H. and Peer Md. Shah Alam 1098 A.H. This ms. was under the custody of Shaikh Abdullah Sultanpuri. It has 426 folios.

2. Nahjul Balagha, transcribed in 538 A.H. This is 2nd oldest copy in the World. The oldest one is in Azhar, Egypt.

Biography

1. al-Arba'een fi ahwal il mahdiyeen by Wilayat Ali Azimabadi (d. 1270 A.H.).

Prayers

1. Rasail Sheikh Abdul Ahad bin Sheikh Md. Sayeed Kazim (d. 1659/1070 A.H.) one of the risala al jannat us Samaniya, contains the biography of Sheikh Ahmad Sirhandi.

2. Zubdatul 'Aqaid.

'Ilmul Kalam *(Scholasticism)*

1. 'Aqaid ul Khawas by Mohiuddin Ibn-e Arabi (638 A.H./d.1240 A.D.).

2. Rasail Ibn-e-Arabi.

3. Sharh 'Aqaid Nasafi by Allama Taftazani transcribed by Abdurrehman bin Sheikh Khilwati in 983 A.H.

Rarities of Salarjung Library

Arabic Manuscripts

QURANICS

2401. A'L-MABSŪṬ FI'L QI R'ĀATIS SABA' WA'L MAḌBŪT MIN A'ḌATI'L-ṬABA'

An important and rare Commentary by Muḥammad bin Mahmūd Sharif a's-Samarqandī a'l-Hamadānī the famous versified work on Tajwid known as Shāṭibiyya of Abu'l-Qāsim a'l-firruḥ-a's Shāṭibī in three volumes Transcribed in good Naskh by Fatḥu'llah Shirwānī in 867/1463.

2402. MANHALU'L-ATSHĀN FI RASM AḤRUFI'L-QUR'ĀN

An orthographic study of the glorious Qur'ān by Tāhir Ḥāfiẓ Iṣfahānī and dedicated to Sulṭān Shāh Rukh Bahādur (808-850/1405-1447). Transcribed in late xii/xviii Cent.

2408. NAẒM-E-LU'ALI

A versified treatise of Tajwid by Abu'l-Qāsim Nāẓim Mashhadī in 1061/1651 during the reign of 'Abdu'llah Quṭb Shāh of Golconda. Transcribed in late xii/xviii Cent.

2413. SABA'TUTH-THAWĀNI

An other versified treatise on Tajwid by Faḍal Khān Yūsuf Samarqandi in 1123/1711, most probably an Autographed codex.

2418. RISĀLA DAR T'ADĀDĀT-E-ĀYĀT-E-QUR'ĀNI

A critical study of glorious Qur'ān's number of verses in each chapter by Hairān Ḥusain bin Uthman. Transcribed in late xii/xviii Cent.

2419. FUṢŪL-E-JAMĀLIYYA AND RISĀLA-E-TAJWĪD

Two short treatises on Tajwid. The author of the seccond treatise is Muhammad bin 'Ālī Husainī. Transcribed in 1095/1684.

COMMENTARIES: SUNNITES

2427. A'L-BAṢĀ'IR FI'L WUJŪH WA'N-NAẒĀ'IR

A Critical study of the Glorious Qur'ān by Abul'-Faḍāi'l Muḥammad bin Husain a'l-M'ufnī-a'n-Nishāpūrī (d. 577/1111). Transcribed in Archaic Naskh by Hibbatullah bin Muḥammad bin Muḥammad a'l-Khatīl in 603/1207 It is the oldest dated Persian Manuscripts of our Library.

2464. SHARHU'L-QUR'ĀN-E-MU'INI

A Rare commentary on A'l-Qur'ān by Mu'iuu'ddin b. Sirāju'ddin Khawand Mahmūd and dedicated to Mughal Emperor Ālamgīr. Transcribed in 1076/1666 in Naskh.

2465. AHSANU'L-QAṢAṢ

A persian paraphrase and commentary on the Arabic book Kitābu's-Sittīn of Abū Bakr b. Muhammad bin Zaid a't-Ṭūsī. Trancribed in 1097/1686.

2467. AMĀRATU'L-KALĀMI'R-RAHMĀNI

Index of A'l-Qur'ān compiled by Muṣṭafā bin Muhammad S'aid Muqarrab Khān in 1103/1692 and transcribed by 'Ināyatu'llah in 1131/1719 at Bijāpūr.

COMMENTARIES: SHIITES

2512. JILAU'L-ADHHĀN WĀ JALĀ'IL-AHZĀN

A Shiite commentary of the five chapters of A'l-Qur'ān by Abu'l-Mahāsin A'l-Husain bin Hasan a'l-Jurjānī. Transcribed in Thulth and Naskh by Muhammad M'umin bin Mīr Husain Tūni in 903/1591.

QURANICS: COMMENTRY

417. TAFSĪRU'L-KAWĀSHI

A rare commentary on the Glorious Qur'ān, compiled by Muwaffaqu'd-Din Abu'l-'Abbās Ahmad b. Yūsuf a'l-Muṣalī as'h-shāfi'ī (d. 680/1281).

429. A'L-HĀSHIYATU 'ALĀ TAFSĪRI'L-BAIDĀWĪ

A commentary on part XXX of the Glorious Qur'ān compiled by Muhammad a'l-Hanafī a't-Tabrīzī (d. 900/1494).

432. HĀSHIYATU'L-'IṢĀM 'ALĀ TAFSĪRI'L-BAIDĀWĪ

This part II is a gloss on Baiḍāwī's part XXX compiled by Iṣāmu'd-Din Ibrāhīm b. Muhammad b. 'Arab Shāh a'l-Isfarāinī (d. 944/1537).

437. HĀSHIYATU'L-'ALAWĪ 'ALĀ TAFSĪRI'L-BAIDĀWĪ

A gloss on Baiḍāwī's commentary on the Glorious Qur'ān by 'Alawi about whom nothing is known. (Probably Wajīhu'd-Dīn).

Biography.

Rashahat-i 'Ain-ul Hayat by 'Ali b. Husain Wa'iz al-Kashifi (d.939 A.H.). The manuscript once belonged to the library of 'Haidar 'Ali (d.1197 A.H./1782).

2. Nafa'is ul-Ma'asir: earliest known copy with seals and autograph of Mir Ghulam 'Ali Azad Bilgrami (d.1200 A.H.).

3. Safina-i Bekhabar of Mir 'Azmatullah 'Bekhabar' (d.1142 A.H.) written in 1141 H. A very valuable manuscript.

4. Hal-nama of Bayazid Ansari (d. 989 A.H.). Compiled by 'Ali Muhammad bin Abu Bakr Qandahari. Apparently no other manuscript of this work exists anywhere else.

5. Nafa'is ul Ma'asir by Ala'uddaullah Qazvini in 1083 A.H.: biographical dictionary and anthology of Persian poets.

6. Nafahat-ul-Uns (composed in 883 A.H. copied in 911 A.H.): A rare copy Nafahat transcribed in very good nastaliq, illuminated with gold throughout. On the title page there is a royal seal of gold of the name of Sultan Mohammad Safawi, 945 A.H. On the back of the last page of the book, there is an autograph of Princess Jahan Ara, the daughter of Emperor Shahjahan, who signed it in 1050 A.H. The Library possesses six copies of the Nafahat out of which three are in a very good condition and three others are defective.

Biography of Saints

1. Jami'u'l Haqa'iq a biography of Baba Shah Musafir Ghijdwani copied from the original copy preserved in the library of Shah Musafir.

2. Anisu'l Muhaqqiqin by Ghulam 'Ali Azad Baigrami. No other copy of this work is available elsewhere.

Seerah

1. Sharh-i Wirdu't Taqarrub wa Hizbu't-Tawassul by Waliu'llah Farrukhabadi (d.1249 A.H./ 1833 A.D.) containing a note in the author's hand at the end.

Poetry

1. Qasaid-i-Shamsuddin Tibsi (626 A.H.) transcribed in 721 A.H. This is the oldest ms. This ms. belonged to the libraries of the Daccan, and therefore we can see the seals of Sultan Md. Quli Qutub Shah, Sultan Ibrahim Qutub Shah.

2. Diwan-i-Hafiz, transcribed by Sultan Ali Mashhadi. The Manuscript was in the court of Sultan Husain Mirza and his Wazir Meer Ali Shernawai from 873 A.H. to 911 A.H.

3. Diwan-i-Hafiz, transcribed by a noted calligrapher of 17th century, Qiwam b. Muhammad.

4. Diwan-i-Hafiz Shirazi. Transcribed by Abdur Rahman al-Katib in 971 A.H. It was in the libraries of the Mughal emperors.

5. Kulliyat-i-Sadi Shirazi (d. 691 A.H.), transcribed by Jamal Kafi in 814 A.H.

6. Kulliyat-i-Sadi (d. 691 A.H.). It was transcribed by Jamal Sakkaki, 37 years after the death of the author.

7. Bustan also called Sa'dinama: by Shaykh Sa'di Shirazi. MS. dated 1206 A.H. Seals of three kings of Oudh, Nawwab Nasi-ruddin Haydar, Amjad 'Ali Shah and Wajid 'Ali Shah as also of the English Resident of Lucknow George Bailey are stamped on it. The signature of the latter in English is dated 1810.

8. Karima by Sa'di: richly illuminated.

9. Diwan-i-Badr-e Chaach (d. 746 A.H.) It was transcribed in 733 A.H., 13 years before the death of the author.

10. Diwan-i-Hasan Sijzi (d. 727 A.H.) transcribed in 826 A.H.

11. Diwan-i-Ibn-e-Yameen (d. 769 A.H.). Collection of Ibn-e- Yameen's gazals. This diwan also reveals that different verses of Ibn-e-Yameen are found in the Diwan of Hafiz with little changes, in this regard it should be remembered that Hafiz was alive till after 22 years after Ibn-e-Yameen's death.

12. Kulliyat-i-Ahmad Faqih Kirmani (d. 773 A.H.). There are notes (verses of Hafiz) on margins by Bayazeed Malik Husain. On folio 85a there is a noting by Haider Md. Al-Husain dated 881 A.H. and the other notings dated 888 A.H.

13. Kulliyat-i-Faizi (d. 1000 A.H.). This is the oldest copy of the ms., transcribed in 995 A.H. i.e. 9 years before the death of the poet. There

is a seal of Ali Muzaffar Khan Fidwi Mohd. Shah Badshah Ghazi at the title page.

14. Diwan-i-Bedil. It is a collection of verses by Mirza Abdul Qadir Bedil Azimabadi (d. 1133 A.H.). It was transcribed during the life time of the poet in 1098 A.H. There is a seal and note of Anand Ram Mukhlis at the title page.

15. Majmua-i-Tarkibband, qasaid wa masnaviyat of Mirza Asadullah Khan Ghalib. The first Tarkibband in this Majmua was written at the death of Maulana Syed al-Husain bin Syed Dildar Ali Naseerabadi Lukhnavi.

16. Masnawi-i-Ma'nawi of Jalaluddin Rumi (604-72H/1207-73 A.D. (f.184). This seems to be the oldest known copy of the Masnawi, having been copied in 712H/1312 A.D. by 'Abdu'l Qadir Qadiri al- Rafi'i. It bears the seal of Emperor Aurangzib, suggesting that it once belonged to the Mughal Imperial library.

17. Another copy of the same Masnawi bearing the seal of Murshid Quli Khan b. Diyanat Khan.

18. Diwan-i-Kamal Khujandi copied in 1109H/1685 by Malik Sandal, an 'Adil Shahi noble and writer of Burj-i-Nawras.

19. Majma'u'l Bahrayn of Shamsu'ddin Katibi Nishapuri (d. 838H/ 1434 A.D.) also known as Masnawi Nazir wa Manzur. The MS. bears seals of three kings of the Qutb Shahi dynasty, Sultan Muhammad Qutb Shah, Sultan Ibrahim Qutb Shah and Mahammad Quli Qutb Shah.

20. Masnawi Gui'wa Chawgan also entitled Halnama, composed by Mahmud al 'Arifi (d.853H/1449), transcribed by Mir Ali al Husayni in 929H/1519-20 at Herat. The MS belonged first to the Qutb Shahi library but after the annexation of Golkunda, was acquired for the royal library of Emperor Aurangzeb.

21. Diwan-i-Amir Shahi: Lyrical poems of Aqa Malik b. Jamaluddin Amir Shahi Sabzwari. (d.857H/1453). Copied by Fateh Chand, bears seals of Asafuddawla, Nasiru'ddin Haydar (Sulayman Jah) and Amjad 'Ali-Shah of Oudh.

22. Diwan-i-Asifi: Lyrical poems of Khwaja Asafi (d.923H/1517). Copied in 997H/588. It is one of the oldest copies of the work, transcribed within 75 years of the death of the poet.

24. Diwan-i-Ruzbihan Sabri an apparently unique copy of the diwan of the poet who lived during the reign of Shah Tahmasp Safawi (1554-1576).

23 & 24. Kulliyat-i-'Urfi. Poetical works of 'Urfi Shirazi (963- 999 A.H./1555-1591). Two copies the first copy transcribed by 'Abdu's Samad in 1036 A.H./1626, and the second by Muhibb-i-'Ali in 1070 A.H./1659. The

latter is a copy of the Diwan of 'Urfi compiled by Muhammad Wasim Siraj in 1026 A.H. at the instance of 'Abdur Rahim Khan-i-Khanan. Thus the first was copied only ten years after the compilation of the Diwan by Siraj and the second 44 years after. The latter also bears a preface written by 'Abdul Baqi the famous editor of Ma'asir-i-Rahimi.

25. Qasa'id-i-Fayzi (d. 1004 A.H./1585); the oldest known copy transcribed during the life time of the poet, in 995 A.H./1585.

26. Kulliyat-i-Talib Amuli: Poetical works of Talib Amuli, (d.1036 A.H./1662) in Malik-ush-Shu'ara' of Emperor Jahangir. The Manuscript has the value of being an autograph copy; because it bears a number of corrections in several verses made by the poet himself.

27. Diwan-i-Sa'ib: The oldest known copy written during the life time of the poet i.e. 1083 A.H./1677.

28. Diwan-i-Bedil (d.1133 A.H./1720 A.D.): The oldest known copy bearing the seal and a writing of Anand Ram Mukhlis which indicates that the Diwan was transcribed in the life-time of the poet.

29. Diwan-i-Arzu: by Sirajuddin Ali Khan Arzu (d. 1169H/1755-56), a rare copy bearing the seals of Amjad 'Ali Shah, Wajid 'Ali Shah.

30. Kulliyat-i-'Ali Hazin (d.1180H/1766): a rare MS copied from the autograph copy of the poet; bearing the writing of Nawab Ahmad Khan Bangash, dated 1145H.

31. Sawlat-i-'Usmaniya: a poem in imitation of Firdawsi's Shahnama dealing with the conquests and events during the reign of Usman b. 'Affan, the third Caliph. No other copy of this poem is reported.

32. Majmua-i-tarkib band wa Qasaid wa masniviyat of Mirza Ghalib.

33. Diwan-i-Qasim (Ahd-i-Shahjahani) by Qasim Mashhadi famous as Qasim Diwana Shagird-i-Mirza Sa'ib.

34. Diwan-i-Arsalan (Ghazalyat, Rubaiyat wa Abyat) by Qasim Arsalan dated 1039 A.H.

35. Diwan-i-Fitrat by Meer Moizzuddin, dated 1149 A.H.

36. Diwan-i-Sahibqiran dated 1246 A.H.

37. Diwan-i-Sani'; by Nizamuddin Ahmad Bilgirami Sani'.

38. Intikhab Diwan Nisbati, by Nisbati Mashhhadi dated 1148 A.H.

39. Diwan-i-Raziuddin Nishapuri transcribed by Abdul Wahid bin Abdul Rahim Hafiz Qannauji.

40. Diwan-i-Ameed Loeki (published).

41. Diwan-i-Lisani Shirazi 940 A.H.

42. Diwan-i-Sa'ib, 3 copies in the hand writing of the author himself alongwith corrections and additions by the author. No. 1083 is the autograph copy, No. 1010 is the copy having corrections and additions by the author himself, the 3rd one No.1085 is by Arif Tabrezi who is the deciple of Sa'ib.

43. Ruba'iyaat Hazrat Shaikh Abu Saeed Abul Khair.

44. Masnavi Sarapa-i-Ma'shooq by Ghulam Ali Azad Bilgirami transcribed by author.

Nasr *(Prose)*

1. Nuskha-i-Gulistan by Shaikh Sadi Shirazi dated 662 A.H.

2. Nuskha-i-Gulistan by Shaikh Sadi Shirazi dated 1033 A.H.

Sufism

1. Manazir Akhass-ul-Khawas by Mohibullah Illahabadi (d.1058 A.H./1648 A.D.).

2. Jawahirul Asrar by Ali bin Hamza Asfaraini.

3. Sharh Chehel Kaf by Irteza Khan bin Mustafa Khan Gopamavi (d. 1251 A.H./1836 A.D.).

4. Miratul Muhaqqiqeen by Mahmood Shabistari dated 1070 A.H.

5. Bahrul Ma'ani (=Maktubat Hazrat Chiragh Dehlvi) by Syed Muhammad Jafar Makki transcribed by Muhammad Ibrahim dated 1078 A.H.

6. Rahatul Quloob (Malfuzat Shaikh Fariduddin Ganj Shakar) by Nizamuddin Ahmad Badayuni.

7. Khairul Majalis compiled by Hameed Qalandar.

8. Risala dar Haalaat-i-Hazrat Mirza Jan Janan, by Hazrat Shah Ghulam Ali.

9. Surur us Sudoor: Malfoozat of Sheikh Hamiduddin Nagauri (673 A.H.) and his son Fariduddin Mahmood.

10. Mukhkh-ul Ma'ani (Shah Sulaiman collection)

11. Risalah Qushairia transcribed during the life time of the author i.e. the 5th century.

12. Risala-i-Manazil-i-Peshawar ta Bukhara. Apparently author's autograph copy.

13. Majmu'a-i 'Alamgiri an autograph copy of the author, completed in 1109 A.H./1697 A.D.

14. Maktubat-i-Shah Pir Muhammad, a rare collection of 19 letters by Pir Muhammad Lucknawi (d.1035 A.H./1674 A.D.).

15. Malfuzat-i-Shah Wajihu'd-din a unique copy, transcribed in 1094 A.H./1683 A.D.

16. Anisu'l Ashiqin a useful work on doctrine of various sufi orders, by Mujtaba b. Mustafa Laharpuri (d. 1084 A.H./1673 A.D.). No other copy of this work is noticed.

17. Silsilatu'l 'Arifin: an earliest known copy, written 49 years after completion of the work.

18. Silsilatu'z Zahab, by Nuru'd Din 'Abdu'r Rahman Jami, transcribed 36 years after the death of the author.

19. Majmu'a-i-Rasail of Khwaja Md. bin Khwaja Mahmood Fani (d. 1016 A.H.). Transcribed before 1115 A.H., it contains six risalas. There is a note by Abdullah bin Ali al-Kashi al-Tabib on folio 36 A. It is dated 1115 A.H.

20. Malfuzat-e-Akhi Jamshed Rajgiri (d. 842 A.H.). By Yahya bin Ali Asghar bin Usman al-Husaini. It was transcribed in 1179 A.H. with 228 pages. This is the only copy. Akhi Jamshed was from amongst the great Sufis of the 9th century Hijra.

21. Maktoobat-e-Shaikh Masood ba-nam Akhi Jamshed. It is a Risala of 32 pages.

22. Maktoobat-e-Muhibullah Illahabadi (d. 1058 A.H.). Letters written by the author to Mulla Mahmood Jaunpuri (d.1062 A.H.)

23. Makateeb-e-Dara Shikoh wa Muhibullah Illahabadi: 60 folios written by Dara Shikoh to Muhibullah Illahabadi and the replies thereof.

24. Anisul Muhaqqiqeen fi Tarikh il Murshideen al-Muhaddisin. By Ghulam Ali Azad Bilgirami (d.1200 A.H.). It is a biography of eminent Sufis of India.

25. 'Awarif-ul-Ma'arif by Shaikh Shihabuddin Umar bin Md. Suharwardi.

26. Mazharu'l Asrar by Hashimi Kirmani (d.946 A.H./1539-40). A very rare manuscript.

Sufism Kashmir

1. Waqf Namah of the Khanqah of Mir Sayyid Ali Hamdani, dated 797 A.H.

2. Another Waqf Namah of the same Khanqah, dated 797 A.H.

3. Certificate (in Arabic) granted by Shaikh Mohammad Ibn Ali Ibn Shihabuddin Hamdani to his brother Shaikh Nuruddin in 844 A.H.

Mathematics

1. Tarjama Leelavati Bhashkar Acharj, by Shaikh Abul Faiz Faizi, transcribed by Mulchand Kayasth dated 1836 A.D.

2. Risala Ahmad Mimar by Ahmad mimar transcribed by Kalka Pershad dated 1836 A.D.

3. Sharh-i-Khulasatul hisab Musamma ba Anwarul Khulasatul hisab, by Maulvi Ismatullah Saharanpuri transcribed by Maulvi Ismatullah dated 1086 A.H.

4. Sharh-i-Chaghmani transcribed by Md.Husain Sindi, dated 806 A.H.

5. Sharh-i-Tazkirah Nasiruddin Toosi by Abdul Ali transcribed by Azimullah Khan.

6. Matali' ul-Hind by Salamat Ali Khan Tabib bin Md Ajeeb, mulaqqab ba Khuda Waqt Khan: On Philosophy, Physics, Maths, Astronomy & Music.

7. Mataliu'l Hind a rare manuscript on Philosophical, Mathematical and Astronomical studies by Hazaqat Khan.

Astrology

1. Muqaddimatu'l Qawim by Muhammad 'Ali ar-Riyazi, transcribed in 1179 A.H./1782 A.D. Probably a unique copy.

Tibb *(Medicine)*

1. Tazkira, by Ziyauddin Ibn Abdullah Ibn-i-Baiataar.

2. Tibb-i-Vadic, by Hakim Ahmad Ali.

3. Intikhab az Ikhtiyarat Badi', by Ali bin al-Husain al-Ansari transcribed by Hasan Ali al-Mashhoor.

Jawahirat (Ornaments)

1. Jawahir Nama by Muhammad bin Mansoor dated 1031 A.H. Autograph copy.

Mausiqi *(Music)*

1. Raag Darpan transcribed by Muhammad Ahsan.

2. Naghmatul Asrar by Meer Ahmad bin Mirza Muhammad.

Shatranj *(Chess)*

1. Risala Shatranj.

Sayd *(Hunting)*

1. Dasturul Sayd by Muhammad Raza Meer-i-Shikar-i-Aurangzeb.

Akhlaaq *(Ethics)*

1. Risala dar Nasa'ih transcribed in 963 A.H.

2. Dastoorul Amal by Jawahir-Nath Bekas Sahswani, Munshi Sherafgan Khani.

Lughat *(Dictionary)*

1. Tarjumanul Quran by Meer Syed Shareef dated 902 A.H.

2. Risala Lughat-i-Turki.

3. Risala Lughaat-i-Turki by Muhammad Mahdi dated 1209 A.H.

4. Risalah dar Lughaat-i-Turki.

5. Sarrahul Lughaat (Tarjama Sahab bazaban-i-farsi) by Abul Fazl Mohd. bin Umar bin Khalid al-Quraishi famous as Jamali dated 700 A.H.

Usool Fiqh (Jurisprudence)

1. Kitab dar sharh (Usool) No.297.32/6 (Subh. Coll.)

Islamic Sects

1. Sharafu'l Mazahib, a valuable work on the Islamic Sects, by Muhammad Qadir Khan Munshi. Autograph copy. (No.500)

Religious Education

1. Chahar Bab by Shah Ahlu'llah b. 'Abdu'r Rahim (d.1187 A.H./ 1773 A.D.). Probably no other copy of this work is available. (No.777).

Calligraphy

1. Writings of Meer Imad, Tahir Wahid, Abdur Rashid Dailami, Bahadur Shah Zafar. [illegible] ۹۶۳ھ

Photographs

1. Noorjahan, Shah Jahan, Aurangzeb, Nadir Shah, Sa'adat Ali Khan, Maulana Fakhruddin Dehlavi. There is a beautiful painting of Kashmir flower by Mansur. There is also one important painting of Mandoo School.

Letters

1. Nazir Husain Muhaddis, Mirza Ghulam Ahmad Qadyani, Hakim Ajmal Khan, Dr.Ansari, Syed Amir Ali, Justice Shah Deen, Justice Karamat Husain. Sir Raza Ali, Md.Husain Azad, Iqbal, Sarojini Naidu, Morrison. Beck and other Aligarh eminents.

Autographs

1. Jahangir (at the scrab book of Turkish verse), Jami (at Baharistan). Faizi (at Tarikh-e-guzida), Azad Bilgirami (at Nafa'isul Ma'asir).

Epistolary Models and Official Letters

1. Insha-i Marwarid, one of the few rare copies of official letters by 'Abdullah b. Muhammad, surnamed Marwarid (No.845).

Rarities of Salarjung Library

Arabic Manuscripts

* * *

Rarities of Salarjung Library

Arabic Manuscripts

QURANICS

2401. A'L-MABSUT FI'L QI R'AATIS SABA' WA'L MADBŪT MIN A'DĀTI'L-ṬABA'

An important and rare Commentary by Muḥammad bin Mahmūd Sharīf a's-Samarqandī a'l-Hamadānī the famous versified work on Tajwīd known as Shāṭibiyya of Abu'l-Qāsim a'l-firruḥ-a's Shāṭibī in three volumes Transcribed in good Naskh by Fatḥu'llah Shirwānī in 867/1463.

2402. MANHALU'L-ATSHĀN FI RASM AḤRUFI'L-QUR'ĀN

An orthographic study of the glorious Qur'ān by Tāhir Ḥāfiẓ Iṣfahānī and dedicated to Sulṭān Shāh Rukh Bahādur (808–850/1405–1447). Transcribed in late xii/xviii Cent.

2408. NAẒM-E-LU'ALI

A versified treatise of Tajwīd by Abu'l-Qāsim Nāẓim Mashhadī in 1061/1651 during the reign of 'Abdu'llah Quṭb Shāh of Golconda. Transcribed in late xii/xviii Cent.

2413. SABA'TUTH-THAWĀNI

An otner versified treatise on Tajwīd by Faḍal Khān Yūsuf Samarqandī in 1123/1711, most probably an Autographed codex.

2418. RISĀLA DAR T'ADĀDĀT-E-ĀYĀT-E-QUR'ĀNI

A critical study of glorious Qur'ān's number of verses in each chapter by Ḥairān Ḥusain bin Uthman. Transcribed in late xii/xviii Cent.

2419. FUṢŪL-E-JAMĀLIYYA AND RISĀLA-E-TAJWĪD

Two short treatises on Tajwīd. The author of the seccond treatise is Muḥammad bin 'Ālī Ḥusainī. Transcribed in 1095/1684.

COMMENTARIES: SUNNITES

2427. A'L-BAṢĀ'IR FI'L WUJŪH WA'N-NAẒĀ'IR

A Critical study of the Glorious Qur'ān by Abul'-Faḍāi'l Muḥammad bin Ḥusain a'l-M'uīnī-a'n-Nishāpūrī (d. 577/1111). Transcribed in Archaic Naskh by Ḥibbatullah bin Muḥammad bin Muḥammad a'l-Khatīl in 663/1307. It is the oldest dated Persian Manuscripts of our Library.

2464. SHARHU'L-QUR'AN-E-MU'INI

A Rare commentary on A'l-Qur'ān by Mu'inu'ddin b. Sirāju'ddin Khawand Mahmūd and dedicated to Mughal Emperor Ālamgīr .Transcribed in 1076/1666 in Naskh.

2465. AHSANU'L-QASAS

A persian paraphrase and commentary on the Arabic book Kitābu's-Sittīn of Abū Bakr b. Muhammad bin Zaid a't-Tūsī. Trancribed in 1097/1686.

2467. AMĀRĀTU'L-KALĀMI'R-RAHMANĪ

Index of A'l-Qur'ān compiled by Mustafā bin Muhammad S'aid Muqarrab Khān in 1103/1692 and transcribed by 'Ināyatu'llah in 1131/1719 at Bijāpūr.

COMMENTARIES: SHIITES

2512. JĪLAU'L-ADHHĀN WĀ JALĀ'IL-AHZĀN

A Shiite commentary of the five chapters of A'l-Qur'ān by Abu'l-Mahāsin A'l-Husain bin Hasan a'l-Jurjānī. Transcribed in Thulth and Naskh by Muhammad M'umin bin Mīr Husain Tūnī in 903/1591.

QURANICS: COMMENTRY

417. TAFSĪRU'L-KAWĀSHĪ

A rare commentary on the Glorious Qur'ān, compiled by Muwaffaqu'd-Din Abu'l-'Abbās Ahmad b. Yūsuf a'l-Musalī as'h-shāfi'ī (d. 680/1281).

429. A'L-HĀSHIYATU 'ALĀ TAFSĪRI'L-BAIDĀWĪ

A commentary on part XXX of the Glorious Qur'ān compiled by Muhammad a'l-Hanafī a't-Tabrīzī (d. 900/1494).

432. HĀSHIYATU'L-'ISĀM 'ALĀ TAFSĪRĪ'L-BAIDĀWĪ

This part II is a gloss on Baidāwī's part XXX compiled by Isāmu'd-Dīn Ibrāhīm b. Muhammad b. 'Arāb Shāh a'l-Isfarāinī (d. 944/1537).

437. HĀSHIYATU'L-'ALAWĪ 'ALĀ TAFSĪRI'L-BAIDĀWĪ

A gloss on Baidāwī's commentary on the Glorious Qur'ān by 'Alawī about whom nothing is known. (Probably Wajīhu'd-Dīn).

443. ḤAQĀI'QU'T-TĀ'WĪL FĪ DAQĀ'IQI'T-TANZĪL

An abridged version of Tāwīlu'l-Qur'ān, a sufistic commentary of Kamālu'd-Dīn 'Abdu'r-Razzāq b. Jamālu'd-Dīn a'l-Kāshī a's-Samarqandī (d. 736/1336), compiled in 839/1435 by an anonymous person.

444. MUNTAQIU'L—ISHĀRĀT WA'D-DAQĀ'IQ MIN 'AYNI'L-ḤAQĀI'Q

An abridged commentary on Glorious Qur'ān of Najmu'd-Dīn a'l-Asadī as acknowledged by the compiler who has not divulged his identity.

461–464 ḌIYAU'S-SABĪL ILA MA'ĀNI'T-TANZĪL

A rare and complete 4 volumes set transcribed from the author's own codices. A commentary on the Glorious Qur'ān compiled in 1051–1053/1641–1643 by Muḥammad 'Alī b. Muḥammad b. 'Allām b. Ibrāhīm a'ṣ-Ṣiddqī a'l-Bakrī as'h-Shāfa'ī a'l-Makkī (d. 1057/1648). This renowned commentator and scholar has differentiated in the Qur'ānic verses of common meanings.

465. AẒHĀRU'T-TANZĪL

A rare commentary on a few surahs, āyāt, Qur'ānic prayers etc., compiled by Muḥammad b. 'Allām Muḥammad a'l-Aidīnī a'l-Kuhzu'l-Ḥiṣārī.

906. TAFSĪRU SŪRATI'Z-ZALZALAH

A commentary on chapter x/ix of A'l-Qur'ān by Ṣadru'ddīn b. Ibrāhīm Shīrāzī. An early xiii/xix century copy.

909. TAFSĪRU'L-QUR'ĀN

A commentary by Muhadhdhabu'ddīn Aḥmad a'l-Baṣrī compiled at Ḥyderābād in 1089/1678, but transcribed in 1163/1749 with 'Unwāns.

QURANICS: TAJWID

374. MABRAZU'L-MA'ĀNI FĪ SHARḤ QAṢĪDA ḤIRZU'L-AMĀNĪ

A rare commentary compiled in 762/1361 during Tātār Khān's time by 'Imāmdu'd-Dīn 'Alī Shāṭibī on the Qaṣīda—A'l-Ḥirzu'l-Amānī wa Waj'hu't-Tahānī dealing with the seven correct recitors of Qur'ān popularly known as Shāṭibīyyah, a versified paraphrase composed by Abū Muḥammad a'l-Qāsim b. Furrūḥ as'h-Shātibī (d. 590/1194).

385. AL-FUṢŪL

A rare work on the exposition of the Sab' (The famous seven recitors), compiled by Raḍī u'd-Dīn b. Muḥammad Amīn a't-Ṭufrishī. This copy was transtribed in good naskh in early 12th cent.

391. TAFSĪRU'L-QUR'ĀN

A rare commentary of the Glorious Qur'ān, compiled by wahb b. Munabbih who flourished in ii/viii cent. An old copy transcribed in Archaic Naskh in early vith cent.

393. AL-KASHFWA'L BAYĀN'AN MA'ĀNI'L-QUR'ĀN

A very old and valuable copy of commentary on the Glorious Qur'ān compiled by Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm ath-Thalabī (d. 427/1035). Transcribed in Archaic Naskh In late 6th cent.

QURANICS: LUGHAT

472. LUGHĀTU'L-QUR'ĀN

A rare dictionary of difficult words found in the Glorious Qur'ān compiled by 'Abdu'r-Raḥmān a'd-Damishqī. This copy was transcribed in 1129/1717.

HADITH

485. AL-MUWAṬṬA BI RIWĀYAT ABĪ MUṢ'AB

A rare colection of Ḥadith which was considered the first and foremost authority in authentic traditions (Ṣaḥiḥ Ḥadith) prior to the compilation of the six canonical collections (Ṣaḥāḥ Sitta) was compiled by Abū 'Abdullah Malik b. Anas-Aṣbāḥī better known as Imām Mālik (d. 93/711) and the rare nartation of his disciple Abū Muṣaḥ Aḥmad b. Abū Bakr az-Zahrī.

508. MUKHTAṢARU'Ṣ-ṢAḤĪḤ LI MUSLIM

A rare and old abbreviation of ṢAḤĪḤ LI MUSLIM made by Abu'l-'Abbās Aḥmad b. Abū Ḥafṣ, 'Umar a'l-Anṣārī a'l-Qurṭubi (d. 656/1258). This copy was transcribed in 710/1310.

550. ASRĀRU'L-WAḤY

This excellently transcribed rare and superb codex of late 7th century is a collection of Holy Prophet's those sayings that are narrateds by Imām Ja'far Sādiq through his ancestors ending with Ḥaḍrat 'Alī and was compiled

by Abu'l-Laith Naṣr b. Muḥammad a's-Samarqundī (d. 375 or 393/985 or 1003) and deals with conversation between God and his apostle during Mi'rāj.

558. HIDĀYATU'SH-SHĪ'YAH (?)

A critical study of A'S-SAB'ĪN. A Shuṭṭārī Shaikh of Burhānpūr, Fatḥ Muḥammad b. 'Aīnu'l-'Urafa' Shāh Īsā Jundu'llah (d. 962/1555) has noted against each of the seventy traditions whether it is authentic, reliable, weak or false. This work was transcribed in 1070/1660.

560. AḤĀDĪTH FĪ FAḌĀ'ILI 'ALĪ BIN ABĪ ṬĀLIB

A collection of Sunnī tradition pertaining to the attributes and virtuse of Ḥaḍrat 'Alī the 4th orthodox Khalīfa (d. 40/661) compiled by Muḥammad Sa'du'llah and was transcribed in 1149/1736.

561. A'N-NŪRU'L-MUḌĪ FĪ LAWĀMI' AḤWĀL-E-ĀLI'N-NABĪ

Another collection of Sunnī tradition by Muḥammad Sa'du'llah pertaining to the excellence and virtues of the fourteen Immaculates transcribed in 1147/1734.

2536. SHARḤU'L-MISHKĀT

A commentary on Waliu'ddīn's famous book of tradition, Mishkātu'l-Maṣābīḥ by 'Āṭāu'llah bin Faḍlu'llah (d. 026/1520). Transcribed in naskh. A xi/xvii cent. copy.

2537. A'R-RISĀLAT-U'L-'ALI'YYAH-FI'L-AḤĀDITḤI'N-NABAWIYYA

A collection of forty traditions with explanation by Ḥusain bin 'Alī A'l-Wāi'ẓ-a'l-Kāshifi dedicated to 'Alī Sher. Transcribed in late xi/xvii cent.

HADITH: SHIITE

1009. ASĀNĪDU'L-ḤADĪTH

A collection of sanads obtained by Jamālu'ddīn Ḥasan b. Yūsuf b.

'Alī b. a'l-Ḥillī. Transcribed in Naskh by Muḥammad Astrābādī, during xi/xvii century.

1022. KASHSHĀFU ḤAQĀ'IQI'L-AḤĀDĪTH

A concise commentary by Qāḍī b. Kashifu'ddīn Muḥammad a'l-Yazdī on the first part of A'l-Kāfī for Shāh 'Abbās Ṣafawī. Transcribed in Naskh and Riqā' in 1123/1711.

1025. AL-'ĀFIYATU'L-WĀFIYA

A collection of Shiite traditions on foods and drinks by Muhadhdhabu'd-Dīn Aḥmad a'l-Baṣrī at Ḥyderābād. Most probably transcribed by author himself in 1074/1664 at Mashhad.

1043. ṢAḤĪFATU'L-AḤĀDĪTH

An anonymous collection of 203 Shiite traditions. A late x/xvi century copy.

PRINCIPLES OF HADITH

481. A'L-ḤAWĀSHĪ 'ALA SHARḤI'N-NUKHBAH

A rare and autograph work of Glosses on Asqalānī's commentary on his own Nukhbatu'l-Fikar compiled in 887/1482 by 'Abdu'l-Jamīl Muḥammad b. Muḥammad a'ṣ-Ṣafī a'l-Khawāfī.

JURISPRUDENCE

621. SHARḤU TALKHĪSU'L-JĀMI'U'L-KABĪR

An anonymous commentary on abridgement made by Kamālu'd-Dīn Muḥammad b. 'Abbās a'l-Khalāṭī (d. 652/1254) of a'l-Jāmi'u'l-Kabīr.

628. A'L-YANĀBĪ FĪ MA'RIFATI'L UṢŪL WA'T-TAFĀRĪ'

A rare and old commentary by Badru'd-Dīn Muḥammad b. 'Abdu'llah as'h-Shiblī a'd-Damishqī a'ṭ-Ṭrablisī (d. 769/1367) on Mukhtaṣaru'l-Qudūrī.

632. WAQI'ĀTU'L-ḤUSĀMĪ

A rare and old work on Ḥanafī Jurisprudence by Ḥusāmu'd-Dīn 'Umar b. 'Abdu'l-'Azīz b. Māza a'ṣ-Ṣadru'sh-Shahīda'l-Bukhārī, (d. 536/1141).

635. MA'ŪNAT'UL-MU'ĪN A'L-MUKHTAṢAR MIN SIYĀSATI'D-DUNYĀ WA'D-DĪN

An autograph, unique and old codex. This is an abridgement of Siyāsati'd-Dunya Wa'd-Dīn and deals with the principles of Ḥanafī jurisprudence and politics based thereon for the use of kings, Governors and commanders, compiled by Yūsuf b. Muḥammad b. Isḥāq a'l-Khurāsānī transcribed in mid vith century.

684. SHARḤU'L FARĀI'ḌI'S-SIRĀJĪYAH

A commentary on Farāi'ḍi's-Sirājīyah' by Muḥammad b. Aḥmad a'l-Bihishtī a'l-Isfaraīnī better known as a'l-Fakhr a'l-Khurāsānī.

688. QUNYATU'L-MUNYAH LITATMIMI'L-GHUNYAH

This rare work is based on Ghunyatu'l-Fuqāya of Badī' b. Abū Manṣūr a'l-'Arabī, it is a collection of judgements based on Hanafī jurisprudence compiled by Abu'r-Rijā Mukhtār b. Muḥammad Najmu'd-Dīn a'z-Zāhidī (d. 659/1260).

689. FUṢŪLU'L-AḤKAM FĪ UṢŪLI'L-AḤKĀM

A very valuable and historical codex of viii cent. Which once adorned the Imperial library of the Great Mughals. It is a treatise on the practical application of Ḥanafī law compiled in 651/1253 by Jamāl'd-Dīn b. 'Imāmu'd-Dīn a'l-Ḥanafī or Abu'l-Fatḥ 'Abdu'r-Raḥmān b. Abī Bakr b. 'Abdu'l-Jalīl a'l-Marghinanī or (a'l-Farghānī) a's-Samarqandī (d. ca 670/1271).

706. SHARḤU KANZU'D-DAQĀI'Q

A rare commentary on KANZU'D-DAQĀI'Q

733. A L-FAIḌU'Ṣ-ṢAMDĀNĪ FĪ SHARḤI'L-KAĪDĀNĪ

Muḥammad b. Muḥammad Qāḍī Zādah's commentary on Khulāṣatu'l-Kaīdānī.

753. JAWĀHIRU'L-IKHLĀṬĪ

Burhānu'd-Dīn Ibrāhīm b. Abū Bakr b. Muḥammad a'l-Ikhlāṭī a'l-Ḥusaīnī's rare work on Ḥanafī jurisprudence.

766. SHARḤU'L-URJŪZATU'R-RAḤBĪYAH

Abū Bakr b. Aḥmad a's-Sabṭi's rare commentary on versified treatise on the Shāfa'ī law of inheritance of Abū 'Abdu'llah Muḥammad b. Ḥusain a'r-Raḥbī a'sh-Shāfa'ī (d. 577/1181).

773-775. A'L-ḤĀWĪU'Ṣ-ṢAGHĪR

Most authentic, rare and old codices on Shāfa'ī jurisprudence compiled by Najmu'd-Dīn 'Abdu'l-Ghaffār b. 'Abdu'l-Karim a'l-Qāzwini (d. 665/1266) Transcribed in good Bahār's broad script, during the reign of Nāṣiru'd-Dīn (781-782/1379-1380.)

JURISPRUDENCE: SHIITE

1064. SHARḤU ZUBDATI'L-UṢŪL

Raḍiu'ddīn Muḥammad a'l-Tafrashī's commentary on a'l-'Āmilī's Zubdatu'l-Uṣūl, a work on the principles of Shiite jurisprudence. Transcribed in good Nasta'līq sometime in xi/xvii century.

1113. TAḤṢĪLU'L-MANĀFĪ

An abridgement of A'l-Ḥilli's Mukhtaṣaru'n-Nāfi' on Shiite law, by Ḥasan b. 'Alī transcribed in Naskh by Khalaf b. Muḥammad A'l-Baḥrānī in 1070/1660 at Ḥyderābād.

1141. QAWĀ'IDU'L-AḤKĀM FI MA'RIFATI'L-ḤALĀL WA'L-ḤARĀM

A treatise of Shiite jurisprudence by Aḥmad b. Salāmah a't-Tamīmī transcribed by Muḥammad b. Ḥasan a'ṭ-Ṭabari in 741/1340. A very old codex and an authentic copy but already printed in Tahrān.

1178. A'L-MUJIZU'L-ḤĀWI LI TAḤRĪRI'L-FATĀWI

A concise work on Shiite jurisprudence by Jamālu'ddīn Aḥmad a'l-Ḥillī. Transcribed in Nasta'līq by Ḥājī Muḥammad b. Ḥasan Astrābādī in 910/1504 with 'unwān and a rare seal of Ḥusain Niẓām Shāh of Aḥmadnagar.

1187. TAMHĪDU'L-QAWĀ'ID

A treatise on Jurisprudence by a'sh-Shahīdu'th-Thānī in 958/1557, but transcribed by one Aḥmad in early xi/xvii cent. collected by Muḥammad b. 'Alī known as Ibn-e-Khātūn, the Prime minister of Golconda with his autograph.

1190. A'N-NIẒĀMIYAH FĪ FIQHI'L-IMĀMIYAH

A work on Shiite jurisprudence by Muḥammad b. Sāliḥ a'l-Jazā'irī and dedicated to Murtaḍā Niẓām Shāh of Aḥmadnagar. An autograph copy of 986/1578.

PRINCIPLES OF JURISPRUDENCE

565. NIẒĀMU'L-MUMLIKAT

A short treatise on the attributes of the Holy cities of Macca and Madīna, based on Ḥadīth compiled in 1157/1744 by Sayyid 'Abdu'r-Raḥmān b. Muḥammad 'Ālam a'l-Ḥanafī a'l-Makkī and dedicated to Niẓāmu'l-Mulk Āṣif Jāh (1136-1161/1724-48) the founder of Āṣif Jāhī Dynasty. The title is choronogrammatic. This is a rare work of local interest.

579. ZUBDATU'L-ASRĀR FĪ SHARḤ MUKHTAṢARI'L-MANĀR

A commentary by Shamsu'd-Dīn Abūth-Thanā Aḥmad b. Muḥammad Abu'l-Barkāt a's-Siwāsī on an abridgement of Manāru'l-Anwār of a'n-Nasafī made by Ṭāhir ib. Ḥasan a'l-Ḥalabī (d. 808/1405) This is an early xii cent copy.

580. FATḤU'L-GHAFFĀR FĪ SHARḤI'L-MANĀR

A commentary on Nasafī's work compiled in 965/1557, by Zainu'd-Dīn b. Ibrāhīm b. Muḥammad b. Abī Bakr, better known as Ibn Nujaim a'l-Ḥanāfī a'l-Miṣrī (d. 970/1562) Its original name was Ta'līqu'l-Anwār 'Alā 'Uṣūli'l-Manār.

582. SHARḤU'D-DĀ'IRI'L-WUṢŪL ILĀ 'ILMI'L-UṢŪL

A commentary on DĀ'IRU'L-WUṢŪL ILĀ'ILMIL—UṢŪL by Muḥammad 'Irfān b. Muḥammad 'Imrān b. 'Abdu'l-Halīm whose Identity is not established.

592. A L-ḤASHĪYATU 'ALA'T-TALWĪḤ

A gloss on Taftazānī's Talwīḥ by 'Alawī, probably Wajīh'ud-Dīn a'l-Gujrātī (d. 998/1590).

607. A'N-NUQŪS WA'R-RUDŪD

A super commentary on 'Aḍudī's commentary compiled in 762/1361 by Shamsu'd-Dīn Muḥammad b. Yūsuf b. 'Alī a'l-Kirmānī a'l-Baghdādī (d. 786/1384) It is a comprehensive work based on many commentaries

on the original work, and transcribed from the autograph codex and collated in 1014/1605.

PRINCIPLES OF JURISPRUDENCE: SHIITE

930. SHARḤU'L-KĀFĪ

An Autographed copy of the commentary on A'l-Kāfi by Muḥammad Hādi b. Ṣāliḥ a'l-Māzindarānī transcribed in Nasta'liq in 1112/1700.

944. ḤAWĀSHĪ 'ALĀ ḤALLĪ MUSHKILĀT AḤĀDĪTH KITĀB "MAN LA YAḤḌURUHU'L-FAQĪH"

A gloss on the commentary of Bāqir Dāmād on the famous work of Babawīah a'l-Qummī by Niẓāmu'ddīn Jīlānī at Ḥyderābād. A mid xi/xvii century copy.

JURISPRUDENCE: FARAIZ

744. ḌHI'N-NŪRAĪN

An Anonymous rare treatise on Arithmetic and Ḥanafī law of intheritance compiled in 1107/1695 with the chronogrammatic title.

JURISPRUDENCE: FATAWA

752. FATĀWA'L-PURĀNĪYAH

'Abdu'l-Wabhāb b. Bāyazīd b. 'Alī S'aīd a'l-Purānī's rare collection of judgements.

THEOLOGY: SUNNITE

803. A'L-ḤĀSHIYATU 'ALĀ SHARḤI'L-'AQĀI'DI'N-NASAFĪYAH

An early 9th cent. copy of Muḥammad b. Ni'matu'llah a'l-Bukhārī's rare gloss on Taftazānī's commentary.

804. A'L-ḤĀSHĪYATU 'ALĀ ḤĀSHĪYTTI'L-KHIYĀLI

Qāsim b. Muḥammad Ṣāliḥ's rare annotations on a'l-Khīyālī's glosses.

810. A'L-ḤĀSHIYATU 'ALĀ ḤĀSHIYATI'L-KHĪYĀLI

Rare but anonymous annotations on a'l-Khiyālī's glosses.

813/1 & 2. SIHR'ATU'L-ISLĀM ILĀDARI'S-SALĀM

Codex of late vith cent. An autograph, rare and valuable treatise on religious obligation by Ruknu'l-Islām Muḥammad b. Abī Bākr Imāmzāda as'h-Sharghī a's-Samarqundī (d. 573/1177) and a tract on the popular tradition in Ṣūfic strain by Najmu'd-Dīn Kubrā (d. 618/1221).

816. A'L-MA'ĀRIF FĪ SHARḤI'Ṣ-ṢAḤĀI'F

Shamsu'd-Dīn Muḥammad b. Sharaf a'l-Ḥusainī a's-Samarqundī's rare commentary on his own work (a'ṣ-Ṣaḥā'if) pertaining to Scholastic theology.

833. A'L-ḤĀSHĪYATU 'ALĀ ḤĀSHĪYATĪ MĪR ZĀHID

A rare work of annotations by Muḥammad Akbar b. Muḥammad Ashraf a'd-Dihlawī on Mīr Zahid's glosses on Jurjānī's commentary on a'l-Mawāqif of Qāḍī 'Aḍud.

843. A'L-ḤĀSHĪYATU 'ALĀ SHARḤI'L-'AQĀ'IDI'L-'AḌUDĪYAH

A valuable codex of a well known gloss compiled by Yūsuf b. Muḥammad Jān a'l-Qarābāghy (Kāwasaj) (d. 1034/1624) transcribed during author's life time in 1000/1591.

847. TATIMMATU'L-ḤAWĀSHĪ

Kawsaj's annotations on his own gloss compiled in 1033/1623 at Bukhārā, one year before his death.

851. ḤALLU-SHARḤI'SH-SHARḤ

Muḥammad Sharif b. Muḥammad a'l-Ḥusainī a'l-'Alawī's super commentary on Dawwānī's commentary compiled in 1085/1674.

852. A'L-ḤĀSHĪYATU 'ALA SHARḤI'L-'AQĀI'DI'L-'AḌUDĪYAH

Maulānā 'Awaḍ Wajih's Super commentary on 'Aḍudī's Sharḥi'l-'Aqā'id.

856/1 to 3. JAMĪ'U'L-MABĀḤITH'ISH-SHARĪFAH

The rare anonymous compilation specially written for 'Abdu'l-Malik b. Khānjī a'l-Gujrātī a'l-Anṣārī entitled Raḍīu'l-Mulk in which the following three well known works are noted :

(1) Sharḥu'l-Mawāqif: Jurjani's commentary on 'Aḍudi's a'l-Mawāqif

(2) Bāḥthu'l-Jawāhir wa'l-A'rāḍ of 'Alāu'd-Dīn 'Alī b. Muḥammad a'l-Qushchī.

(3) Sharḥu'l-Maqāsid: Tāftazāni's commentary on Ilāhiyāt, his own concise treatise on theology.

857. NŪRU'L-BURHĀN FĪ ṢIFĀTI'R-RAḤMĀN

Ḍiyāu'd-Dīn-Ibrāhīm b. Abu'l-Qāsim Muṭa'ir a'l-Ḥukmī a'sh-Shāfa'ī a'l-Asharī's rare treatise on attributes of God. Transcribed in 800/1398.

858. A'R-RISĀLATU'S-SUNNĪYAH LI MA'RIFATI'L-MADHABI'N-NABAWĪYAH.

Khalīl b. Yūsuf b. Zub'airī a'z-Zub'airī a'l-Badahwānī's rare treatise on the dogmas of different Islamic sects with preferential proofs in support of the sunnī sect.

872. ḤUJJATU'L-'ĀRIFĪN FĪ UṢŪLI'D-DĪN

Nūr 'Alī Khān b. Muḥammad b. Qāsim a'l-Ḥusainī's rare compilation on the knowledge of God and principles of Sunnī dogmatic theology compiled in 1139/1726.

873. MAẒHARU'N-NŪR

Qamaru'd-Dīn Munību'llah b. 'Ināyatu'llah a'l-Ḥusainī a'l-Aūrangābādī's rare work on the Divine Light and existence of God.

875. A'L-ḤĀSHĪYATU 'ALĀ SHARḤI'L ASĀSI'L-AQĀI'D

'Abdullah b. Ṣiddiq b 'Umar a'l-Harawī's rare annotations on Maūlānā 'Awaḍ Wajīh's commentary on Asāsu'l-'Aqāi'd an anonymous work on Sunnī 'Aqā'id.

881 to 881/4. A'L-MAJMŪ'AH

Collection of 4 rare, selected and well known tracts:

(1) Risālatu fi Masāi'li Mina'l Funūn: Dawwānī's account of the books' he had studied under various learned men and topics discussed with them, with names of his teachers and Sanads obtained from them are also noted in this work.

(2) Risālatu fi'ṣ-Ṣalāt 'ala'n-Nabī: Dawānī's commentary on the Durūds that are recited in the Namāz.

(3) The same as No. 2 above, on the same topics and by the same author, but as narrated by Sayyid 'Abdu'r-Raḥmān'a'l-Ḥusainī a'l-Ḥasanī.

(4) Ḥāshīyatu 'Alā Sharḥi'l-Mawāqif: Extract on an anonymous gloss on the second chapter of Sharḥu'l-Mawāqif on fundamental principles.

2815. ANĪSU'L-A'TQIYYA

A rare work on Sunnite 'Aqāid by 'Abdu'r-Rahīm. Transcribed in 1062/1652 by Mullā 'Abdu'l-Qādir.

2819. JAWHARUL-FĀḌĀI'L

A treatise on Sunnite beliefs about the family of the Holy Prophet by Ghulām 'Alī a'l-Ḥusainī a'r-Riḍwī a'l-Kirmānī takhallu'ṣ-Arshead in 1166/1753. Transcribed in 1193/1779 at Khuldābād by author himself.

THEOLOGY: SHIITE

895. TĀWĪLU'L-ĀYĀTU'Ẓ-ẒĀHIRAH FI FAḌĀ'ILI'L 'ITRATI'T-ṬĀHIRAH

A commentary on those verses of the Glorious Qur'ān which pertain to the attributes and virtues of the Holy Prophet's family, compiled by Sharafu'd-Dīn b. 'Alī a'n-Najafī a'l-Astrābādī a'l-Karajakī, who appears to have lived in viii/xiv and transcribed in 1241/1825.

997. A'L-MUKHTAṢAR MIN SHARḤI NAHJI'L-BALĀGHAH

A commentary on the well-known Nahju'l-Balāghah by Kamālu'ddīn Mithām b. 'Alī b. Mithām. This defective copy is transcribed in early viii/xiv century.

1228. KITĀBU'L-GHAIBAT

A work dealing with the question of the disappearance of Imām Mahdī by Shaikhu'ṭ-Ṭāi'fah. An early xi/xvii century copy.

1288. A'SH-SHUHŪD FĪ KASHF'I-WAḤDATI'L-WUJŪD

A treatise on the existence of God by Abū Turāb Raḍawī. An early xiii/xix century copy with the seal of the author.

1294. ṢIḤATU'N-NAẒAR

An anonymous work in which it is argued that the Ithnā 'Asharī Shī'as have been ordained salvation. Transcribed by Karīmu'llah in early xii/xviii century.

1299. A'L-MAJMŪ'AH

Collection of three tracts on Shiite beliefs and the fourth on mathematics. Transcribed in clear Nasta'līq by 'Abdu'l-Qādir in 999/1591.

1316. A'Ṣ-ṢAWĀRIMU'L-MUḤRIQAH FĪ DAF'I'Ṣ-ṢAWĀ'IQI'L MUḤRIQAH

A polemic reply by Qāḍī Nūru'llah a'sh-Shustarī against the famous work A'ṣ-Ṣawāi'qi'l-Muḥriqah. Transcribed in Shikast Nasta'līq in early xii/xviii century.

1322. RISĀLATU FĪ ITHBĀTĪ TASHAĪ'YU'SH-SHAIKHI'R-RA'ĪS

'Alī b. Faḍlu'llah a'z-Zāhidī's compilation to prove that Abū 'Alī Sīnā was a Shī'ah from his works A mid xi/xvii century copy.

1324. A'DH-DHAKHĪRATU'L-ABDIYAH FĪ JAWĀBĀTI'L MASĀI'LI'L-AḤMADIYAH

A collection of forty Masāi'l (problems) in refutation of Sunnī dogma by 'Abdu'llah a'l-Jazāirī, in 1154/1741. An autograph codex, dated 1179 A.H. and having Mīr 'Ālam's dated seal.

2633. DASTŪRU'L-KHĀ'IFĪN

A work on the Shiite practices and observances of daily life by Mīr Kamālu'ddīn Husain Mūsawī a'l-Ḥusainī a't-Ṭehrānī. An autograph copy of 1172/1758.

2839. ARKĀNU'L-IYMĀN

A short treatise on Shiite beliefs by Abul-Hasan Sharīf, dedicated to Shahzād a Sulṭānam. Transcribed in 956/1558.

2855. RISĀLA-E-UṢŪL WA AḤKĀM

A treatise on the Principles of faith and divine command by Shāh Qāḍī (Ghāzī) for Muḥammad Quṭb Shāh of Golconda in 1021/1612 Transcribed by 'Arab Kātib Shīrāzī in 1034/1625 at Ḥyderābād.

2856. UṢŪL-E-KHAMSA

A short treatise on the five principles of Shiite faith by an anonymous author on the orders of Muḥammad Quṭb Shāh of Golconda. A late xi/ xvii cent copy.

2900. JAWĀHIRU'L-'AQAI'D

A treatise on the five principles of Shiite faith by Muḥammad Rafī' Qāzwinī and dedicated to Ātish Khān A late xi/xvii cent. copy.

2000. MIFTĀḤ-E-ASRĀRU'L-ḤUSAINĪ

A treatise on Shiite beliefs by Muḥammad Yūnus Damāwandī in 1160/1747. Transcribed in 1182/1768 by Mirza Muḥammad Masīḥ.

2949. MANHAJU'L-FĀḌILĪN FI MA'RIFATI'L A'IMMATI'L HUDĀ-TI'L-KĀMILĪN

A controversial work on the right of Imāmat between Shiites and Sunnites by Muḥammad bin Isḥāq in 936/1530 and dedicated to Shāh Ṭahmāsp Ṣafawī. Transcribed in clear Nas<u>kh</u> by Muẓaffar 'Alī in 1065/1654 at Aurangābād.

PRAYERS

779. ḤUSNU'T-TAWA'SSU'L FĪ ĀDABĪ ZĪYARATĪ AFḌALU'R-RUSŪL

A rare treatise on respect and prayers for the Holy Prophet when visting his tomb at Madīna, compiled in 943/1536 by Zainu'd-Dīn 'Abdu'l-Qāhir b. Aḥmad b. 'Alī a'l-Fak<u>h</u>ī a'l-Makkī (d. 982/1574).

BIOGRAPHY: CALIPHS

1041. A'L-URJŪZAH FI A-LQĀBĪ AMĪRI'L-MU'MINĪN

A collection of 110 honorific titles of Ḥaḍrat 'Alī written for Mīr 'Ālam of Ḥyderābād. An early xiii/xix century copy.

PHILOSOPHY

1302 and 1303. TAHĀFATU'T-TAHĀFAH AND A'T-TAHĀFAH LI'Ṭ-ṬŪSĪ

A work in refutation of Imām <u>Gh</u>azālī's Tahāfatu'l-Falāsifah by Ibn-e-Rushd and a'l-Mullā 'Alāu'ddin 'Alī. The latter is dedicated to Sulṭān Murād II of Turkey. The former is transcribed by Ibrahim in 925/1519 at Constantinople while the latter is an early xii/xviii century copy.

TAFSIR : SHIITES

895. TAWĪLU'L-ĀYĀTU'Z-ZĀHIRAH FĪ FAḌĀ'ILI'L 'ITRATI'T-ṬĀHIRAH

A commentary on those verses of the Glorious Qur'ān which pertain to the attributes and virtues of the Holy Prophet's family, compiled by Sharafu'd-Dīn b. 'Alī a'n-Najafī a'l-Astrābādī a'l-Karajakī, who appears to have lived in viii/xiv and transcribed in 1241/1825.

906. TAFSĪRU SŪRATI'Z-ZALZALAH

A commentary on chapter x/ix of A'l-Qur'ān by Ṣadru'ddīn b. Ibrāhīm Shīrāzī. An early xiii/xix century copy.

909. TAFSĪRU'L-QUR'ĀN

A commentary by Muhadhdhabu'ddīn Aḥmad a'l-Baṣrī compiled at Ḥyderābād in 1089/1678, but transcribed in 1163/1749 with 'Unwāns.

HADITH : FURU' : SHIITES

930. SHARḤU'L-KĀFĪ

An Autographed copy of the commentary on A'l-Kāfī by Muḥammad Hādī b. Ṣāliḥ a'l-Māzindarānī transcribed in Nasta'līq in 1112/1700.

944. ḤAWĀSHĪ 'ALĀ ḤALLĪ MUSHKILĀT AḤĀDĪTH KITĀB "MAN LA YAḤḌURUHU'L-FAQĪH"

A gloss on the commentary of Bāqir Dāmād on the famous work of Babawiah a'l-Qummī by Niẓāmu'ddīn Jīlānī at Ḥyderābād. A mid xi/xvii century copy.

997. A'L-MUKHTAṢAR MIN SHARḤI NAHJI'L-BALĀGHAH

A commentary on the well-known Nahju'l-Balāghah by Kamālu'ddīn Mithām b. 'Alī b. Mithām. This defective copy is transcribed in early viii/xiv century.

1009. ASĀNĪDU'L-ḤADĪTH

A collection of sanads obtained by Jamālu'ddīn Ḥasan b. Yūsuf b. 'Alī b. a'l-Ḥillī. Transcribed in Naskh by Muḥammad Astrābādī, during xi/xvii century.

1022. KASHSHĀFU ḤAQĀ'IQI'L-AḤĀDĪTH

A concise commentary by Qāḍī b. Kashifu'ddin Muḥammad a'l-Yazdī on the first part of A'l-Kāfī for Shāh 'Abbās Ṣafawī. Transcribed in Naskh and Riqā' in 1123/1711.

1025. A'L-'AFIYATU'L-WĀFIYA

A collection of Shiite traditions on foods and drinks by Muhadhdhabu'd-Dīn Aḥmad a'l-Baṣrī at Ḥyderābād. Most probably transcribed by the author himself in 1074/1664 at Mashhad.

1041. A'L-URJŪZAH FI A'LQĀBI AMĪRI'L-MU'MINĪN

A collection of 110 honorific titles of Ḥaḍrat 'Alī written for Mīr 'Ālam of Ḥyderābād. An early xiii/xix century copy.

1043. ṢAḤĪFATU'L-AḤĀDĪTH

An anonymous collection of 203 Shiite traditions. A late x/xvi century copy.

PRINCIPLES OF JURISPRUDENCE:SHIITES

1064. SHARḤU ZUBDATI'L-UṢŪL

Raḍiu'ddīn Muḥammad a'l-Tafrashī's commentary on a'l-'Āmilī's Zubdatu'l-Uṣūl, a work on the principles of Shiite jurisprudence. Transcribed in good Nasta'līq sometime in xi/xvii century.

1113. TAḤṢĪLU'L-MANĀFĪ

An abridgement of A'l-Ḥillī's Mukhtaṣaru'n-Nāfi' on Shiite law, by Ḥasan b. 'Alī transcribed in Naskh by Khalaf b. Muḥammad A'l-Baḥrānī in 1070/1660 at Ḥyderābād.

1141. QAWĀ'IDU'L-AḤKĀM FI MA'RIFATI'L-ḤALĀL WA'L-ḤARĀM

A treatise of Shiite jurisprudence by Aḥmad b. Salāmah a't-Tamīmī transcribed by Muḥammad b. Ḥasan a'ṭ-Ṭabarī in 741/1340. A very old codex and an authentic copy but already printed in Tahrān.

1178. A'L-MUJIZU'L-ḤĀWĪ LI TAHRĪRI'L-FATĀWĪ

A concise work on Shiite jurisprudence by Jamālu'ddīn Aḥmad a'l-

Ḥillī. Transcribed in Nasta'līq by Ḥājī Muḥammad b. Ḥasan Astrābādī in 910/1504 with 'unwān and a rare seal of Ḥusain Niẓām Shāh of Aḥmadnagar.

1180. MA'ĀRIJU'S-SU'ŪL WA MADĀRIJU'L-MĀMŪL

A work on Shiite law and its principles by Aḥmad b. Muḥammad a's-Siwāsī. This defective copy is transcribed by Sulṭān 'Alī in 892/1487.

1187. TAMHĪDU'L-QAWĀ'ID

A treatise on Jurisprudence by a'sh-Shahīdu'th-Thānī in 958/1557, but transcribed by one Aḥmad in early xi/xvii cent. collected by Muḥammad b. 'Alī known as Ibn-e-Khātūn, the Prime minister of Golconda with his autograph.

1190. A'N-NIẒĀMIYAH FĪ FIQHI'L-IMĀMIYAH

A work on Shiite jurisprudence by Muḥammad b. Sāliḥ a'l-Jazāi'rī and dedicated to Murtaḍā Niẓām Shāh of Aḥmadnagar. An autograph copy of 986/1578.

1210. TUḤFATU'L-QAWĀMIYAH

A versified treatise on Shiite jurisprudence composed by Qawāmu'd-Dīn and dedicated to Sulṭān Ḥusain Ṣafawī and transcribed in 1123/1711.

THEOLOGY: FURU': SHIITES

1224. KITĀBU'T-TAUḤĪD

A work on unity of God by Mufaḍḍa'l b. 'Umar. An early xi/xvii century copy.

1228. KITĀBU'L-GHAIBAT

A work dealing with the question of the disappearance of Imām Mahdī by Shaikhu'ṭ-Ṭāi'fah. An early xi/xvii century copy.

1244. A'L-ḤĀSHIYATU 'ALĀ ḤĀSHIYATI'T-TAJRĪD LI'L-QŪSHCHĪ

Supercommentary by Mulla Jalāl Astrābādī on Qūshchī's commentary on the subject of Shiite theology. Transcribed in Nasta'līq in late xi/xii century.

1288. A'SH-SHUHŪD FĪ KASHF'I-WAḤDATI'L-WUJŪD

A treatise on the existence of God by Abū Turāb Raḍawī. An early xiii/xix century copy with the seal of the author.

1294. ṢIḤATU'N-NAẒAR

An anonymous work in which it is argued that the Ithnā 'Ashari Shi'as have been ordained salvation. Transcribed by Karīmu'llah in early xii/xviii century.

1299. A'L-MAJMŪ'AH

Collection of three tracts on Shiite beliefs and the fourth on mathematics. Transcribed in clear Nasta'līq by 'Abdu'l-Qādir in 999/1591.

CONTROVERSY & POLEMIC

1302 and 1303. TAHĀFATU'T-TAHĀFAH AND A'T-TAHĀFAH LI'T-ṬŪSĪ

A work in refutation of Imām Ghazāli's Tahāfatu'l-Falāsifah by Ibn-e-Rushd and a'l-Mullā 'Alāu'ddīn 'Alī. The latter is dedicated to Sulṭān Murād II of Turkey. The former is transcribed by Ibrahim in 925/1519 at Constantinople while the latter is an early xii/xviii century copy.

1316. A'Ṣ-ṢAWĀRIMU'L-MUHRIQAH FI DAF'I'Ṣ-ṢAWĀ'IQI'L MUḤRIQAH

A polemic reply by Qāḍī Nūru'llah a'sh-Shustarī against the famous work A'ṣ-Ṣawāi'qi'l-Muḥriqah. Transcribed in Shikast Nasta'līq in early xii/xviii century.

1322. RISĀLATU FĪ ITHBĀTĪ TASHAI'YU'SH-SHAIKHI'R-RA'ĪS

'Alī b. Faḍlu'llah a'z-Zāhidi's compilation to prove that Abū 'Alī Sīnā was a Shī'ah from his works. A mid xi/xvii century copy.

1324. A'DḤ-DHAKḤĪRATU'L-ABDIYAH FĪ JAWĀBĀTI'L MASĀI'LI'L-AḤMADIYAH

A collection of forty Masāi'l (problems) in refutation of Sunnī dogma by 'Abdu'llah a'l-Jazāiri, in 1154/1741. An autograph codex, dated 1179 A.H. and having Mīr 'Ālam's dated seal.

Rarities of Salarjung Library

Persian Manuscripts

* * *

Rarities of Salarjung Library

Persian Manuscripts

HISTORY

No: 56.

Ta-rikh-e-Qutb Shahi, by Khurshăh b. Qubād al-Ḥussaini (d. 972/1565). A rare general history of the world compiled by the orders of, and dedicated to Ibrăhīm Quṭb Shăh of Golconda (957-89/1550-81). The work is based on Shiite traditions.

A Royal copy. Another known copy of this work is in British Museum (R. 107-111).

No: 75.

Mirat-e-Aftab Numa, by 'Abdur Raḥmăn entitled Shăh Nawăz Khăn' Hăshmi, Nabnăni, Dihlawi. A general history of the world from the Creation down to the date of compilation 1216/1801.

No. 77.

Farhatul-'Alam, by Sayyid Muḥammad Abu Turăb. A general history of the world, from the Creation down to the date of compilation i.e. 1220/1805.

The autograph copy; the work was commissioned by Mir 'Ālam.

No. 78.

Sulalatu's Siyar, by Abul Qāsim, b. Muḥammad 'Ali Simnăni. A general history, beginning with pre-Islamic rulers of Persia, followed by Muslim rulers of the world down to Akbar II (1221-63/1806-37) in whose reign this work was compiled.

No: 162.

Mawahib-e-Ilahiyya, (Ta'rīkh-e-Ā ll-Muzaffar), by Muinud Din, called Mu'allim Yazdi. A history of the founder of the Muzaffarian Dynasty of Fars, dedicated to Shāh Shuja', the son of the founder.

No. 177.

Tawarikh-e-Isma'iliyyah, A detailed history of the Safawide, their ancestors from (Imam Musā Kāzim) the seventh Shiite Imam, down the succession of Shāh Ṭahmasp, the second King of the line.

No. 190.

Tarikh-e-'Abbasi. A history of Abbas the Great, in which the historian had dealt with the history from his birth down to 990/1582 in ageneral way after which he has recorded the events of each subsequent year down to 1019/1610.

No. 191.

Tawarikh-e-'Abbasi. Another history of the reign of Abbas the Great. The work begins from his accession and ends in his 48th regnal year.

No. 192.

Khulasa-e-'Abbasi, by Maḥmud b. 'Abdullah. Another short history of Abbas the Great from his birth The author says in the preface, that he was in the court of Muḥammad Quli Quṭb Shăh of Golconda (989-1020/ 1581-1612) for 30 years. After his death the author left for pilgrimage to the holy places and finally went to Isfahan where he had an audience with Shāh 'Abbās. In Isfahan he compiled the history of Quṭb Shăhi Dynasty in two volumes which was much appreciated by the Shăh who then commissioned him to write the history of his own reign too.

No. 195.

Jami'-e-Mufidi, by Muḥammad Mufid (d. 1085 or 90-1/1674 or 79-80). A history of the Safawide kings of Persia, dedicated to Shāh Sulaiman Ṣafawī (1077-1108/ 166-94).

No. 202.

Dastur-ul-Muluk, by Muḥammad Rafi' Anṣări, Mustawfiu'l Mamălik. A compilation dealing with the rules and regulations governing the duties assigned to different courtiers and officers, both spiritual and temporal, attached to the Court of Persia.

No. 228.

Tajul Ma'asir, by Ibn Ḥasan Nizami, (Ṣadrud Din Muḥammad b. Ḥasan al Nizāmi, an-Nishăpuri). The oldest known copy of the history of the early Sultans of Delhi from (587 to 614/1191 to 1217). Transcribed in 752/1351.

No. 264.

Muntakhabul Tawarikh. A rare general history of the Muslim rulers of India, compiled with extracts and re-

ference from other authentic works, by an unknown author in 1020/1611.

No. 283.

Shah Jahan Nama. The history of the first ten years of reign of Shăh Jahăn from 1037 to 1047/1625-38. This copy has been transcribed by some renowned calligra. er for submitting it to the Emperor with some lines in the author's own handwritting. Written in 1054/2645, at Akbarăbad, Agra.

No. 288.

Waqa'i-e-Jahangiri wa Shah Jahan. A rare collection of historical events during the reign of Jahāngīr and Shăh Jahān, arranged chronologically under the regnal years of these two illustirious Emperors of the House of Timur. Written in 1707/1660.

No. 289.

Shahinshah Nama-e-Shah Jahani. A collection of prose and poetry pertaining to the life of the Mughal Emperor, Shāh Jahān (1037–69/1628–59) with descriptive account of his accession and coronation (with two Qasidas, Horoscope and the details regarding his Buildings). It is the only known copy in existence.

No. 312.

Humayun Nama. A history of India from Humăyun's flight to Persia down to A'ẓam Shăh, the son of 'Ālamgīr.

No 315.

Tabsira-e-Ulin Nuha wa Tadhira-e-Basa'ir Arbab Fatnat wa Duha (Ta'rīkh-e-Farrukhsiyar), by Mir Muḥammad Aḥsan entitled Ma'ani Yăb Khăn, takhallus Iyjăd.

A history of the first year of the reign of the Mughal Emperor, Farrukhsiyar. The work throws light on the condition of the country in those troublesome days. The other known copy is in the British Museum (R. 273).

No. 322.

Ta'rikh-e-Hind. A history of the later Mughals beginning from the assumption of power by A'ẓam Shāh (on the death of 'Ālamgīr in 1118/1707) down to the middle of the reign of Muḥammad Shāh. An autograph copy. An eye witness account of 18 years (1118-37/1707-25) of turbulent period in Indian history, compiled in 1137/1725.

No. 330.

Muntakhabu'l Lubab Vol. III, by Muḥammad Hăshim with the titles of Hăshim 'Alī Khān and Khăfī (Khawăfi) Khăn Niẓămul Mulki. This work, which is extremely rare and called the third volume, deals with the the six Muslim Dynasties of the Deccan.

No. 333.

Mirat-e-Sadig, by Muḥammad Shafi'a, takhallus Wārid. A history of Mughal India written as an appendix to Farishta's Gulshàn-e-Ibrāhīmī. It is the only known copy in existance. Compiled in 1149/1736.

No. 338.

Ta'rikh-e-Hindustan. A history of India with special reference to the Deccan under the First Nizam. This work is probably by Yusuf Muḥammad Khăn.

No. 343.

Mizan-e-Danish, by Anand Rup Hindu. A concise general history of the world with special reference to India.

No. 353.

Tārikh-e-Mahabat Jung. An anonymous compilation on the history of Bengal under 'Ali Wardi Khăn (Illahwardi Khān) Mahăbat Juṅg.

No. 354.

Tārikh-e-Bangala. A short history of Bengal from 1151/1738, down to Sirăjud Daulah's death in 1170/1757 written in excellen shikast by Pandit Shankar Năth in such a manner that every phrase in this work is a choronogram for the year 1170. In this copy the scribe has also given the geneology of the calligraphers of Shikast script from Mirza Khān, the inventor of this script down to Shankar Năṭh (the scribe himself).

No. 374.

Tadkira-e-Asifiyyah or (Āṣif-Nāma), by Veer Răi, the chronicler. A rare work which gives an eye witness version of the thirty five years of Hyderabad history under the first three Nizams. The chapters on Nāṣir Jung and Muẓaffar Jung give detailed account of the battles in which both were killed. This work is authentic and in all probablity an autograph copy.

Nos. 383 & 384.

Ma'aşir-e-Asifi, by Lachmi Narayan Shafiq. A history of the Āṣif Jāhi Dynasty of Hyderabad from the advent of the founder's grandfather, Khwaja 'Ābid, Qulīj Khān, in India down to the date of compilation in 1158/1745.

No. 385.

Tuzuk-e-Asifi (also known as Āṣif-năma and Tuzuk-e-Āṣifiyyah), by Tajalli 'Ali Shāh. A history of the Nizams of Hyderabad from their origin down to 'Idul Fiṭr 1207/12th May, 1793, written by one of the favourite courtiers of Mir Nizăm 'Ali Khān.

No. 402.

Mah-Nama (Tajalliyāt-e-Māh Laqā and Ta'rīkh-e-Dil Afrūz), by Ghulām Ḥusain Khān Jauhar. A history the Āṣif Jāhi Dynasty from the advent of the founder's of grand father, Khwaja 'Ābid, in India, down to the date of compilation. The work was completed at the request of the versatile courtesan of the Nizam's Darbar, Chanda Bai, who was honoured by the title of Māh-Laqā (Moon face).

No. 405.

Waqa'i-e-Dakhan, by Faiḍ Ḥaq Siddiqī (Qādri) al-Ḥusaini, better known as Faiḍullah Munshi. A history of the Nizams of Hyderabad from the advent of the founder's grandfather, Khawaja 'Ābid, down to the date of compilation.

No. 414.

Tuhfa-e-Dakhan, by Rattan Lal, takhallus Mast. A concise general history of the Deccan from the rise of the Muslim power in 697/1298 under 'Alaud Din Khilji down to 1283/1863.

Nos. 427 & 428.

Qula-e-Suba-e-Khujista Bunyad. A valuable compilation which furnishes details about the military set up and the steps taken to maintain these strong holds in Aurangabad Ṣuba.

No. 436.

Waqi'at-e-Kashmir (Gauhar-e-'Ālam Tuḥfatan lish-Shāh), by Badi'ud Din Abul Qāsim Muḥammad Aṣlam, takhallus Mun'imi. A rare history of Kashmir based on Muḥammad A'zam's Wāqi'at-e-Kashmir (comp. 1160/1747), the Persian version of Nuruḍ Din Wali's Nur-nāma by Aḥmadi, Wali's Mir'atu'l Aulia and other

standard works. The author revised Muḥammad A'zam's Wăqi'at-e-Kashmir duly noting. in his work, events which were left out in that work. He has also brought it up to date and compiled it 43 years after i. e. 1160+43 = 1203/1789, and dedicated it to the Emperor Shāh 'Ālam II.

No. 439.

Hukm-Nama, by Tipu Sulṭān, king of Mysore (d. 1213/1799). The original order (حکمنامه) issued in the name of an officer, (آصف فلك شكوه) who was incharge of 45 Taluqas and 4 Forts. There are altogether sixty eight orders big and small each under the heading (قر) At the end of each order Tipu Sulṭān has put his signature (نبی مالك) and a (ص) on top.

This copy contains the original orders.

No. 445.

Halat-e-Najibud Daulah, Basharat Khan and Dundi Khan. A rare work which deals with the Rohela Chiefs and their principality of Rohel Khand. The scribe, Munshi Bihări Lăl who was the clerk of Najibud Daulah wrote their lives at the instance of Mr. Foster, at the time when he was attached to the staff of Sarfarazud Daulah Munīrul Mulk Col. Morrison Ṣāḥib Bahădur.

No. 449.

Beklar-Nama. This rare work which is also known as Fatḥ-nāma (vide last page), was written at the instance of Capt. Stock and deals with the early history of Sind from ancient times, to the death of Turkhān king, 'Isa in 974/1566 (who was governor of Thatta and later assumed kingship), and the fratricidal wars fought between the sons of 'Isa Turkhān, Mirza Muḥammad Bāqi and Mirza Jăn Băba, the third son. On the side of the latter one Khān-e-Zamăn of the Beklar clan, fought bravely, thus in order to

describe his valour the author has compiled this work and dedicated to him duly naming it Beklar-nāma. The narrative goes down to the annexation of Sind by 'Abdur Raḥim Khăn-e-Khanăn to the Mughal Empire, deposing Jāni Baig, its ruler, in 1001/1512.

Chamanistan-e-Amjadi, by Ḥāji Sayyid Ḥasan 'Ali surnamed Londoni. It deals with Christianity beginning with translations of three chapters from the Old and the New Testaments together with the description of Judicial courts and Civic life of England. The author has dedicated this work to King Amjad 'Ali Shăh of Oudh (1258-63/1842-47), thus naming his work as Chamanistăn-e-Amjadi.

BIOGRAPHY

476. Ḥāshiya Nafaḥātu'l-Uns.

A rare commentary by Dilıdār on Maulānā Jāmī's famous work.

477 and 478. Ṣafwatu'ṣ-Ṣafā and its revised edition.

A biography of Shaikh Ṣafīu'd-din Isḥāq al-Mūsawī, the ancestor of the Safawides. The revised edition is by Abul Fatḥ al-Ḥusainī who compiled it, in 964/1557, by the orders of Shāh Ṭahmāsp I.

492. Thamarātu'l-Quds Mini'sh-Shajārati'l-Uns.

A hagiolocial work compiled by La'l Baig, and edited by his friend, Rūp, surnamed Khawāṣ Khān. It contains biographical notes on nearly six hundred sufic saints of India beginning from 'Ali b. 'Uthmān al-Hujwīrī, (d. c. 465/1074) down to the compiler's time.

507. Majmu'a-e-'Ālamgīrī.

A treatise dealing with sufic doctrine, practices and titles of eniment divines and sufic shaikhs, compiled by 'Abdul Khāliq b. 'Aṭāullah Anṣārī, based on several standard works and dedicated to 'Ālamgīr.

509. Manāqib-e-Fakhriyyah.

The life of Maulānā Fakhru'd-din Chishtī Niẓāmī, (d. 1199/1785) compiled in 1201/1787, by Niẓāmul Mulk Ghāzīu'd-din Khān b. Amirul Umarā b. Āṣif Jāh I.

511. Tadhkiratu'l-Wāṣilīn.

A collection of biographical notes, in prose and verse, on the lives of pious Shiites, compiled, in 1287/1870, by Waqārī Ṭahrānī, at Hyderabad, and dedicated to the then Prime Minister, Sir Sālār Jung (grandfather of the Collector). An autograph copy with corrections, amendments and additions.

525. Risāla-e-Nāṣir-e-Khusraw.

A biography, together with a Persian paraphrase of an Arabic autobiography, called "Risālatu'n-Nudamā fi Zādi'l-Qiyāmah," translated by Taqīu'd-din Muhammad al-Ḥusainī.

535. Tuḥfa-e-Sāmī.

A collection of biographies of 652 poets compiled, in 984/1550, by Prince Sām b. Ismā'īl Ṣafawī.

This Royal codex is illustrated by superb miniature paintings and transcribed by an eminent calligrapher.

537. Ḥadā'iqu's-Salāṭīn fi Kalāmi'l-Khwāqīn:

A biographical work dealing with the lives of those kings, celebrated ministers and learned men who were poets compiled, in 1092/1681, by 'Ali bin Ṭaifūr al-Busṭāmī.

545. Yad-e-Baiḍā.

A collection of biographical notes on Persian poets from earliest times down to the date of compilation, (1148/1735), by Āzād Balgrāmī.

555 and 556. Bahāristān-e-Sukhan, and its revised edition.

A work on poetic, rhetoric, logogriphs and a collection of biographical notes on Persian poets compiled by Ṣamṣāmu'd-daulah Shāh Nawāz Khān.

566. Gul-e-Ra'nā.

A collection of biographical notes on Persian poets, who were Indians by birth, compiled, in 1182/1768, by Lachmī Narā'in Shafīq Aurangābādī.

570. Midḥatu'sh-Shu'arā.

A tadhkirah of Persian poets compiled, in 1196/1782, by Muḥammad Walī b. 'Uthmān b. 'Ali 'Alawī Bidrī.

571. Tadhkira-e-Dilkushā.

A collection of biographical notes on Persian poets, with extracts from their works, compiled, in 1237/1822, and dedicated to Ḥusain 'Ali Mirza Qāchār, by 'Ali Akbar Shīrāzī.

A corrected copy by the author who has added a few folios in his own hand.

576. Būstān-e-Sukhan.

A collection of short biographical notes on poets who had specially composed Persian and Urdu qaṣīdas, etc., on the elevation of Mir 'Ālam to the post of the Prime Ministership of Hyderabad, in 1219/1804, during the reign of Sikander Jāh Āṣif Jāh III. It was compiled, in 1222/1807, by Mir Sayyid Muḥammad, surnamed Sayyid Mirza Khān, author of Awṣāf-e-Munīr.

577 and 578. Tawārīkh-e-Humāyūnī.

An anonymous compilation containing biographical notes, arranged in chronological order, on the lives of celebrated men from Adam down to the Emperor Humāyūn.

598. Tadhkira-e-Asāmī-e-Khushnawīsān wa Muṣawwirān wa Mudhahhibān.

A collection of biographical notes on the calligraphers, artists and gilders, compiled by Qāḍī Aḥmad Qummī.

601. Ḥayāt-e-Khushnawīsān.

A versified treatise on the art of calligraphy, and biographical notes on eminent calligraphers, composed in 1277/1860, by Muḥammad Ḥusain b. Ḥasan b. Sa'īd al-'Alawī.

GEOGRAPHY

612. Majma'ul-Gharā'ib.

An illustrated manuscript on cosmography compiled by Sulṭān Muḥammad b. Darwīsh (Muḥammad) al-Mughnī (probably al-Muftī) al-Balkhī, and dedicated to Sulṭān Pir Muḥammad Khān of Balkh (963–974/1556–1566).

645. Ā'īna-e-Jahān-Numā.

A Persian paraphrase of an anonymous Arabic work on geography translated by Qurbān 'Ali.

TALES, LEGENDS & ANECDOTES

674. Zubdatu'l-Gharā'ib.

A collection of tales, based on 'Aufī and other works compiled, in 974/1470, by Rukn b. Maḥmūd b. Rukn b. Shihāb, surnamed Islām Khān. This work was first commissioned by Maḥmūd Shāh Khiljī, in 872/1468, but was completed in the reign of his son, Sulṭān Ghiyāth Shāh Khiljī, who honoured the author with the title of Islām Khān.

manuscript was transcribed by Mushkīn for Nawāb Muḥammad Sa'īd Khān, in 1003/1595.

688. Aḥsanu'l-Ḥikāyāt.

A collection of tales and anecdotes that throw light on the socio-economical conditions of xi/xvii c. in Persia and India, compiled by Mirza Muḥammad Riḍā, surnamed Surkh, (d. 1053/1643). It was edited, in 1063/1653, by Mirza Muḥammad Qazwīnī and dedicated to Ẓafar Khān whose name was Aḥsanu'llah, and hence the title.

This copy is dated 1063/1653.

699. Tuḥfatu'l-Aṣḥāb.

The story of Ḥātim and Nāhīd compiled, during Shāh Jahān's reign, in 1064/1654, by Amānatullah Tirmidhī, takhalluṣ Saifī.

700. Būstāncha-e-Hamīsha Bahār.

A love story of Prince Mihir Paikar and Parizād compiled, in 1089/1678, by Malikzāda, takhalluṣ Munshī.

706. Padmāwat.

A Persian version of Jāisī's Hindi poem 'Padmāwat' compiled, in 947/1541, by Sayyid Muḥammad b. Yūsuf al-Ḥusainī, takhalluṣ 'Ishratī. It was edited for 'Ishratī's son, Sayyid Aḥmad, in 1110/1699.

735. Jāmi'u'l-Akhbār.

A collection of anecdotes based on different principles of ethics and good conduct compiled by Muḥyu'd-dīn, a descendant of Imām Ghazzālī.

754 and 755. Wasā'ilu'r-Rasā'il wa Dalā'ili'l-Faḍā'il.

Collection of letters compiled by Jāme' b. Abul Fatḥ b. Muḥammad ān-Nūr al-Munshī at the instance of a learned Prime Minister, Khwāja Jahān who appears to be under the Dailamites.

Transcribed, in good archaic Naskh, in 729/1329.

ORNATE PROSE & LETTERS

762. Kanzu'l-Balāghā.

A collection of fifty letters on different topics, by Aḥmad b. 'Ali b. Aḥmad.

773. Miftāḥu'l-Maqāṣid.

A treatise on epistolography compiled by 'Abdu'l Malik b. 'Abdu's-Salām ash-Shāṭibī, surnamed Mullā Mīr al-Munshī for the Library of Emperor Bābur.

774. Nāma-e-Nāmī.

A treatise on letter-writing compiled, in 930/1524, by the famous historian, Ghiyāthu'd-dīn b. Humāmu'd-dīn, surnamed Khwandmir of Ḥabību's-Siyar fame, (941/1535).

This copy is older, written in 1014 A.H., than India Office copy of 1065 A.H., which is a defective one as well.

790. Munsha'at-e-Namkin

A collection of epistolographical specimens compiled by Abu'l-Qāsim Khān al-Ḥusainī an-Namkīn, in 1006/1598, and dedicated to the Emperor Akbar.

831. Zādu'l-Mutarassalīn.

A collection of letters compiled during the reign of the Emperor Shāh Jahān, by Shaikh 'Abdu'l-Karīm.

846. Inshā-e-Ṭālqānī.

A collection of letters and documents of the reign of Sulṭān 'Abdullah Quṭb Shāh of Golconda, (1035–1083/1626–1674) compiled by Ḥājī 'Abdul 'Ali Ṭālqānī.

852. Siḥr-e-Ḥalāl.

A treatise on the use of dotless alphabets only, compiled by Luṭfullah Muhandis b. Ustād Aḥmad Mi'mār of Lahore.

856. Sāqī-nāma-e-Bakhtāwar Khān.

A collection of letters addressed to the princes, nobles, high officers, divines and leared men, with dībāchas and epilogues written on the works of the author, 'Abdur Raḥmān, surnamed Bakhtāwar Khān, (d. 1096/1685), Head Khwājasarā and Munshī to the Emperor 'Ālamgīr.

860. Dastūru'l-Hijā.

A collection of letters, written by Ḍiyāullah Bilgrāmi, (d. 1103/1692), to his friends, and edited by his son, 'Abdul Jalīl Balgarāmī, (d. 1138/1726).

879. Tāju'l-Inshā.

A treatise on letter writing compiled by Mullā 'Abdul Laṭīf, (d. 1123/1711), edited after his death.

898. Majmu'a-e-Dīwān.

A collection of letters, historical anecdotes and poems in Persian, Urdu and Hindi, compiled in 1145/1732 by Zainu'l-'Ābidīn Nā'iṭī, takhalluṣ Dīwān.

903. Iftikhāru'l-Inshā.

A collection of Firmāns and notes on Nādir, (1148-1160/1736-1747). An autograph copy by Faqīr Chand Kāyath Saksaina

907. Tuḥfatu'l-Aḥbāb.

A collection of official and private letters of Nāṣir Jung Shahīd, (d. 1164/1750), compiled in 1169/1755.

910. Munsha'at-e-Musawi Khan Jur'at.

A collection of letters of Āṣif Jāh I., and of the author, Mūsawī Khān Jur'at, (d. 1175/1762), addressed to different nobles. These throw light on the history of that period.

921. Jāmi'u'l-Fawā'id.

A short treatise on correct writing compiled by Nawāzish 'Alī Khān Shaidā, (d. after 1204/1790).

961. Jadīdu't-Tawārīkh.

A short treatise, in ornate prose, every phrase of which eulogizes and gives the date of appointment of Sālār Jung, in 1269/1853, as Prime Minister of Ḥyderābād, compiled by Muḥammad Wajīhu'd-dīn Khān Ma'nī.

PROSODY

1032. Mūnisu'l-Aḥrār fi Daqā'iqi'l-Ash'ār.

An anthology of Persian verse, compiled in 702/1302, by Aḥmad b. Muḥammad, surnamed Kulātī Iṣfahānī.

1074. 'Arāḍatu'l-'Arūḍīn—Ganjīna.

Two works on prosody and rhyme compiled by Muḥammad b. Khālid al-Quraishī, and Maḥmūd al-Qandzī, respectively.

LOGOGRIPHS

1082. Gharā'ib-e-'Ajā'ib.

A collection of logogriphs arranged in alphabetical order, and compiled in 888/1483.

1088. Risāla-e-Mu'ammā.

A treatise on logogriphs compiled by Nundākī, and dedicated to Sulṭān 'Abdul 'Azīz Bahādur Khān of Bukhāra, (947-957/1540-1550)

POETRY

1114/1. Bahman-nāma.

An anonymous compilation, one out of a collection of four epic poems, in imitation of Shahnama, regarding the exploits of Bahman b. Isfandiyār.

1114/2. Farāmurz-nāma.

From the same as above. In this poem the exploits of Farāmurz, the son of Rustam, are related.

1117. Wis Wa Rāmīn.

A romantic mathnawī composed, about 400/1010, by Fakhrī Jurjānī. A poetical version of a story originally written in Pahlawi language and resembles the story of Tristan and Isolda.

1118. Rubā'iyyāt-e-Abū Ṭālib.

Collection of Rubā'īs composed by Abū Ṭālib, who flourished under Ṭughral, the founder of the Saljuqide dynasty, (d. 455/1043).

1241. Maẓharu'l 'Ajā'ib.

A poetical work dealing with the attributes of Ḥaḍrat 'Alī composed by the celebrated Sufic poet, Farīdu'd-dīn 'Aṭṭār (d. 627/1230).

1307. Dīwān-e-Majd Hamgar.

Poems of Majdu'd-dīn Hamgar of Shīrāz, d. 686/1287, a panegyrist of Atābek of Fars, Sa'd b. Abū Bakr b. Zangī, and Shamsu'd-dīn Ṣāḥib Dīwān. Transcribed for the Royal Library of Sulṭān Muḥammad Quṭb Shāh, by 'Abdu'l Laṭīf, in 1026/1617.

1367. Muqaddimu'ṣ-Ṣalāt.

A short versified treatise regarding the principles of Islam, by Ẓāhīr Girāmī Karāchī, in 713/1313.

1384. Sharḥ Gulshan-e-Rāz.

A versified commentary on Shabistarī's work, by Ḥusain b. 'Abdu'l Ḥaqq Ardabelī, in 908/1503.

1451. Ṭurfatu'l-Fuqahā.

A versified treatise on Sunnite fiqh composed, in 775/1374, by Rukn, probably Ruknu'd-dīn 'Imad, the author of Shamā'il-e-Anqiyā wa Dalā'il-e-Atqiyā.

1538. Dīwān-e-Salīmī.

Poems, mostly qaṣā'ids in praise of Shi'ite Imāms composed by Salīmī, in 844/1440.

1552. Dīwān-e-Ṭūsī.

An old copy of the poems of Ṭūsī Mashhadī, d. 869/1464. This work was transcribed, in 870/1465, hardly an year after the death of the poet.

1555. Mathnawīyāt-e-Jamālī.

The sufic poems of Jamālī Ardistānī, (879/1474) who flourished under

Qarā Quyūnlū Sulṭāns. A royal codex with an autograph and seal of Sulṭān Muḥammad Quṭb Shāh of Golconda.

1556. Mathnawiyāt-e-Jamālī.

Two different poems of the same.

1571. Baḥr Wa Kān.

A collection of qaṣā'id, ghazals, etc., from all the three Dīwāns of Maulānā Jāmī arranged alphabetically by 'Aṭā'ī, and transcribed for Emperor Shāh Jahān in mid xi cent.

1638. Ash'atu'l-Lawā'iḥ (Sharḥ-e-Lawā'iḥ).

A critical study of the famous sufic classic of Jāmī with extensive commentary by 'Abdu'l Malik b. 'Abdu'l Ghafūr, surnamed Amān.

1648. Tuḥfa-e-Shawq.

A romantic mathnawī composed, by Qāsim b. Ḥusain al-Iṣfahānī an-Najafī, in 899/1494, and transcribed by him, in 901/1496.

1649–1651. Zubdatu'l-Kāmil.

A versified treatise on medicine composed, by Sharaf, in 910/1504. The work is in three volumes.

1686. Dīwān-e-Fārighī

Lyrical poems in Persian and Turkish of Fārighī, (d. 930/1524).

1720. Dīwān-e-Wālihī.

Lyrical poems of Wālihī, who flourished under the Uzbek 'Ubaidu'llah b. Maḥmūd of Bukhārā, (940–947/1533–1540).

1721. Dīwān-e-Khulqī.

The poems of Amīr Ghiyāthu'd-dīn Muḥammad b. Amīr Yūsuf of Shakarab who was murdered, in 947/1540.

1726/6 & 7. Zubdatu'l-Ash'ār, and Saba' Sayyāra.

These poems are from the Mathnawīyāt-e-Qāsimī (d. after 979/1572).

1729. Bahār wa Nāhīd.

A romantic mathnawī by Aksīr.

1730. 'Āshiq wa Ma'shūq.

A romantic mathnawī, by Maulānā Ghazzālī of Mashhad, (d. 980/1572).

1731. Dīwān-e-Ghaznawī.

Poems of Mīr Muḥammad Khān, entitled Khān-e-Kalān takhalluṣ, Ghaznawī, (d. 983/1575).

1767. Dīwān-e-Kāshī.

Poems of Abu'l-Ḥasan Kamālu'd-dīn, takhalluṣ Kāshī, (d. 999/1591).

1772. Mathnawīyāt-e-Ṣūfī.

A collection of three Mathnawī, by Mullā Muḥammad of Āmul, takhalluṣ Ṣūfī, (d. after 1000/1592).

1773. Wāmiq wa 'Adhrā.

A romantic mathnawī composed, in 993/1585, by Sayyid Ya'qūb of Sāwa, takhalluṣ Ṣarfī, (d. 1003/1595).

1815. Dīwān-e-Lāhijī.

Lyrical poems of Khiḍrī Lāhijī, an 11th cent., poet.

1816. Maḥmūd wa Ayāz.

A romantic mathnawī, by Mullā Nafīsu'd-dīn, better known as Shānī Taklū, (d. 1023/1614).

1823. Ṭibb-e-Ṣiddīqī.

A versified treatise on medicine composed, in 1024/1615.

1835. Tuḥfatu'l-Qādriyyah.

A religious mathnawī, by Ḥasan, (d. 1029/1620).

1841. Lailā Wa Majnūn.

A mystical mathnawī, by Walī Muḥammad, (comp. 1032/1623).

1847. Gulshan-e-Asrār.

A sufic mathnawī, by Burhānu'd-dīn Amīr 'Abdullah al-Ḥusainī, takhalluṣ Waṣfī, (probably Mushkīn Qalam Jahāngīrshāhī, d. 1035/1626).

1848. Dīwān-e-Ishrāq.

The poems of Mīr Muḥammad Bāqir Dāmād, takhalluṣ Isrāq, (d. 1036/1627), edited, by Aḥmad 'Alawī, by the commands of Shāh Ṣafī Ṣafawī.

1854. Kulliyyāt-e-'Alī.

Poems and prose of 'Alī Qulī Baig, takhalluṣ 'Alī, a Turkman who flourished during the reign of Shāh 'Abbās and came to India during Jahāngīr's reign.

1860. Muṭmaḥ-e-Anẓār.

A mystical mathnawī, by Mīr Muḥammad Amīn of Shahristān, takhalluṣ Rūḥu'l-Amīn, better known as Mīr Jumla, (d. 1047/1637).

This work was completed, in 1019/1610, and dedicated to Muḥammad Qulī Quṭb Shāh, King of Telengāna, (Golconda).

1861. Dīwān-e-Wajihī.

Lyrical poems of Asadu'llah, takhallus Wajih or Wajihi, who flourished under four Qutb Shahi Kings of Golconda (957–1083/1550–1672). He is famous for his other poetic and prose works like Qutb Mushtari etc.

1875. Diwan-e-Nazmi.

Lyrical poems of Nazmi, the panegyrist of Imam Quli Khan and his younger brother, Nadhar Muhammad Khan, rulers of Balkh.

1878. Kulliyyat-e-Fitrat.

The poems of Mirza Uwais Baig, takhallus Fitrat who came to India and was alive till 1057/1647.

1879. Kulliyyat-e-Fauji.

Lyrical poems of Mirza Muhammad Muqim of Shiraz takhallus, Fauji, (d. after 1059/1649). He was attached to Shah Shuja', in whose army he served in Bengal.

1894. Mukhbiru'l-Waslin.

A versified treatise giving short biographical sketches and chronograms of the deaths of celebrated Muslims from the Holy Prophet down to the time of the compiler, 'Abdu'llah Muhammad Fadil Tirmidhi Akbarabadi, surnamed Mazharu'l-Haqq, (comp. 1060/1650).

1897 & 1898. Diwan-e-Muqim.

Lyrical poems of Muqim Shirazi, whose identity and period was ascertained and establihed through his poems.

1899. Mathnawiyat-e-Atishi.

Three mystical mathnawis, by Hakim Muhammad Amin, takhallus, Atishi, who was alive, in 1067/1657.

1900. Ganjina-e-Qasa'id.

A collection of qasa'id in praise of Lashkar Khan. The poets have welcomed him on his appointment to the Government of Kashmir, in 1067/1657.

1911. Diwan-e-Fa'iz.

Poems of Muhammad Baig Khan takhallus, Fa'iz who flourished under Shah 'Abbas II Safawi. Edited by Haji 'Askari.

1914. Kulliyyat-e-Murtada.

The lyrical poems of Murtada Quli Khan Shamlu, (d. 1074/1664) who was governor of Herat.

1917. Nusratu'l-Murtada.

A religious mathnawi dealing with three wars of Hadrat 'Ali, and one of his son, Muhammad Hanifi, by Haqiri, (comp. 1075/1665).

1919. Kullīyyāt-e-Fā'id.

Poems of Mirzā 'Alī Kirmānī, takhallus Fā'id, who was alive, in 1077/1666.

1923. Dīwān-e-Sālik.

The lyrical poems of Sālik of Qazwīn, (d. 1080/1699).

1930. Haft Akhtar.

The fourth mathnawī of Fānī, (d. 1081/1670).

1931. Rāz wa Niyāz.

A romantic mathnawī composed, by Rustam 'Alī Khān Sanjarī Saljūqī, takhallus, A'zam. It deals about the love of a Brahmin's son who flourished under Sulṭān 'Abdullah Quṭb Shāh of Golconda.

1932/f. Jawāhir Khāna.

A mathnawī in praise of 'Ālamgīr, the cities of Tabrīz and Baghdād, and the love of a jeweller's son, by Ismā'īl of Kashmīr, takhallus Bīnish, (d. ca. 1100/1689).

1961. Dīwān-e-Sābiq.

The lyrical poems of Mirzā Yūsuf Baig takhallus, Sābiq, (d. 1098/1687).

1963. Dīwān-e-Faiḍ.

Poems of Mullā Muḥsin of Kāshān, takhallus Faiḍ, (d. 1090/1679), who was a good poet, a noted philosopher and a theologist.

1966. Mathnawī Fatḥ Qila'-e-Salher.

A short mathnawī dealing with the capture of the fort of Salher (Sulṭān Garh) under Ikhlāṣ Khān whom 'Ālamgīr had sent against Sambhājī.

1968. Dāstān-e-Gāzur Pisar.

A versified story about the Washerman's son, by Mullā Fiṭrat, (comp. 1103/1692).

1969. Sab'atu'l-Ḥuṣūn.

A religious mathnawī dealing with the conquest of seven forts in Yaman, by Ḥaḍrat 'Alī composed, by Athar, probably Mullā Muḥammad Zamān Māzindarānī who flourished under Shāh Sulaimān Ṣafawī.

1970. Dīwān-e-Ghālib wa Sharḥ-e-Dīwn-e-Ghālib.

Satirical poems and a commentary, by 'Abdu'l-Ghālib, takhallus Ghālib, (comp. 1103/1692). The poems are in obscene language and in parodical form.

1971. Kulliyyāt-e-Riḍā.

Poems of Riḍā, a panegyrist, of Amīru'l Umara Shāista Khān (d. 1105/1694), Arshad Khān and others.

2022. Nūr-e-Ḥaqīqat (Sair-e-Ajmer).

A mathnawī dealing with the Holy Shrine of Khwāja Mu'īnu'd-dīn Chishtī and other places of Ajmere composed, by Bismil who was a phillosopher, a mathamatician and an astrologer who flourished under 'Ālamgīr.

2023. Kulliyyāt-e-Tāthīr.

Poems of Mirzā Muḥsin, takhalluṣ Tāthīr, who flourished under Shāh Sulaimān Ṣafawī, and his son Ḥusain.

2024. Mathnawī-e-Rasā.

A mystical mathnawī, by Mirzā Iyzad Bakhsh, takhallūṣ Rasā, (d. 1119/1708), who flourished under 'Ālamgīr.

2045/1 & 2. Gul wa Bulbul, 'Ishqiyyah.

These two works were composed by Jethmall Munshī takhalluṣ, Hindū, and compiled, in 1121/1709.

Gul wa Bulbul: A romantic mathnawī dealing with the love story of Sur and Ranbhāwat.

'Ishqiyyah: An allegorical treatise on love in prose and verse.

2048. Kulliyyāt-e-Wāḍiḥ.

Poems of Mubārakullah Sanjarī, better known as Irādat Khān, takhalluṣ Wāḍiḥ, (d. 1128/1716).

2051. Nabī-Nāma.

A versified history of the Holy Prophet, by Abdul Wahāb 'Aṭṭār Dihlawī, takhalluṣ Wahāb who flourished during the reign of Farrukhsiyar.

2077. Dīwān-e-Niyāz.

Lyrical poems of Niyāz, (comp. 1140/1728).

2080. Baḥru'l-Ma'ānī.

A short mathnawī in praise of different objects composed by Jīwan Rām, takhalluṣ 'Āṣī.

2085. Razmiyyah.

A mathnawī dealing with the fratricidal wars after the death of 'Ālamgīr, and the part played by Ghāzī'ud-dīn Khān Fīrūz Jang, and his celebrated son, Chīn Qulich Khān (Niẓāmu'l Mulk Āṣif Jah I) composed, by Muḥammad 'Āqil, surnamed Hunarwar Khān.

2089. Ṭibb-e-Faiḍī.

A versified treatise on medicine, by Sayyid Nūru'llah, (comp. 1152/1739), during the reign of Āṣif Jāh I.

2091. Dīwān-e-Musta'id.

The lyrical poems of Musta'id, a panegyrist of Āṣif Jāh I and his sons.

2092. Dīwān-e-Mas'ūd.

Lyrical poems composed, during 1152–1153/1739–1740, by Mas'ūd, a ṣūfī poet.

2094. Dīwān-e-Sāṭi'.

The poems of Mullā Bul Ḥasan, takhalluṣ Sāṭ', (d. 1156/1743).

2095. Dīwān-e-Qanbar.

Lyrical poems of Qanbar 'Alī, who was alive in 1160/1747.

2099. Tuḥfatu'd-Dalā'il.

A mathnawī dealing with physics and astrology, by Manzawi, (comp. 1150/1737).

2103. Panj Qaṣā'id-e-Yekdil.

A collection of relegious and historical qaṣā'id composed, by Yekdil during, 1160–1161/1747–1748.

2105. Dīwān-e-Mādiḥ.

Lyrical poems of Shāh Muḥammad Ḥusain, takhalluṣ Mādiḥ, who was a contemporary of Shāh Fātiḥ.

2106. Dīwān-e-Kauthar.

Lyrical poems of Shāh Muḥammad 'Alī, takhalluṣ Kauthar who was a contemporary of Fātiḥ and Mādiḥ.

2110. Kulliyāt-e-Arshad.

The poetical works of Mīr Ghulām 'Alī of Ujjain, takhalluṣ Arshad who flourished under Dargāh Qulī Khān, Sālār Jang.

2125. Mathnawī-e-Ḥasan.

A didactic mathnawī composed, in 1159/1746, by Sayyid Ghulām Ḥasan, and presented to Munīru'l-Mulk Ḥaidar Yār Khān, (d. 1189/1776).

2130. Haft Band Wa Marāthī-e-'Uzlat.

The seven bands, in imitation of Kāshī, and elegies composed, by 'Uzlat, (d. 1189/1776).

2135. Fakhriyatu'n-Niẓām.

A mathnawī dealing with the life and miracles of Maulānā Fakhru'd-dīn, (d. 1199/1785) composed, in 1191/1777, by Imādu'l Mulk Ghāziu'd-dīn Khān III takhalluṣ, Niẓām, (d. 1194 or 1215/1780 or 1800).

2149. Farḥatu'l-Mir'at.

A versified treatise on sexual science composed, in 1201/1787, by Ḥakīm Suratī, who was attached to the staff of 'Ālī Jāh, the eldest son of Āṣif Jāh II.

2168. Ṣaffu'l-Laāl fi Waṣfi'l-Hilāl.

A selection of verse on the attributes of the cresent moon and the metophorical use made by various poets compiled, by Āgāh, (d. 1220/1805).

2175. Fatḥ-Nāma-e-Mukhtār.

A religious mathnawī composed, by Mirzā 'Abdu'l Wahāb of Iṣfahān, takhalluṣ Qaṭrah, who flourished under Fatḥ 'Alī Shāh Qāchār.

2183. Sangāsan Battīsī Wa Chitar Kiran.

1. Sangāsan Battīsī: A versifited Persian paraphrase of the Ṣinhasanadvatrinasti, by Sadāṣākh son of Motī, (comp. 1245/1829).

2. Chitar Kiran. A fairy tale dealing with the love story of the Chatarkot and the princess Chander Kiran, daughter of Rāja of Sarandīb (Ceylon). The work was completed, in 1242/1826, for Rāja Holās who flourished under Nawāb Āṣifu'd Daulah of Lucknow.

2195. Dīwān-e-Shikastah.

Lyrical poems of Shikastah who appears to have flourished in Iran under Muḥammad Shāh Qāchār.

2197. Kulliyāt-e-Nādir.

Poems and prose of Shankar Nāth Shāh, takhalluṣ Nādir, (comp. 1262/1846).

2201. Dīwān-e-Nayyarī.

Poems of Mirzā Ṭāhir Shīrāzī, takhalluṣ Nayyarī who flourished under Nāṣiru'd-Daulah Āṣif Jāh IV of Hyderabad.

2204. Dīwān-e-Asrār.

Poems of Mirzā Hādī Sabzwārī, (d. after 1278/1861).

2209. Dīwān-e-'Ārif.

Poems of 'Ārif 'Alī Shāh Khurāsānī who died after 1283/1866.

2211. Dīwān-e-'Azam.

Lyrical poems of Muḥammad Ghauth, takhalluṣ 'Azam, (comp. 1286/1869).

2229. Khusraw Wa Shīrīn.

A romantic mathnawī, by Mirzā Muḥammad Ja'far Tabrīzī, takhalluṣ Shu'ala, a Qāchārī poet.

2231. Bahār-e-'Ām.

A mathnawī in priase of Ṣir Sālār Jang, the Prime Minister of Hyderabad, (d. 1300/1883), by Girdhārī Parshād, entitle Rāja Maḥbūb Nawāz Vant Bahādur, takhalluṣ Bāqī, (d. 1314/1896).

The following dīwāns are by such poets whose names and periods could not be established.

2244. Dīwān-e-'Adīm.

2246. Dīwān-e-Bihishtī.

2247. Dīwān-e-Ḥikmat.

2248. Dīwān-e-Aḥsan.

2249. Dīwān-e-'Īsawī.

2252. Dīwān-e-Khaṭībī.

2254. Dīwān-e-Siphar.

2255. Dīwān-e-Wāṣil.

2257. 'Iṣmat-nāma.

A romantic mathnawī dealing with the chastity of Mīnā Rānī composed, by Ḥamīd Kalānūrī.

2258. Istīnas Raddu'n Nasnās Al-Mu'tariḍ 'Alā Ḥadīthi'l-Qartāṣ (Shihāb-e-Ṣādiq).

A religious mathnawī in refutation of Shi'ite allegations against Ḥaḍrat 'Umar.

2263. Mathnawī-e-Nāqid.

A romantic mathnawī.

2271. Sirr-e-A'ẓam.

A sufic mathnawī, by Saudā.

2281/1 : Sī-nāma (سی نامه) Thirty letters or Ishqnāma

A rare mathnawī composed by Ruknu'd-dīn Ḥusainī b. 'Ālam b. Abil Ḥasan al-Ḥusainī surnamed Mir Fakhrus-Sādāt Ḥusainī or Amīr Ḥusainī Sādāt (d. after 729/1329). He was a citizen of Ghor in India and became the disciple of Abu'l Fatḥ Ruknu'd-dīn, the grandson of Bahāu'd-dīn Zakariyya Multānī (d. after 725/1325) at Herāt.

Other works by the same author in prose and verse are: Zādu'l-Musāfirīn, Kanzu'r-Rumūz, Nuzhatul-Arwāh, Ruḥu'l Arwāḥ Ṣirāṭ-e-Mustaqīm, Ṭarabu'l-Majālis etc.

2282/II (i) Dīwān-e-Malik Qummi

Lyrical poems of Mullā Malik Qummī (d. 1026/1616). He flourished at the court of Murtaḍa and Burhān of Aḥmadnagar and then went to Bījāpūr where Ibrāhīm 'Ādil Shāh II conferred on him the title of Maliku'l-Kalām.

2282/II (iii) Diwān-e-Faiḍī

Lyrical poems of Shaikh Faiḍī whose identity could not be established.

2282/II (vi) Diwān-e-Bairam Khān (Khān-e-Khānān)

Lyrical poems of Bairam Khān, Khān-e-Khānān d. 968/1561.

2282/II (vii) Diwān-e-Wahidī

Poems of Waḥidī whose identity could not be established.

2286 Majmū'a-e-Dawāwīn

A collection of three diwāns of XIth century poets.

1. *Dīwān-e-Abū Turāb Baig* : Lyrical poems of Mirza Abū Turāb Baig of Anjūdān Takhalluṣ Kāmī and Furqatī d. 1025/1616. He flourished under Shāh 'Abbās Ṣafawī.

2. *Dīwān-e-Nūrī* : Lyrical poems of Qāḍī Nūru'd-dīn Muḥammad of Iṣfahān (d. 1000/1592). He flourished under Shāh Tahmāsp and Shāh Ismā'īl II Ṣafawī (930–985/1524–1578) and was the pupil of Afḍalu'd-dīn Tarikah.

3. *Dīwān-e-Qāsim* : Lyrical poems of Abu'l Qāsim Takhalluṣ Qāsim and Qāsimī.

2288/2 Dīwān-e-Niyāzī

Lyrical poems of Aḥmad Mirza, Takhalluṣ Niyāzī. He was the son of Sayyid Murtaḍa and the son-in-law of Shāh Tahmāsp II (1142–1151/1729–1739) *vide* Majmau'l Fuṣaḥā Vol. II, p. 499.

2288/3 Dīwān-e-Majīd

Lyrical poems of 'Abdu'l Majīd Talqānī (d. 1185/1771). He flourished in Iṣfahān and was a good calligrapher *vide* Majma'ul Fuṣaḥa V. II 44[illegible]

2300/3 Mathnawī-e-Sarkhush

Composed by Muḥammad Afḍal Sarkhush d. 1127/1715 (*vide* 2047 Vol. V), this short Mathnawī is dedicated to 'Ālamgīr, in which the poet describes his visit to Cuttack and the holy festival of the place.

2312 Majma'ul Manāqah

A collection of panegyrics on Shī'ite Imāms composed by several poets and compiled by Muḥammad Kāzim b. Alau'd-dīn Muḥammad al-Munūbarī an-Nā'inī.

QURANICS: TAJWID

2401. A'L-MABSŪṬ FI'L QUR'ĀATIS SABA' WA'L MAḌBŪT MIN A'ḌĀTI'T-ṬABA'

An important and rare Commentary by Muḥammad bin Maḥmūd Sharīf a's-Samarqandī a'l-Hamadānī the famous versified work on Tajwīd known as Shāṭibiyya of Abu'l-Qāsim a'l-firruḥ-a's Shāṭibī in three volumes Transcribed in good Naskh by Fatḥu'llah Shirwānī in 867/1463.

2402. MANHALU'L-AṬSHĀN FI RASM AḤRUFI'L-QUR'ĀN

An orthographic study of the glorious Qur'ān by Ṭāhir Ḥāfiẓ Iṣfahānī and dedicated to Sulṭān Shāh Rukh Bahādur (808-850/1405-1447). Transcribed in late xii/xviii Cent.

2408. NAẒM-E-LU'ALI

A versified treatise of Tajwīd by Abu'l-Qāsim Nāẓim Mashhadī in 1061/1651 during the reign of 'Abdu'llah Quṭb Shāh of Golconda. Transcribed in late xii/xviii Cent.

2413. SABA'TUTH-THAWĀNĪ

An other versified treatise on Tajwīd by Faḍal Khān Yūsuf Samarqandī in 1123/1711, most probably an Autographed codex.

2418. RISĀLA DAR T'ADĀDĀT-E-ĀYĀT-E-QUR'ĀNI

A critical study of glorious Qur'ān's number of verses in each chapter by Ḥairān Ḥusain bin Uthman. Transcribed in late xii/xviii Cent.

2419. FUṢŪL-E-JAMĀLIYYA AND RISĀLA-E-TAJWĪD

Two short treatises on Tajwīd. The author of the seccond treatise is Muḥammad bin 'Ālī Ḥusainī. Transcribed in 1095/1684.

TAFSIR: SUNNITES

2427. A'L-BAṢĀ'IR FI'L WUJŪH WA'N-NAẒĀ'IR

A Critical study of the Glorious Qur'ān by Abul'-Faḍāi'l Muḥammad bin Ḥusain a'l-M'uīnī-a'n-Nīṣhāpūrī (d. 577/1111). Transcribed in Archaic Naskh by Ḥibbatullah bin Muḥammad bin Muḥammad a'l-Khatil in 603/1207. It is the oldest dated Persian Manuscripts of our Library.

2464. SHARḤU'L-QUR'ĀN-E-MU'INĪ

A Rare commentary on A'l-Qur'ān by Mu'īuu'ddīn b. Sirāju'ddīn Khawand Maḥmūd and dedicated to Mughal Emperor Ālamgīr. Transcribed in 1076/1666 in Naskh.

2465. AḤSANU'L-QAṢAṢ

A persian paraphrase aed commentary on the Arabic book Kitābu's-Sittīn of Abū Bakr b. Muḥammad bin Zaid a't-Ṭūsī. Trancribed in 1097/1686.

2467. AMĀRĀTU'L-KALĀMI'R-RAḤMĀNĪ

Index of A'l-Qur'ān compiled by Muṣṭafā bin Muḥammad S'aīd Muqarrab Khān in 1103/1692 and transcribed by 'Ināyatu'llah in 1131/1719 at Bījāpūr.

TAFSIR: SHIITES

2512. JALĀU'L-ADHHĀN-WA JALĀ'IL-AḤZĀN

A Shiite commentary of the five chapters of A'l-Qur'ān by Abu'l-Maḥāsin A'l-Ḥusain bin Ḥasan a'l-Jurjānī. Transcribed in Thulth and Naskh by Muḥammad M'umin bin Mīr Ḥusain Ṭūnī in 993/1591.

HADITH: SUNNITES

2536. SHARḤU'L-MISHKĀT

A commentary on Walīu'ddīn's famous book of tradition, Mishkātu'l-Maṣābīḥ by 'Āṭāu'llah bin Faḍlu'llah (d. 926/1520). Transcribed in naskh. A xi/xvii cent. copy.

2537. A'R-RISĀLAT-U'L-'ALI'YYAH-FI'L-AḤĀDIṬHI'N-NABAWIYYA

A collection of forty traditions with explanation by Ḥusain bin 'Alī A'l-Wāi'ẓ-a'l-Kāshiū dedicated to 'Alī Sher, Transcribed in late xi/xvii cent.

2558. THAMRA-E-GULZĀR-E-IYMĀN

A collection of forty sayings of Holy Prophet with persian paraphrase and notes by Faiḍ in 1175/1761. Transcribed in 1176/1762 in Naskh.

2576. RAUḌAT-U'L-ABRĀR

A Persian commentary on the famous Nahju'l-Balāghat by 'Alī bin Ḥasan of Zawwarah (Iṣfahān) in 947/1540. Transcribed in Naskh and Nasta'līq by 'Abdu'l-Laṭīf in 1027/1611 at Ḥyderābād for the library of Sulṭān Muḥammad Quṭb Shāh of Golconda.

HADITH: SHIITES

2633. DASTŪRU'L-KHĀ'IFĪN

A work on the Shiite practices and observances of daily life by Mīr Kamālu'ddīn Ḥusain Mūsawī a'l-Ḥusainī 'a'ṭ-Tehrānī. An autograph copy of 1172/1758.

JURISPRUDENCE: SUNNITES

2682. ATHĀRATU'SH-SHAUQ WA'L-GHARĀM ILA ḤAJJI BAITI'L-ḤARĀM

A treatise on rituals and observances for Pilgrims of Holy cities of Macca and Madīna by Shāh Muḥammad a'l-Makkī in 1030/1621. An autograph copy.

JURISPRUDENCE: SHIITES

2716. TARJUMA-E-FIQHU'R-RIḌWĪ

A Persian paraphrase of the Arabic work of Fiqh ascribed to the 8th Shiite Imām 'Alī bin Mūsī Riḍā by Muḥammad Shāh Qāḍī under the supevision of Muḥammad M'umin Astrābāḍī. Transcribed in 1029/1620 at Ḥyderābād by Muḥammad. 'Arab As'h-Shīrazī for the Royal Library of Muḥammad Quṭb Shāh of Golconda.

THEOLOGY: SUNNITES

2815. ANĪSU'L-A'TQIYYA

A rare work on Sunnite 'Aqāid by 'Abdu'r-Raḥīm. Transcribed in 1062/1652 by Mullā 'Abdu'l-Qādir.

2819. JAWHARUL-FĀḌĀI'L

A treatise on Sunnite beliefs about the family of the Holy Prophet by Ghulām 'Alī a'l-Ḥusainī a'r-Riḍwī a'l-Kirmānī takhallu'ṣ-Arshead in 1166/1753. Transcribed in 1193/1779 at Khuldābād by author himself.

2820. DHARĪ'ATU'N-NAJĀT

A collection of forty Qur'ānic verses with Persian translation and commentary by Faiḍ in 1179/1755 in praise of Ḥaḍrat 'Alī. A late xii/xviii cent. copy.

THEOLOGY: SHIITES

2839. ARKĀNU'L-ĪYMĀN

A short treatise on Shiite beliefs by Abul-Ḥasan Sharīf, dedicated to Shahzād a Sulṭānam. Transcribed in 966/1558.

2855. RISĀLA-E-UṢŪL WA AḤKĀM

A treatise on the Principles of faith and divine command by Shāh Qāḍī (Ghāzī) for Muḥammad Quṭb Shāh of Golconda in 1021/1612 Transcribed by 'Arab Kātib Shīrāzī in 1034/1625 at Ḥyderābād.

2856. UṢŪL-E-KHAMSA

A short treatise on the five principles of Shiite faith by an anonymous author on the orders of Muḥammad Quṭb Shāh of Golconda. A late xi/ xvii cent copy.

2857 TUḤFA-E-SHĀHĪ WA 'AṬIYYA-E-ILĀHĪ

A Persian paraphrase of Mulla-'Alī Qushji's commentary on Ṭūsī's Tajrīdu'l-'Aqā'id by Zainu'ddīn 'Alī Badakhshī and dedicated to Quṭb Shāh of Golconda. Transcribed in 1023/1614 in Naskh and Riqā'.

2876 TUḤFATI'L-GHARĀ'IB

A Persian Paraphrase of Arabic work Masāili 'Abdullah bin Salām by 'Alī bin Ṭaifūr a'l-Busṭāmī during the reign of 'Abdu'llah Quṭb Shāh of Golconda. A late xi/xvii cent copy.

2900. JAWĀHIRU'L-'AQAI'D

A treatise on the five principles of Shiite faith by Muḥammad Rafi' Qāzwinī and dedicated to Ātish Khān. A late xi/xvii cent. copy.

2909. MIFTĀḤ-E-ASRĀRU'L-ḤUSAINĪ

A treatise on Shiite beliefs by Muḥammad Yūnus Damāwandī in 1160/1747. Transcribed in 1182/1768 by Mirza Muḥammad Masīḥ.

2949. MANHAJU'L-FĀḌILĪN FI MA'RIFATI'L A'IMMATI'L HUDĀ-TI'L-KĀMILĪN

A controversial work on the right of Imāmat between Shiites and Sunnites by Muḥammad bin Isḥāq in 936/1530 and dedicated to Shāh Ṭahmāsp Ṣafawī. Transcribed in clear Naskh by Muẓaffar 'Alī in 1065/1654 at Aurangābād.

Some More Rarities of Salarjung

Rarities of Salarjung Library

Arabic & Persian Manuscripts

The manuscripts section forms an important part of the Museum. It is the second largest centre of manuscripts in Andhra Pradesh and compares favourably with other centres spread all over the world as regards to the Arabic, Persian and Urdu manuscripts.

The treasure of the manuscripts consists of more than 8,500 manuscripts in Arabic, Persian and Urdu languages. The Arabic manuscripts number more than 2,600 whereas the Persian manuscripts number nearly 4,900. The collection of Urdu is smaller, for only 1,075 manuscripts are present. Apart from these, we also have some Hindi, Turkish and Pushto manuscripts. The collection also includes nearly 1200 loose panels of calligraphy. A large number of manuscripts are well decorated or bound with fine artistic covers and a few of them come from different Royal libraries.

The richest part of the collection consists of illustrated manuscripts. There are nearly 175 such manuscripts and they contain more than 5000 miniatures. All these illustrations belong to different Iranian and Indian schools such as Bukhara, Isfahan, Shiraz, Tabrez, Qachar, Herat, Lahore, Kashmir, Punjab, Delhi, Jaipur, Marwar, Gujrat, Eastern India, Faizabad, Company School and the Deccani sub-schools such as Golconda, Bijapur, Bidar and Hyderabad.

The scope and nature of manuscripts can easily be ascertained by the subjects under which thay are classified. The subjects are - History, Biography, Prose, Poetry, the Holy Quran and the related subjects, Hadith, Fiqh, Aqaid-e-Kalam, Mouaiz-e-Khutub, Adiyah, Siyar, Manaqib, Fatawa, Translations, Philosophy, Logic, Dictionaries, Encyclopaedias, Mathematics, Music, Astronomy, Uloom-e-Syria, Sufism, Medicine, Physics, Chemistry, Animal Husbandry, Hunting, Military Sciences, Calligraphy, Shatranj, Kashkul, Majamee, Muraqqat, Law, Nasab Namah, Sexology, Marathiad, Drama etc.

The oldest manuscript in the collection is a fragment of the glorious Quran written on parachment in calligraphic Kufi script in the third century Hijri corresponding to ninth century A.D. It measures 18.7 x 12.0 cms. and contains only 68 folios:

The number of Royal-codices are in hundreds and they consists of Safavids, Bukhara rulers, Afghani kings, Kashmiri rulers, Mughals, Adil Shahis of Bijapur, Qutub Shahis of Golconda, Asif Jahis of Hyderabad, Walajahis of Arcot and the kings of Oudh etc.

Among the Arabic manuscripts, the number of rare manuscripts are nearly 400 and out of those 150 are very valuable and old codices. The oldest dated

manuscript is "Tahafat-ul-Falasifah" by Imam Ghazzali written in archaic Naskh in Rajab 507/November 1113, just two years after death of the celebrated author of the glorious Quran, there exists 365 copies. The most precious Quran of the collection was written by Yaqut al-Mustasami on Rabi I, 687/Mid. April 1283. It contains the autographs of Emperors: Jahangir, Shah Jahan and Aurangzeb in the beninning; Paper used is khane-Baligh and the first pages have been gorgeously illuminated in gold and other colours, dominated by lapis lazuli. The workmanship is probably of Jahangir's period. Another is a copy of the Quran originally written by the IV caliph: Hazrat Ali. One of the Qurans is written in such micro-Kufic Naskh that one cannot be able to read it with the naked eye. Yet another is written in such a way that the alphabet 'alif' finds place at the beginning of each line. Similarly, first and last lines begin with the same alphabet except the middle line in the Quran No. 173. Four copies of the holy Quran are written only in 30 folios; yet there are others which are written on scrolls or in octagenal panels. Among the Royal copies of the Quran, one was transcribed personally by Ibrahim Adilshah II, the famous king of Bijapur. Two others are written on Quranic coat, i.e., on a tunic of cloth, normally worn by the kings and nobles and they belong to late 9th century A.H./15th century A.D.

As far as Persian translations of the Quran are concerned, we have some old and very important copies. One such copy was written in good Bahar by Syed Bhikari in 926/1520 No.78 which unlike other copies has got interlinear Persian paraphrase transcribed in good Naskh by Tabbakh in early 11th century A.H./17th century A.D. contains two seals of Saheb Begum, daughter of Mir Alam and grand-mother of Salar Jung I.

"Shir'at-ul-Islam" by Mohd. bin Abi Bakr Imamzadah as-Samarqandi is the distinguished manuscript on the subject of tradition (Hadith), which was compiled in 6th century A.H./12th century A.D. It deals with ethics under the guidance of the Quran and the Hadith. Equally important is the manuscript "Asrar-e-Wahi" by Imam Jafar Sadiq which is an old copy and the contents of it are rare.

Thus, on every subject of Arabic language, we possess more than one valuable manuscript worth mentioning but here we will give only a short summary of the celebrated authors and their works. For example, we have 61 copies of a manuscript entitled "Sahifa-e-Kamilah" attributed to Imam Zainul Abidin. A distinct copy of "Futuhat-e-Makkiah" by Ibn-e-Imad is also valuable. Another manuscript "Kitab-ul-Hashaish-wal-Haywanat" said to be written by Hakim Jalinoose is also preserved in our library. It is one of the oldest illustrated Arabic manuscripts. Twenty-six copies of Jalaluddin Siyuti's work as well as 19 copies of the works of Ibn-e-Sina and Ibn-e-Arabi are housed here. Apart from these we have 16 different manuscripts of Imam Ghazali and five copies of Ibn-e-Hajar Asqalani's works.

We have more than 1000 old, rare. illustrated, autographed, illustrated and richly bound Persian copies. Among them nearly 500 manuscripts are remarkable. The manuscripts include 'Rouzat-ul-Muhibbin', 'Mathnaviyyat-e-Atashi Shirazi', 'Diwan-e-Nami' by Khawandamir, 'Hadaiq-us-Salateen', 'Shahinsha Namah-e-Shahjahani', etc.

Tadkirahs (Biographies) play a vital role in the history of language and literature and nearly all important biographies of poets as Tadhkirah-e-Doulatshah, Tuhfa-e-Sami, Hadiqat-us-Salateen, Yad-e-Baiza, Gul-e-Rana, Midhat-us Shuara, and Dilkusha, ets., are preserved here. The outstanding biography is "Tuhfa-e-Sami", illustrated with ten superb paintings of Shiraz school. It is an autographed Royal codex. Another biography is "Hadaiq-us-Salateen" dealing with the lives of such kings, ministers, and nobles who were poets themselves. It was compiled by Ali bin Taifur-a-Bustami in 1092/1681 for the last king of Golconda. Though our copy is of late 13th century A.H./19th century A.D. and got printed from Delhi recently yet it is a rare one. "Majma-un-Nafais" by Sirajuddin Ali Khan Arzu is anothor remarkable biography of poets written in 1164/1750. Khan Arzu was a celebrity in his times and auther of several books. This copy was transcribed by Sultan Muhammad in 1186/1760 on 560 folios of 40.2 x 24.6 cms. size. Due to its importance this work has also chosen for being edited and the Keeper for manuscriptsis engaged on the project. We also have an old short treaties on the biography of calligraphers, gilders and painters under the title of "Tadhkira-e-Asami-e-Khushnawisan wa Musawwiran-wa Mudhdhhiban" written by Qazi Ahmad Qummi. It was transcribed by the author himself in 1004 A.H./1566 A.D. Apart from these, the biographies of saints and nobles are also available in the collection.

The subjects of prose manuscripts are varied and consists of tales, historical romances, legends, ornate prose, epistles, official letters and documents, prosody, poetics, logographs, Persian versions of Arabic and Hindi works and anthology, etc. A valuable manuscript is Malik Jaisi's 'Padmavat' transcribed by Syed Muhammad Ishrati in 1110 A.H./1699 A.D. An old copy of "Ahsan-ul-Hikayat" copied in 1063 A.H./1653 A.D. is important as it throws light on the socio-economic conditions of 17th century A.D. - Persia and India. The manuscript "Jadid-ut-Tawarikh" is important because it is a short treaties in ornate prose, every phrase of which eulogizes and gives the date of appointment of Salar Jung I as Prime Minister of Hyderabad (1269 A.H./1853 A.D.). It was compiled by Muhammad Wajihuddin Khan Nami and transcribed by the famous scribe of Hyderabad, Muhammad Muzaffaruddin Khan Amir Yawar Jung. We also have three firmans of Muhammad Bahadur Sultan to Shahrukh Bahadur (807-850 A.H./1405-1447 A.D.) in its original form under the title of "Manshurat".

The latest number of manuscripts belong to poetry numbering more than 1100 copies. The Qaside written by the well-known poet Mirza Ghalib in his own handwriting for Salar Jung I is also a precious piece in the collection. Two ancestors of Salar Jung III namely Aqdas and his son Mir Alam were poets. Their noteworthy manuscripts are also available. The names of poets whose Kulliyat, Diwan or Mathnawi is present with us are: Firdousi, Unsuri, Manuchihri, Qatran, Abul Faraj Rumi, Umar Khayyam, Masud Sad Salman, Sanai, Muhy, Anwari, Khaqani, Zahir Faryabi, Nizami Ganjwi, Attar, Kamal Ismail, Maulana Roum, Iraqi, Saadi Shirazi, Hafiz Shirazi, Shraf, Amir Khusrau, Hasan, Ibn-e-Yamin, Badr Chach, Salman Sawji, maghribi, Qasim Anwar, Jami, Fighani, Farsighi, Ahli, Arsalan, Thanai, Urfi, Faini, Nasisi, Zahuri, Kalim, Nazuri and Atishi etc. etc.

On other subjects the following manuscripts are noteworthy: A Shiite commentary on the Quran by Fathullah Kashani entitled "Talqis-e-Manhaj-us-Sadiqin" which is an heirloom of the collector with endorsement and seals of his ancestors; autographed copy of "Dastur-ul-Khaifin" which deals with the practice and observances of daily life by Shiite people; different Rasail of Khwaja Mohd.Dihdar Fani Shirazi which are scarce and 'Kimiya-e-Saadat' by Imam Ghazali Tusi copied in 902 A.H./ 1496 A.D. and having the seals of Golconda kings; the last folios of this work were replenished by Mohd. Ali in 1332 A.H./1914 A.D. by the express orders of Salar Jung III and it is obvious that the collector cared a lot for his manuscripts. A work "Khair-ul-Bayan" on Sufism with Arabic text and translations in Persian, Pashtu and Hindi respectively is quite unique. The collection also includes translations of the Mahabharata, the Ramayana and the Injil Mati, etc. A manuscript on Philosophy compiled by Shah Shuja, son of Emperor Shah-Jahan, is also a rare work.

Out of the 25 Turkish and Pashtu manuscripts, a historical piece is a 'Babur Namah'. The English translation of 'Babur Namah' made by Mrs.Annette Susannah Beverdige in 1921 and published from London was based on this very codex. Our Library has a printed edition of it which also is very rare. "Nisab-e-Turky" is another important but our copy was transcribed in 12th century A.H./ 18th century A.D. We preserve the Turkish diwans of Ali Sher Nawai, Hafiz Turk and Babur, etc. as well. The notable Pashtu manuscripts are a treaties on sufism by Karim Dad and Diwan-e-Rahman, etc.

A valuable illustrated manuscript of Salar Jung's collection is "Majmua-e-Mathnawiyyat", also known as "Rouzat-ul-Mohibbin". This work is a collection of three mystical mathnawis by three different poets and was transcribed by Ali al-Katib at Bukhara for the Royal library of Abdul Aziz Bahadur Khan. It contains 20 superb miniatures of Bukhara school. A manuscript "Khamsa-e-Nizami" contains 24 fine miniatures of Shiraz school followed by another copy

of Khamsa painted during Jahangir's period. Similarly for Tabrez school one can refer the "Diwan-e-Hafiz's" manuscripts and for Isfahani school, the manuscript "Kulliyyat-e-Naziri". There are many manuscripts having the paintings of Deccan and Hyderabad school. All these manuscripts are datable from 10th century A.H./16th century A.D. to 14th century A.H./20th century A.D. There are at least five manuscripts containing erotic miniatures. Mir Yusuf Ali Khan Salar Jung III engaged an artist by the name Venkat Ramayya to paint the manuscript "Saharul Bayan" specially written for him at Hyderabad in 1353 A.H./1934-35 A.D.

The most valuable manuscript of Urdu section is "Kulliayat-e-Sultan Mohd. Quli Qutub Shah-e-Abdullah Qutub Shah" written in excellent calligraphic Naskh for the Golconda Royal Library. It has eight excellent miniatures of the Qutub Shahi period painted in the style of Shiraz school, "Bhog-Bal" is an illustrated manuscript from Bidar, which deserves special attention. Next to it are two ornate copies of the manuscript "Nauras" compiled by Ibrahim Adilshah II of Bijapur and they were transcribed by the court calligraphers. We also have a treatise on Music by Wajid Ali Shah, Rai Kabisher and Khushhal Khan. A manuscript "Tilawat-ul-wajood" and "Shikar Namah" by the celebrated saint Khwaja Banda Nawaz Gesu Daraz is our proud possession as also is the "Subras" by Shamsul Ushshaq and Wajih. The other noted manuscripts are "Diwan-e-Mouazzam Bijapuri", "Diwan-e-Lutufunnisa Begum Imtiyaz", "Diwan-e-Arif Dehlavi", "Chakki Namah", "Ibrahim Namah", and the History of Sikhs. In Biographies we possess a rare, valuable and imposing manuscript called "Majma-ul-Intikhab" written by Shah Kamal Azeemabadi in 1450 pages for Noorul Umara of Hyderabad in 1219 A.H./ 1804 A.D.

A considerable number of Urdu manuscripts have linguistic importance. They provide the material for the study of the Deccani Urdu language and its development through the ages. Some of these manuscripts are written in the Persian script and yet the language in Hindi. They form an interesting chapter in the evolution of Urdu language. "Pothi Chitar Bakha" by famous Hindi writer, Malik Mohd.Jaisi of Oudh (d.1049 A.H./1639 A.D.) is a precious work. It was transcribed in 1123 A.H./1711 A.D. The other notable manuscripts of this special category are: 'Punam Prakash', illustrated Puran Sadi Dis Askand, 'Pothi Sundar Singhar' and 'Nazm-e-Hindi' etc. All the above manuscripts are written in the Nastaliq script.

To conclude, the collection of manuscripts in the Salar Jung Museum and Library is rare remarkable, both for its quality and quantitiy.

(Dr.Rahmat Ali Khan)

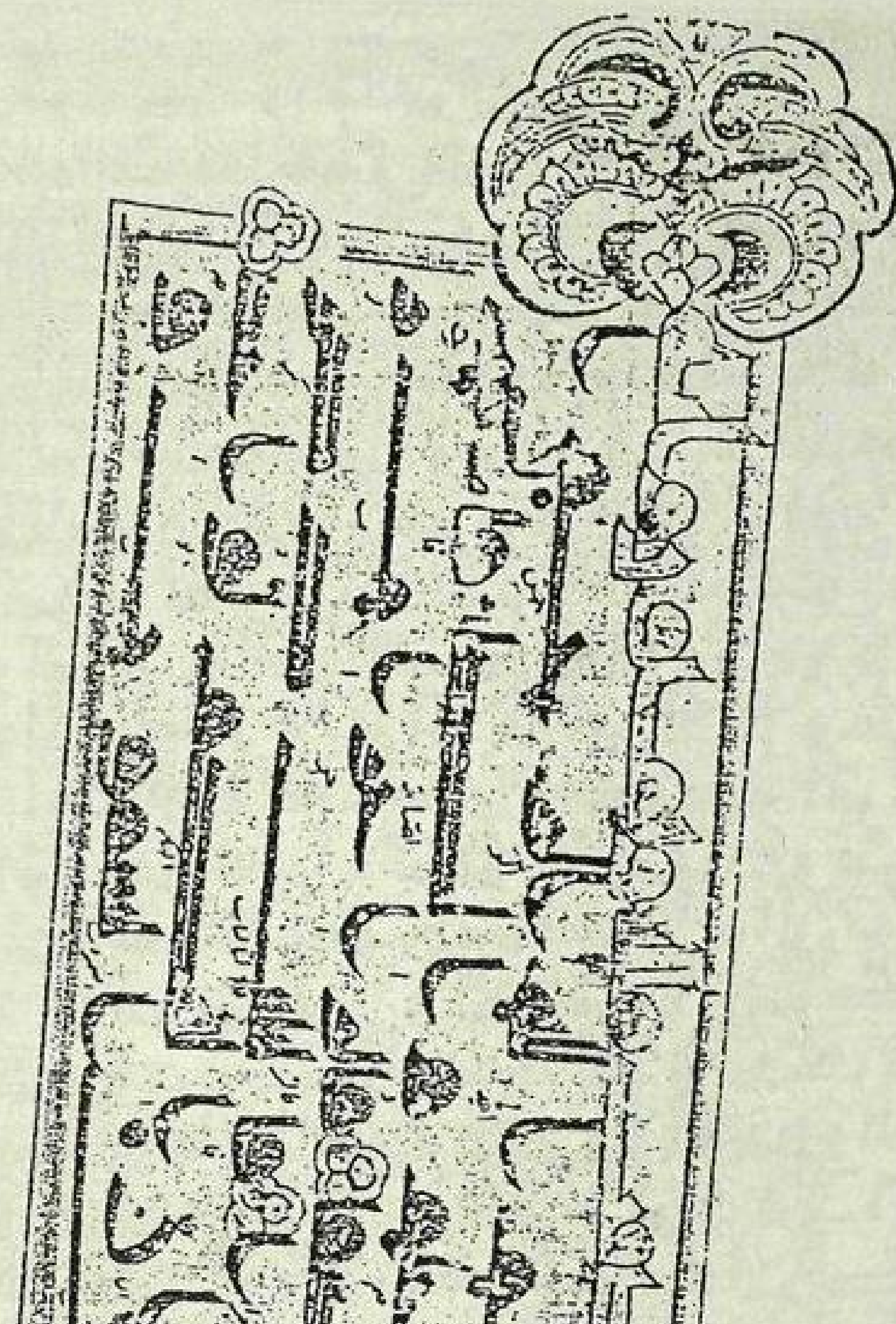
* * * *

Visuals of a few Rare Manuscripts

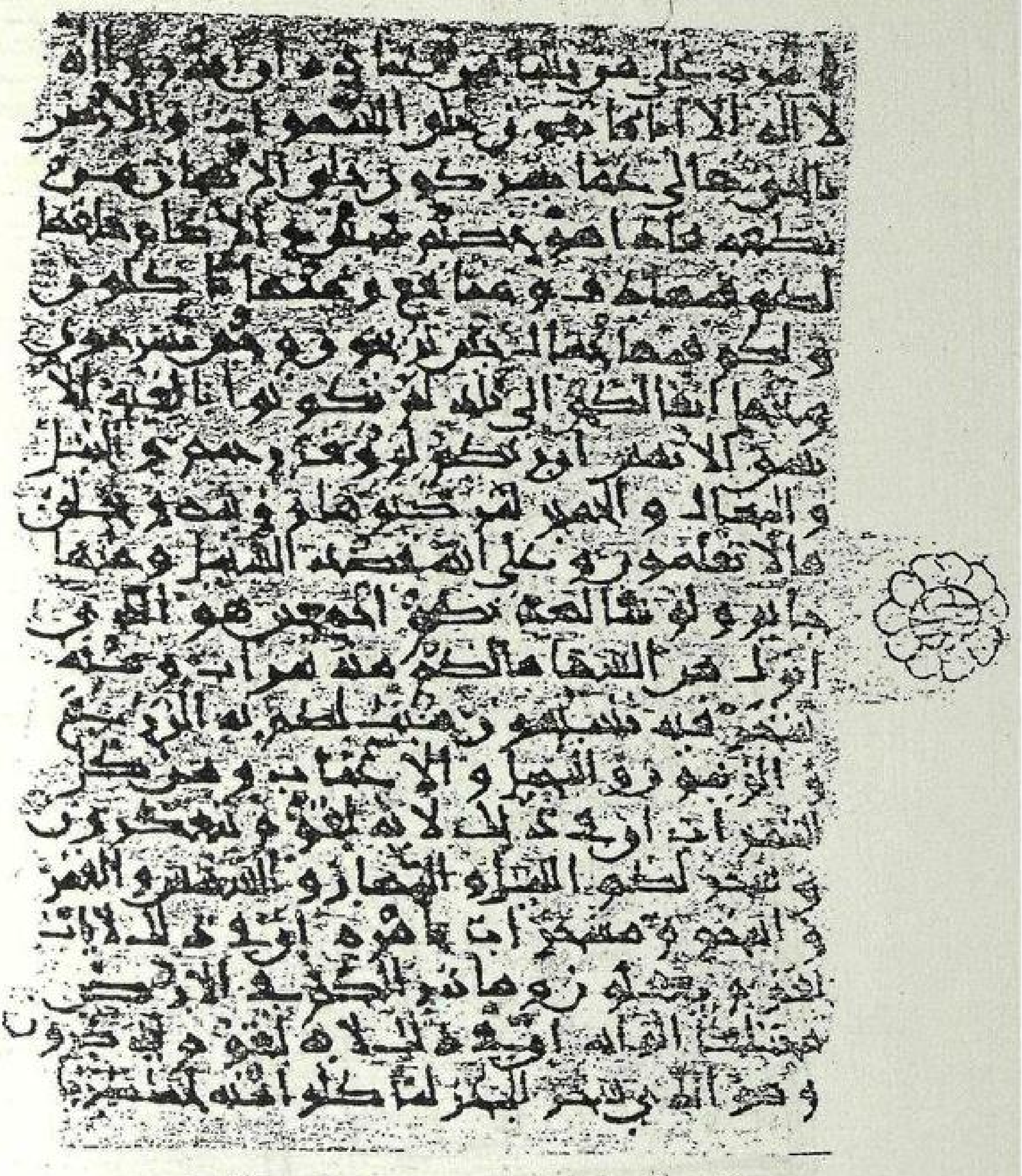
Salarjung Library, Hyderabad

List of the Visuals

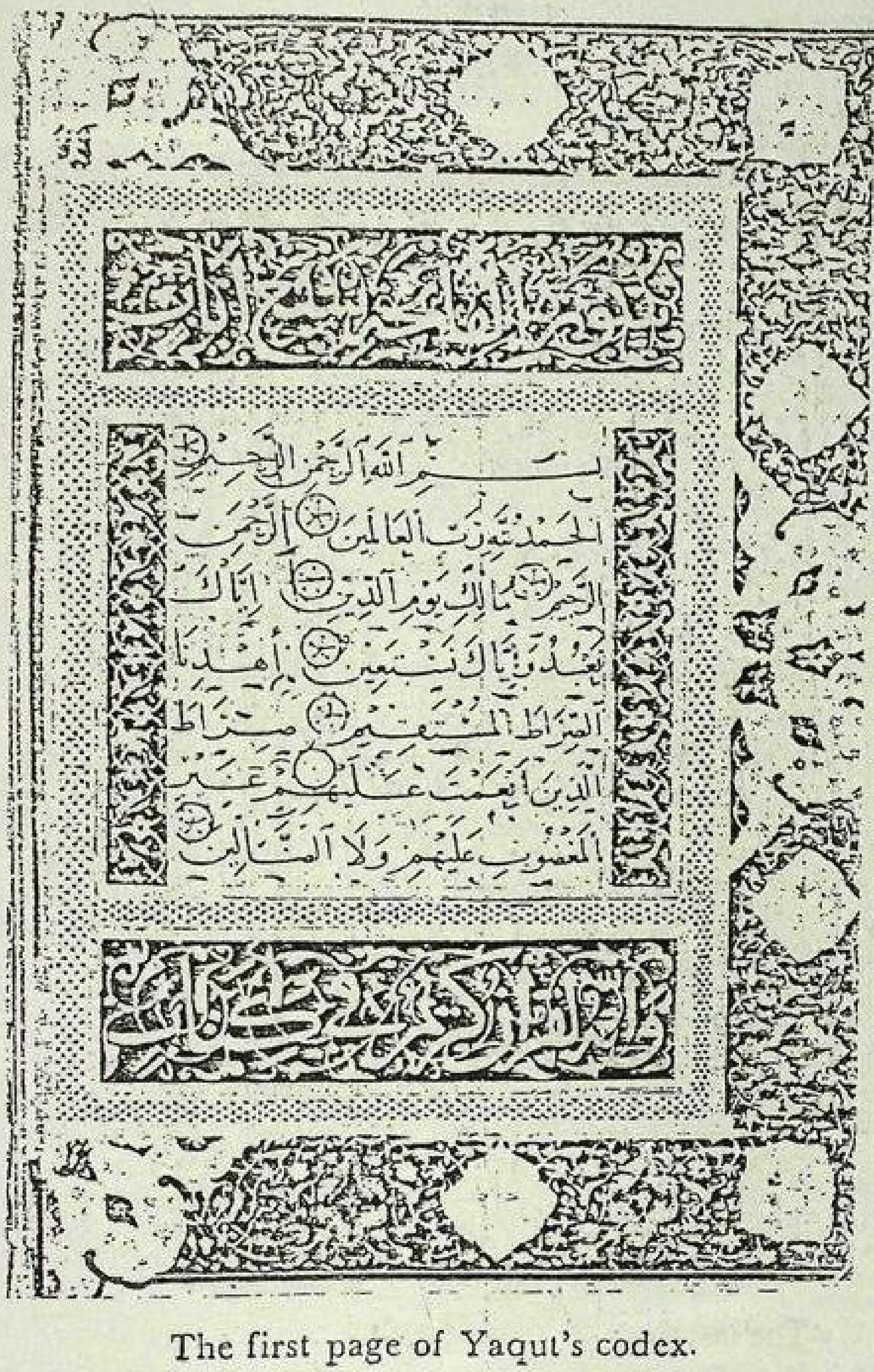
Salarjung



A folio showing the Kufic script.

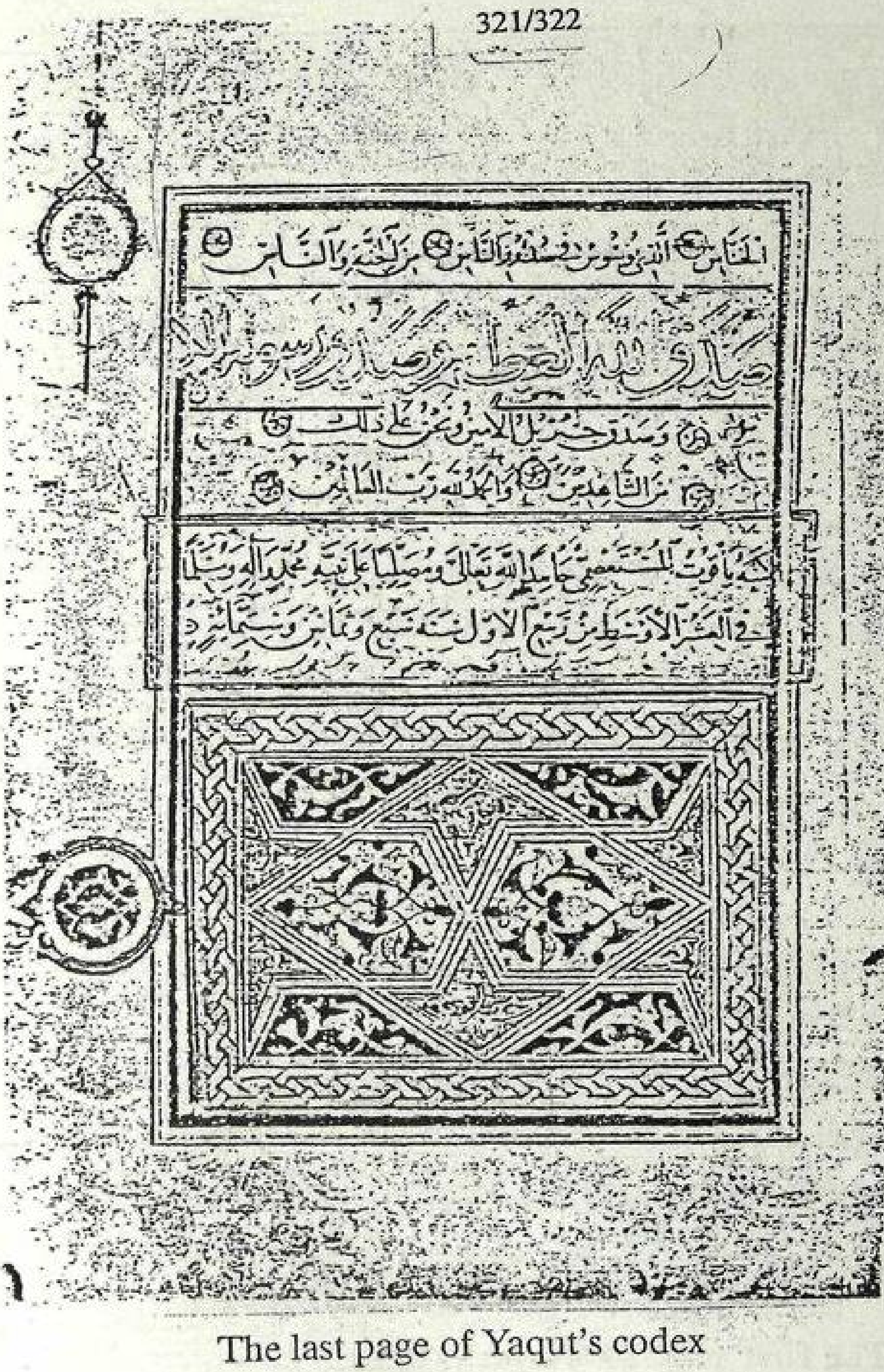


Another folio showing the Kufic script.


بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن
الرحيم مالك يوم الدين إياك
نعبد وإياك نستعين اهدنا
الصراط المستقيم صراط
الذين أنعمت عليهم غير
المغضوب عليهم ولا الضالين

The first page of Yaqut's codex.

321/322

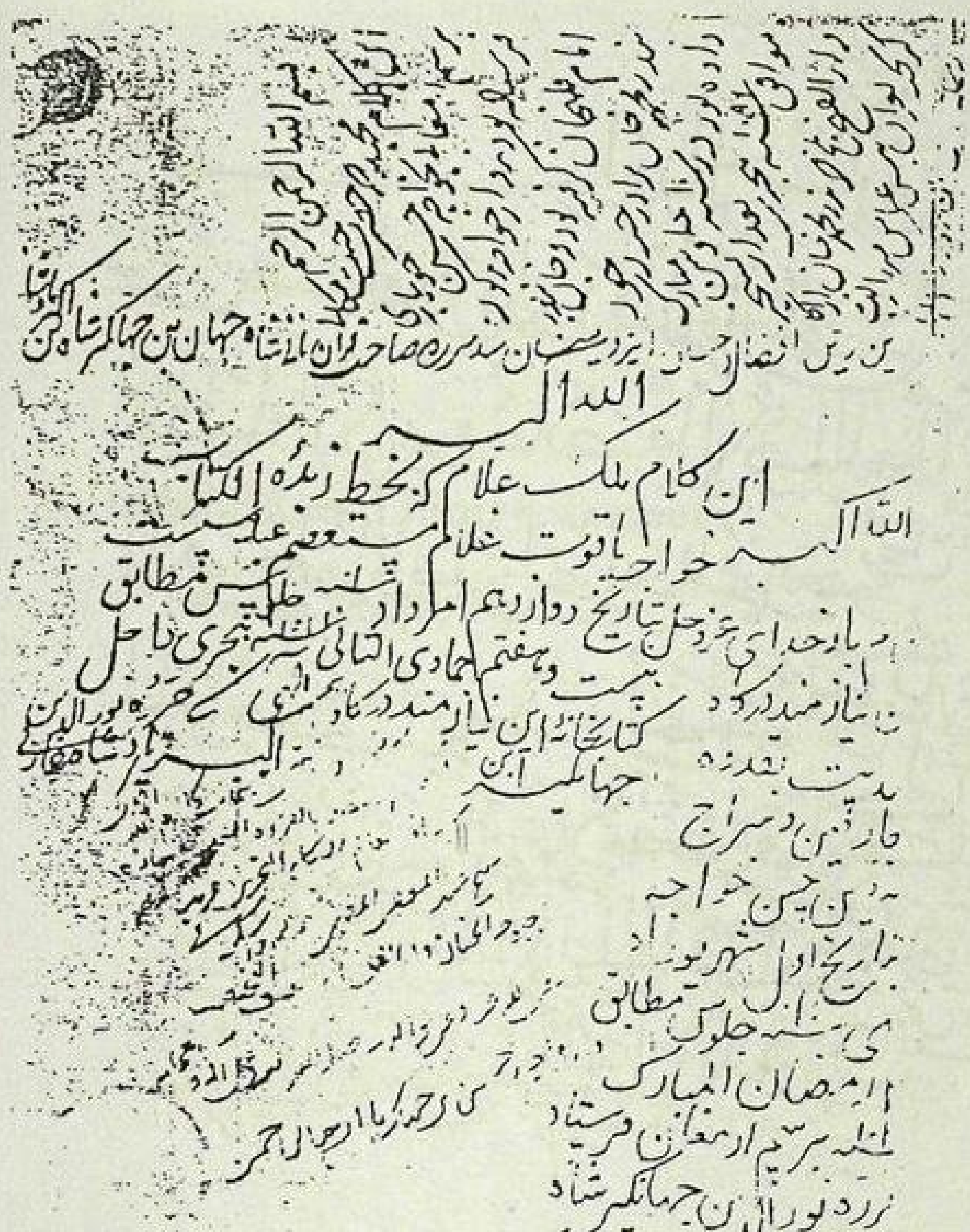

الخناس الذي يوسوس في صدور الناس من الجنة والناس

صدق الله العظيم وصدق رسوله الكريم

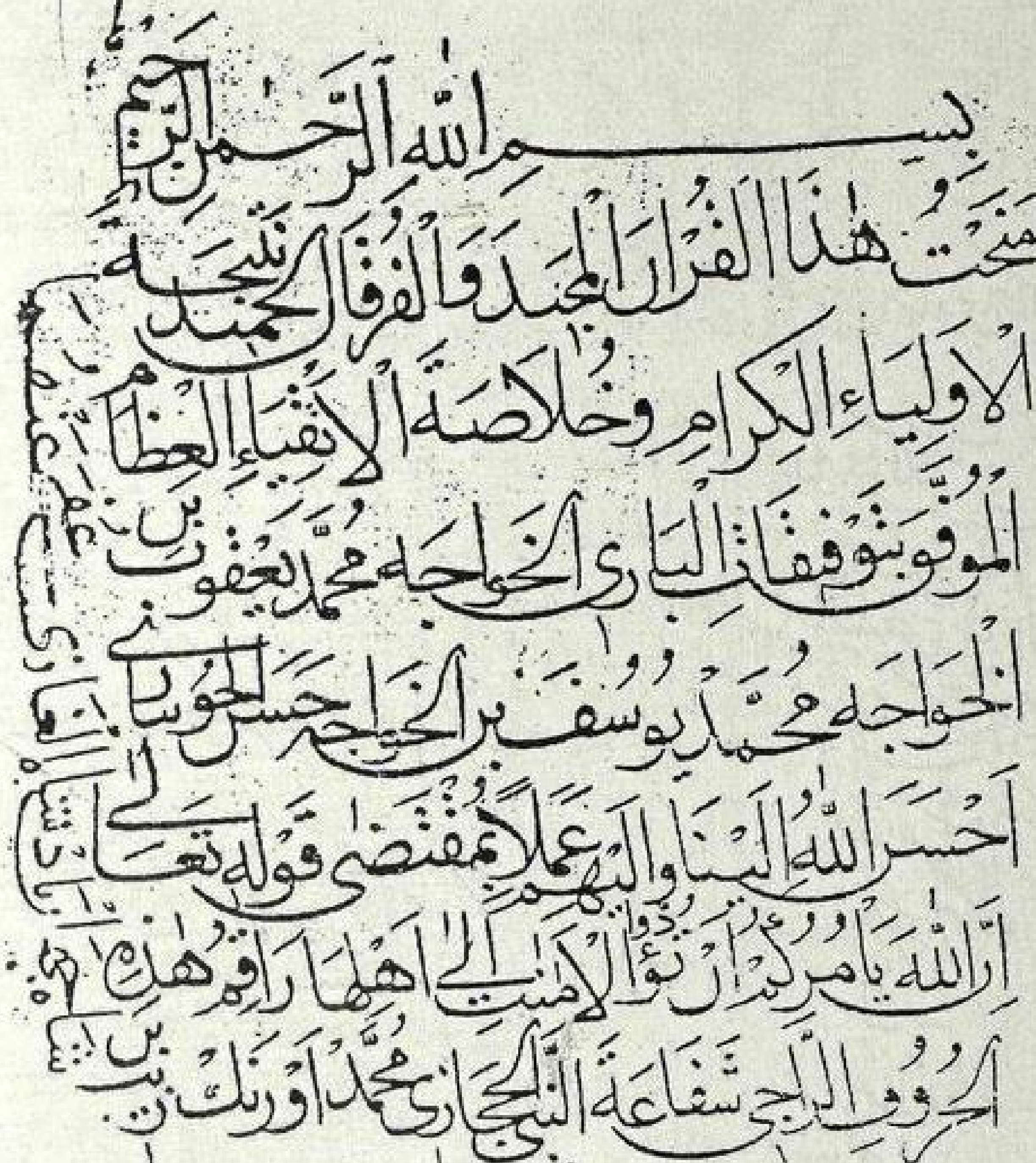
وصدق جبريل الأمين ونحن على ذلك من الشاهدين والحمد لله رب العالمين

كتبه ياقوت المستعصمي حامدا لله تعالى ومصليا على نبيه محمد وآله وسلم في العشر الأوسط من ربيع الأول سنة سبع وثمانين وستمائة

The last page of Yaqut's codex



Autographs of the Emperors Jahangir & Shah Jehan.


بسم الله الرحمن الرحيم
تمت هذا القرآن المجيد والفرقان الحميد نتيجة
الاولياء الكرام وخلاصة الاتقياء العظام
الموفق بتوفيقات الباري الخواجه محمد يعقوب بن
الخواجه محمد يوسف بن الخواجه حسن الخوسانی
احسن الله اليه واليهم عملا بمقتضی قوله تعالی
ان الله يأمركم ان تؤدوا الامانات الی اهلها راقم هذه
الحروف الراجی شفاعة النبی الحجازی محمد اورنگ زيب بن

Autograph of the Emperor Alamgir.

Rarities of Raza Library, Rampur

Arabic Manuscripts

* * *

Rarities of Raza Library, Rampur

Arabic Manuscripts

Quranics

A copy of al-Qur'ān written in Kūfī on parchment and ascribed to Amīru'l-Mu'minīn 'Alī b. Abī Ṭālib al-Qurashī al-Hāshimī (d. 40/661). No.1

Another copy written in early Naskh and ascribed to al-Imām Abū 'Abdillāh Ja'far a'ṣ-Ṣādiq b. Muḥammad b. 'Alī b. Ḥusain b. 'Alī al-Ḥusainī (d. 148/765). No.2

Another copy transcribed by Abū 'Alī Muḥammad b. 'Alī b. Ḥasan b. Muqlah al-Bağdādī (d. 328/940). No.3

Tafsīru'l-Qur'ān by Abū 'Abdillāh Sufyān b. Sa'īd b. Masrūq a'ṣ-Ṣawrī al-Kūfī (d. 161/778). A very old copy written in the last part of the 3rd/9th century. No.399

An old copy of the second volume of al-Kashfu wa'l-Bayān, a rare commentary by Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm a'ṣ-Ṣa'labī a'n-Naisābūrī (d. 427/1035). No.401

a'n-Nukatu wa'l-'Uyūn. The first volume of another rare commentary by Abu'l-Ḥasan 'Alī b. Muḥammad b. Ḥabīb al-Baṣrī al-Māwardī (d. 450/1058). Transcribed in 577/1181. No.402

a't-Tibyān fī Tafsīri'l-Qur'ān. A very rare and old copy of a commentary of al-Qur'ān (Sūrah a'r-Rūm to al-Mu'min) by Shaikhu't-Ṭā'ifah Abū Ja'far Muḥammad b. Ḥasan b. 'Alī a't-Ṭūsī (d. 460/1068). No.579

Nūru'ṣ-Ṣaqalain. A very nice copy of a comprehensive commentary composed in 1065-72/1655-62 and transcribed in 1075-6/1664-6 from the author's copy. No.590

Kitābu't-Tabsīr fī 'Ilmi't-Tafsīr. The unique copy of a work on the difficult words of al-Qur'ān with their meanings both in Arabic and Persian by Abu'l-Fatḥ Nāṣir b. Abī Naṣr b. Abi'l-Fawāris. No.622

Hadis

A very valuable MS. of Ṣaḥīḥ of Muslim (d. 261/875), written in 787/1385 and bearing the seal of Sulṭān Maḥmūd Shāh of Gujrāt (863-917/1459-1511) No.803

Kitābu Tartībi Musnadi'sh-Shāfi'ī. The author's copy of the Musnad of Imām Shāfi'ī (d. 204/120) re-arranged by 'Alamu'd-Dīn Abū Sa'īd Sanjar b. 'Abdullāh a'n-Nāṣirī al-Jāwalī (d. 745/1345) and transcribed in 729/1329. No.860

An old copy of Ma'āni'l-Akhbār (or Baḥru'l-Fawā'id) by Abū Bakr Muḥammad b. Ibrāhīm b. Ya'qūb al-Kalābāzī al-Bukhārī (d. 380/990). No.883

Ğarību'l-Ḥadīṣ. A rare work by Abū 'Ubaid al-Qāsim b. Sallām al-Harawī al-Bağdādī (d. 224/838). No.1099

Kitābu'l-Ġarībain of Abū 'Ubaid Aḥmad b. Muḥammad b. Abī 'Ubaid al-Harawī (d. 401/1011), transcribed before 504/1110. No. 1100

Shi'i

Risālah fī Makārimi'l-Akhlāq. The unique and old copy of a letter of al-Imām Abū 'Abdillāh Ja'far a'ṣ-Ṣādiq (d. 148/765), transcribed in 553/1158. No. 1190

Nahju'l-Balāġah. A very old and correct copy written in 553/1158 and read under Faḍlullāh b. 'Alī b. 'Ubaidullāh al-Ḥasanī a'r-Rāwandī, a famous scholar of the 6th/12th century. No. 1190

Prayers

The author's copy of al-Futūḥātu'r-Rabbāniyyah by M. 'A. b. M. 'Allan b. Ibr. al-Bakrī (d. 1057/1647). No. 1243.

The unique copy of a commentary on Mullā 'Alī Qārī's al-Ḥizbu'l-A'ẓam by Maqṣūd b. 'Abdi'l-Khāliq. No. 1281.

The unique copy of Jawāmi'u'l-Khairāt by Jamālu'd-Dīn Abū 'Umar Maḥmūd b. M. b. 'A. a'sh-Shāfi'ī al-Qādirī. No. 1348.

The unique copy of al-Jawābiru'l-Muḍī'ah fī Ḥilyati Khairi'l-Bariyyah by Shāh Waliyyu'llāh a'd-Dihlawī. No. 1355.

A very valuable copy of a'ṣ-Ṣaḥīfatu'l-Kāmilah by al-Imām Zainu'l-'Ābidīn (d. 94/712), with the autograph of M. Taqī al-Majlisī (d. 1070/1659). No. 1430.

Theology

The unique copy of Afḍalu'l-Fiqh by al-Imām Abū Ḥanīfah al-Kūfī (d. 150/767). No. 1511.

Sharḥu Khulāṣati'l-Uṣūl of Abū Manṣūr al-Māturīdī (d. 333/944) by an anonymous author, composed for Khāni A'ẓam Abu'l-Muẓaffar Fīrūz Khān. No. 1514.

Sharḥu Uṣūli I'tiqādi Ahli's Sunnah by Abu'l-Qāsim Hibatullāh b. Ḥ. b. Manṣūr a'ṭ-Ṭabarī a'r-Rāzī al-Lālkā'ī (d. 418/1027). No. 1531.

al-Muyassir fi'l-Kalām by Abu'l-Ḥasan 'Alī b. M. b. Ḥu. al-Bazdawī al-Ḥanafī, Fakhru'l-Islām (d. 482/1089). No. 1536.

The unique copy of Zubdatu'l-'Aqā'id, a commentary on 'Aqā'id-u'n-Nasafī (d. 537/1142) by Aḥmad b. M. b. Abī Sa'īd al-Ḥusainī al-Kālpawī (d. 1084/1541). No. 1577.

The unique copy of Sharḥu'l-Ma'ālim fī Uṣūli'd-Dīn of Fakhru'd-Dīn a'r-Rāzī (d. 606/1209) by Sharafu'd-Dīn Abū Muḥammad 'Abdullāh b. M. b. 'A. al-Fihrī, b. a't-Tilimsānī (d. 644/1246). No. 1593.

A very rare commentary on Muḥaṣṣalu Afkāri'l-Mutaqaddimīn wa'l-Muta'akhkhirīn of Fakhr a'r-Rāzī by Naṣīru'd-Dīn a'ṭ-Ṭūsī (d. 672/1273) entitled Talkhīṣu'l-Muḥaṣṣal. No. 1594.

al-Amadu'l-Aqṣā fī Ma'rifati'l-Asmā'il-Ḥusnā by al-Qāḍī Abū Bakr Muḥammad b. 'Al. b. M. al-'Arabī al-Mu'āfirī al-Ashbīlī (d. 543/1184). No. 1750.

'Aqā'idu's-Ṣūfiyyah by Fīrūz a's-Ṣūfī (d. 1065/1654-5). No. 1770.

The unique copy of al-Burhānu'l-Qāṭi', a work on Shī'ah theology composed for M. Yūsuf b. Jahān Shāh b. Bahādur Shāh b. 'Ālamgīr. No. 1905.

Principles of Jurisprudence

A very old copy of Kashfu'l-Asrār, a commentary on Uṣūlu'l-Bazdawī, by 'Alā'u'd-Dīn 'Abdu'l-'Azīz b. A. al-Bukhārī (d. 730/1229) transcribed in 755/1354. No. 2012.

The unique copy of a commentary on Mukhtaṣaru'l-Muntahā of b. al-Ḥājib, by Shamsu'd-Dīn Muḥammad b. Muẓaffar al-Kātibī al-Khalkhālī (d. 745/1344). No. 2083.

An old copy of Kitābu'l-Iḥkām fi Uṣūli'l-Aḥkām by Saifu'd-Dīn Abu'l-Ḥasan 'Alī al-'Āmidī (d. 631/1233) transcribed in 745/1345. No. 2108.

The unique copy of Ikhtilāfu'l-Mazhabain by b. Qayyim al-Jawziyyah (d. 767/1365). No. 2171.

Jurisprudence

The unique copy of a commentary on al-Jāmi'u'ṣ-Ṣaġīr by Abu'l-Ḥasan 'Alī b. M. b. Ḥu. al-Bazdawī (d. 482/1089) No. 2189.

The unique copy of a commentary on Mukhtaṣar of al-Karkhī by Abu'l-Ḥusain Aḥmad b. M. b. A. al-Qudūrī (d. 428/1037). No. 2199.

The unique copy of a gloss on al-Hidāyah, by Ḥamīdu'd-Dīn 'Abdu'r-Raḥmān b. Isḥāq al-Banbānī, a scholar of 'Alā'u'd-Dīn Khaljī's reign. No. 2256.

A very valuable copy of al-Mustaṣfā, a commentary on a'n-Nāfi' by Abu'l-Barakāt a'n-Nasafī (d. 710/1310) No. 2353.

The unique copy of a't-Taḥrīr wa't-Taḥbīr by Tāju'd-Dīn Abū Ḥafṣ 'Umar b 'Alī al-Fākihānī (d. 734/1334). No. 2820.

A valuable copy of Anwāru'l-Burūq by Shihābu'd-Dīn Abu'l-'Abbās Aḥmad b. Idrīs a'ṣ-Ṣunhājī al-Qarāfī (d. 684/1285). No. 2624.

The unique copy of al-Masā'ilu'l-Muwalladāt by al-Qāḍī Abū Bakr Muḥammad b. A. b. M. al-Ḥaddād al-Kinānī al-Miṣrī (d. 344/955). No. 2638.

The unique copy of Naẓmu'l-Minhāj, a versified edition of al-Minhāj of a'n-Nawawī, by Shamsu'd-Dīn Abū 'Abdillāh Muḥammad b. M. b. 'Abdi'l-Karīm al-Ba'lī al-Mawṣilī (d. 774/1372). No. 2665.

The unique copy of al-Ījāz, an abridgement of al-Muḥarrar of a'r-Rāfi'ī (d. 623/1226) by Tāju'd-Dīn Maḥmūd al-Iṣfahandī (d. 807/1414). No. 2673.

The unique copy of al-Mustaw'ib by Naṣīru'd-Dīn Abū 'Abdillāh Muḥammad b. 'Abdillāh a's-Sāmarrī (d. 616/1219). No. 2735.

The second copy extant of Sharḥu Kitābi'd-Da'ā'im by Muḥammad b. Waṣṣāf al-Ibāḍī al-Khārijī. No. 2745.

The unique copy of al-Bayān, a commentary on b. al-Muṭahhar al-Ḥillī's Irshādu'l-Azhān, composed in 1063/1653 by Aḥmad b. Ġānim a'n-Najafī. No. 2792.

The unique copy of a'd-Durru'l-Manḍūd by 'Alī b. M. b. 'Al. a'sh-Shī'ī in 854/1450. No. 2813.

Sufism & Asceticism

Majmū'atu'r-Rasāi'l by Abū Bakr 'Abdu'llāh b. M. b. 'Ubaid b. Sufyān al-Amavī al-Baġdādī, b. Abi'd Dunyā (d. 281/894). See P. 2.

Wāridātu'l-Hamadānī by Bābā Ṭāhir 'Uryān al-Hamadānī (d. c. 450/1058). No. 2906.

Takhrīju Aḥādīṣi'l-Iḥyā' by Shihābu'd-Dīn b. Ḥajar al-'Asqalānī (d. 852/1449). No. 2936.

Kitābu'l-'Uzlah by Abu'l-Qāsim 'Alī b. Abi'l-Ḥasan b. Hibati'llāh a'd-Dimashqī, b. 'Asākir (d. 571/1175). See p. 54.

The unique and old copy of Rawḍatu't-Ta'rīf by Lisānu'd-Dīn b. al-Khaṭīb (d. 776/1974). No. 3053.

Tanbīhu's-Sālikīn by Taqiyyu'd-Dīn Abū Bakr al-Ḥawrānī a'd-Dimashqī (d. 892/1426). No. 3068.

Sharḥu'l-Jawāhiri'l-Khams by Abu'l-Mawāhib Aḥmad b. 'Abdi'l-Quddūs a'sh-Shinnāwī al-Miṣrī (d. 1028/1619). No. 3104.

Taḥṣīlu't-Ta'arruf by Shāh 'Abdu'l-Ḥaq al-Muḥaddiṣ a'd-Dihlawī (d. 1052/1642). See P. 174.

Tarjamatu'l-Kitāb by Shāh Muḥibbu'llāh al-Ilāhābādī (d. 1058/1648). No. 3138.

al-Budūru'l-Bāẓiġah by Shāh Waliyyu'llāh a'd-Dihlawī (d. 1176/1762). No. 3168.

Muwāẓaratu'l-Ikhwān by Sharafu'd-Dīn Abu'l-Qāsim b. M. a's-Sab'ī al-Ḥimyarī a'z-Ẓaidī. No. 3198.

a'n-Nukhbah fi'l-Ḥikmati'l-'Amaliyyah by Mullā Muḥsin Fa'iḍ al-Kāshānī (d. 1090/1679). No. 3212.

Logic

Sharḥu Kashfi'l-Asrār by Najmu'd-Dīn al-Kātibī (d. 675/1276). No. 3218.

The author's copy of al-Ḥāshiyah 'alā Mīr Ẓāhid Mullā Jalāl by al-Qāḍī Mubārak al-Ġufāmawī (d. 1162/1794). No. 3359.

The author's copy of Sharḥu Sullami'l-'Ulūm by al-Qāḍī Mubārak. No. 3421.

Philosophy

Kitābu'sh-Shifā' by Abū 'Alī b. Sīnā copied in 718/1318 and studied by Ḥakīm Fatḥu'llāh Shīrāẓī, Mīr Ṣadru'd-Dīn Shīrāẓī, Mīr Ġiyāṣu'd-Dīn Manṣūr and Mīr Ṣadru'd-Dīn a'ṣ-Ṣānī No. 3476.

a't-Ta'līqāt by Abū 'Alī b. Sīnā. No. 3515.

al-Mulakhkhaṣ fi'l-Ḥikmah by Fakhru'd-Dīn a'r-Rāẓī. No. 3534.

Mathematics & Astronomy

The unique copy of Kitābu Uqlīdis fī Uṣūli'l-Handasah, translated in Arabic by Isḥāq b Ḥunain and Ṣābit b. Qurrah with 14 Ashkāl added by Abū Sahl Waijan b. Rustam al-Qūhī. See No. 3656.

The unique copy of Kitābu't-Tajrīd fī Uṣūli'l-Handasah by Abu'l-Ḥasan 'Alī b. A. a'n-Nasawī. See No. 3679.

A nice copy of a commentary on a'ṭ-Ṭūsī's Tazkirah, composed in 711/1311 by Niẓām al-A'raj a'n-Naisābūrī. See No. 3716.

The unique copy of Buġyatu'ṭ-Ṭālib, an abridgement of a'z-Ẓīju'l-Muẓaffarī of Badru'd-Dīn al-Fārisī (d. 677/1278). See No. 3740.

The unique copy of a commentary on b. al-Hā'im's famous work on arithmetic, composed by Imāmu'n-Nuḥāsiyyah (d 904/1498). See No. 3779.

Medicine

The unique copy of al-Mudkhal fi'ṭ-Ṭib, an Arabic translation of Galen's introduction to the treatment of diseases. See No. 3828.

Two Mss. of Minhāju'ṭ-Ṭib of Abū Bakr M. b. Ẕakariyyā a'r-Rāẕī (d. 311/923). See No. 3860-1.

The unique copy of Asrāru'l-Khulafā', a treatise on sexual diseases, by Abu'l-Ḥasan 'Alī b. al-Ḥu. b. 'A. al-Mas'ūdī (d. 346/957), a famous historian and the author of Murūjuz-Zahab. See No. 3822, foll. 56a-60b.

A very old Ms. of Kāmilu'ṣ-Ṣanā'ah, an encyclopaedic work on medicine by 'Alā'u'd-Dīn Abu'l-Ḥ. 'Alī b. 'Abbās al-Majūsī al-Ahwāẕī (d. c. 400/1010) transcribed in 617/1220. See No. 3868.

A fine and complete copy of Avecina's al-Qānūn fi'ṭ-Ṭib copied by Ṣalāḥu'd-Dīn M. a'ṭ-Ṭabīb al-Ardabīlī in 1076-90/1665-79. See No. 3892.

The second copy extant of a commentary on the Kulliyyāt of al-Qānūn by Afḍalu'd-Dīn al-Khūnjī (d. 646/1248). See No. 3906.

al-Munqiz mina'l-Halakah, a rare work on the treatment of various kinds of poison composed by Ḥusain b. Ṣa'lab for al-Mufaḍḍal b. Abi'l-Barakāt al-Ḥimyarī (d. 504/1111). See No. 3991.

The unique copy of a'r-Rasā'ilu'ṭ-Ṭibbiyyah of Abū Sahl Bishr b. Ya'qūb b. Isḥāq a's-Sijẕī, copied in 670/1272. See No. 4018.

The unique copy of Nūru'l-'Uyūn, a work on opthalmic practice by Abū Ẕakariyyā Yaḥyā b. Abi'r-Rajā'. See No. 4021.

The unique copy of Kitābu'l-Abdāl, a treatise on drugs used as substitute for others by b. Ẕakariyyā a'r-Rāẕī (d. 311/923). See No. 4036,

Kitābu'l-Khawās of b. Ẕuhr (d. 525/1131), a very rare work on medicinal properties of various parts of human & animal bodies. See No. 4089.

Astrology

The unique copy of Kitābu'n-Nikāt of Abū Ma'shar al-Balkhī (d. 272/886) on astrology. See No. 4194

Histroy & Seerah

Tārīkhu'l-Islām wa Ṭabaqātu'l-Mashāhīri wa'l-A'lām by Shamsu'd-Dīn a'z-Zahabī (d. 748/1348) No. 4284.

A very nice copy of Mir'ātu'l-Janān by 'Afīfu'd-Dīn al-Yāfi'ī (d. 768/1367). No. 4286

The author's copy of Nuẕhatu'n-Nufūs wa'l-Abdān by Nūru'd-Dīn b. a'ṣ-Ṣairafī (d. 900/1490). No. 4289.

An old copy of a'r-Rawḍu'l-Unufu'l Bāsim by abu'l-Qāsim a'ṣ-Suhailī (d. 581/1185). Copied in 684/1285. No. 4292.

a'sh-Shamā'ilu'l-Muhammadiyyah, composed by 'Abdu'r-Rasūl b. 'Abdu's-Samad in 1091/1680. No. 4340 & 4341.

Minḥatu'l-Luṭafā' by Ṣadru'd-Dīn 'Alī a'd-Dimashqī (d. 792/1390). No 4365.

The unique copy of Tuḥfatu'l-Muḥibbīn, composed by Mīrzā Muḥammad al-Ḥāriṣī on the merits & virtues of the Khulafā'i Rāshidīn in 1125/1713. No. 4369

Risālah fī Faḍli Makkah by Abū Sa'īd al-Ḥasan al-Baṣrī (d. 110/728). No. 4374.

a'd-Durru'l-Kamīn, a rare supplement to al-Fāsī's al-'Iqdu's-Ṣamīn by Najmu'd-Dīn b. Fahd (d. 885/1480). No. 4377.

Anwāru'l-Ġabash, a rare work on the glories of Abyssinian people ascribed to Jamālu'd-Dīn b al-Jawzī (d. 597/1201). No. 4392.

al-Amālī fi't-Tārīkh by Muḥammad b. 'Umar al-Āṣafī al-Makki Uluġkhānī, the author of Ẓafaru'l-Wālih who died after 1020/1616. No. 4419.

Biography

The unique copy of Itḥāfu Zawi'l-Albāb bi Shawāhidi Lubbi'l-Lubāb composed by Raḍiyyu'd-Dīn b. M. al-'Āmilī al-Makkī. No. 4423.

The unique copy of Luṭfu's-Samar, a supplement to al-Kawākibu's-Sā'irah by Najmu'd-Dīn abu'l-Makārim M. al-Ġazzī a'd-Dimashqī (d. 1061/1651). No 4433.

The unique copy of Tārīkhu's- ādati'l-'Ulamā', a work on the biographies of the family of M. al-Wazīr by Jamālu'd-Dīn al-Hādī b. Ibr. a'z-Zaidī d. 923/1517). No. 4457.

Nihāyatu's-Sa'ūl fī Ruwāti's-Sittati'l Uṣūl by Sibṭ b. al-'Ajamī (d. 841/1438). Copied by the author in 829/1426. No. 4517.

Tabṣīru'l-Muntabih, an abridged edition of a'z-Zahabī's al-Mushtabih, by b. Hajar al-'Asqalānī (d. 852/1449). No. 4518.

Khairu'r-Rijāl, the unique copy of a work on the Rāwīs of Kitābu Man La Yaḥduruhu'l-Faqīh, composed by Bahā'u'd-Dīn Muḥammad al-Lāhījī in 1075/1664. No 4538.

The author's copy of Ṭabaqātu'l-Fuqahā'ish-Shāfi'iyyati'l-Wusṭā of Tāju'd-Dīn a's-Subkī (d. 771/1370), composed in 754/1354 & copied in 755/1354. No. 4554.

al-Jawharu'l-Muḥaṣṣal, the unique copy of a biography of b. Ḥanbal, composed by Badru'd-Dīn M a's-Sa'dī (d 900/1495) after 886/1481 & copied in 900/1495. No. 4557.

Tuḥfatu'l-Aṣfiyā', an Arabic translation of Dārāshukūh's Safīnatu'l-Awliyā' by a's-Sayyid Ja'far a'ṣ-Ṣādiq al-Aḥmadābādī (d 1064/1653–54). No. 4576.

Ṭawqu'ṣ-Ṣādiḥ, a rare work on those poets who wrote poems on ringed birds, by al-Qāḍī Ḥusāmu'd-Dīn a'ṣ-San'ānī (d. 1115/1703). No. 4587.

Rarities of Raza Library, Rampur

Persian Manuscripts

* * *

Rarities of Raza Library, Rampur
Persian Manuscripts

Poetry

1. Diwan e-Rai Sarabsukh Diwanah (d.1203 A.H.)
2. Diwan e-Kunwar Prem Kishore Firaqi (d.1206 A.H.) Autograph copy.
3. Futuhul Harmain by Maulana Muhyee Lari, written in 968 A.H., transcribed in 969 A.H. Illustrated copy.

4. Diwan e-Abu Is'haq Shirazi At'ima (d.827 A.H.)
5. Diwan e-Haider Kaloch (d.947 A.H.) transcribed before 1085 A.H.
6. Diwan e-Sa'ib by Sa'ib (d. 1085 A.H.). Autograph copy.
7. Diwan e-Abdul Qadir Bedil (d. 1133 A.H.), transcribed in 1131 A.H. Autograph copy.

8. Diwan e-Wafa'i by Shaikh Zainuddin Khawafi (d. 940 A.H.).
9. Diwan e-Abu Talib Kalim Hamdani (d. 1061 A.H.) Autograph copy.
10. Diwan e-Anand Ram Mukhlis (d. 1164 A.H.). Autograph copy.
11. Diwan e-Sirajuddin Ali Khan (d. 1169 A.H.). Autograph copy.
12. Diwan e-Ali Hazin (d.1180 A.H.). Autograph copy.
13. Diwan e-Mus'hafi by Ghulam Hamdani Mus'hafi (d. 1180 A.H.) Autograph copy.

14. Diwan e-Fakhir Makin (d.1213 A.H.). Autograph copy.

Indian History

1. Tarikh-e-Haqqi by Abdul Haq bin Saifuddin Dehalvi (1052/1642 A.D.) written in 1005 A.H./1596 A.D.: a general history from the reign of Moizzuddin Bin Saam, till Akbar's period.

2. Mukhtasar al Lata'if by Roopnarain Khatri of Siyalkot. This history covers the period from Sultan Shahabuddin Ghori upto the reign of Farrukh Siyar.

3. Haft Gulshan by Md. Haadi Kamwar Khan. Indian history from the Adam's period to 1132 A.H.

4. Fathiya Asafiya by Meer Fathullah Khan famous as Yusuf Md. Khan. Indian History, covering the period from Sultan Mahmood Ghaznavi to the reign of Mohd. Shah's last years (1131-1161/1719-1748).

5. Dasturus Siyar by Kamil Jah written at the instance of Nawab Ali Naqi Khan, the Prime Minister of Nawab Wajid Ali Shah.

6. Ahd-namah-e-Salateen-o-Sadat-o-Afghan: It is an interesting album having 18 illustrations/photographs of the Delhi Sultans (Lodhis & Surs) from the families Syeds & Surs uptill Sikandar Shah Sur. Every photograph contains the name of the Sultan, his date of birth, date of enthronment, the date of his death and the period he ruled for.

7. Tarikh-e-Khan-e-Jahani by Ne'matullah bin Habibullah Haravi, written in 1021 A.H./1612/13 A.D.). It deals with the history from the Adam till Khwaja Usman when the Afghans surrendered for the last time before Jahangir.

8. Makhzan-e-Afghani. It is an abridged form of Tarikh-e-Khan-e-Jahani.

9. Tarikh-e-Babari by Sheikh Zainuddin Khawafi Wafayee (d. 940 A.H./1513/14 A.D.). It is an important document for the study of Babar. Besides this book, the author also translated Babar's Tuzuk from Turkish into Persian.

10. Tarikh-e-Arif Qandhari by Haji Muhammad Arif Qandhari. It is a rare history from Akbar's birth till Safar 988 A.H./ March 1580.

11. Durjun Nafa'is. It is an abridged form of Akbarnamah by Sheikh Munawwar but was completed by the author's nephew Abdul Shakur Bazmi bin Abdul Jalil Chishti Farooqi Akbarabadi. Bazmi died in Agra in 1073 A.H./1662/63.

12. Ma'asir-e-Jahangiri by Md. Kamgaar Khan who died in 1050 A.H./ 1662/63 A.D. This history deals, with early period of Jahangir's reign.

13. Aurangnamah by Khwaja Qasim Arzani. It is the history of the period when Aurangzeb after giving fight to his opponents succeeded in enthroning himself.

14. Tarikh-e-Chughtai. It is the 2nd edition of Mira'at-e-Waridat. It is written by Md.Shafi Warid bin Md.Sharif Tehrani. The date of writing is from 1727 to 1739. It is the history of Timurids till the 21st regnal year of Md. Shah.

15. Tarikh-e-Muzaffari written by Md.Ali Ansari in 1225 A.H./1800 A.D. It is the history of Timurids (who ruled India) till 1212 A.H./1797/98 A.D.

16. Tarikh-e-Shahiyya-e-Nishapuri written in 1254 A.H./1838 A.D. by Qasim Ali bin Mirza Jafar bin Mirza Amin Hamdani. This is the history of Nawab Burhanulmulk of Avadh and his successors.

17. Tarikh-e-Farah Bakhsh by Shiv Prasad Katehari. It is the history of Rohilla Pathans from the time they came to Katehar during the reign of Sher Shah till the time this book was written i.e. 1190 A.H.

18. Waqiyat-e-Fath-e Bangala is a history of Aliwardi Khan Mahabat jung, the Nawab of Bangala (1153-69 A.H./1740-1756 A.D.) by Mohd. Wafa.

19. Ibrat-e-Arbab-e-Basar is the history of Bangala from the defeat of Sarfaraz Khan 1151 A.H./1738 A.D. till the death of Sirajuddaullah (1170 A.H./1757 A.D.). It was copied by Raja Ram Kol Tota, a Kashmiri Brahmin in 1290 A.H./1873 A.D.

20. Tarikh-e-Muhsini by Najaf Ali Khan. It is the history of India from the time of Aurangzeb (1281 A.H./1865 A.D.) till the Nazims of Bangala.

Ethics

1. Sad Pand-e Luqman, a religious treatise. It also includes Abdullah Ansari's Risala. These are written by the famous Iranian scribe Meer Ali (957 A.H./1550 A.D.) who was expert in Nastaliq. This ms. also contains the signatures of Jahanara Begum alongwith some Mughal kings.

Turkish Manuscript

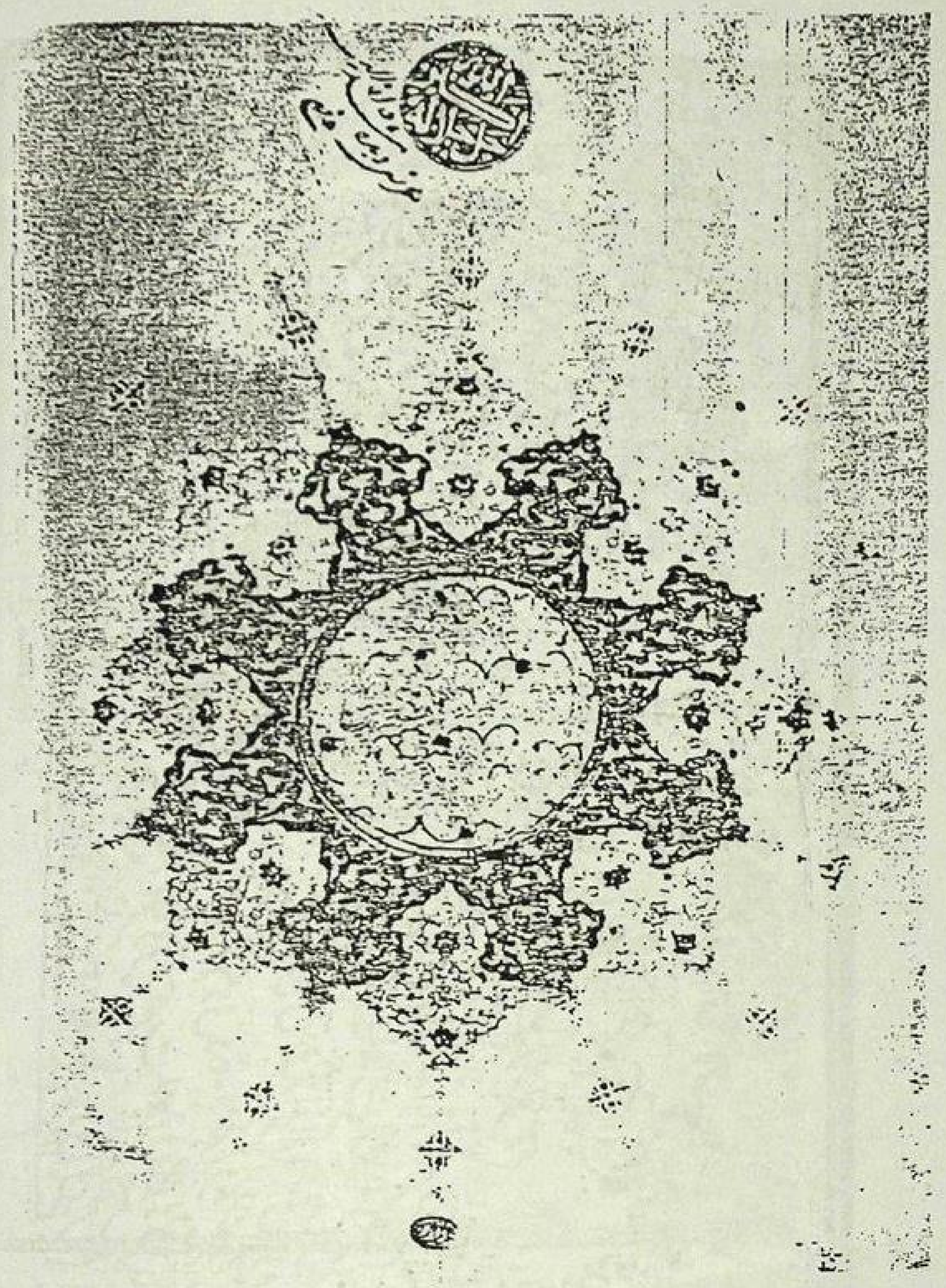
1. Collection of Babar's verses. It was transcribed for Babar in 935/1528 A.D. during his life-time. There is a couplet at the end of the mss. in Babar's own hand.

Visuals of a few Rare Manuscripts

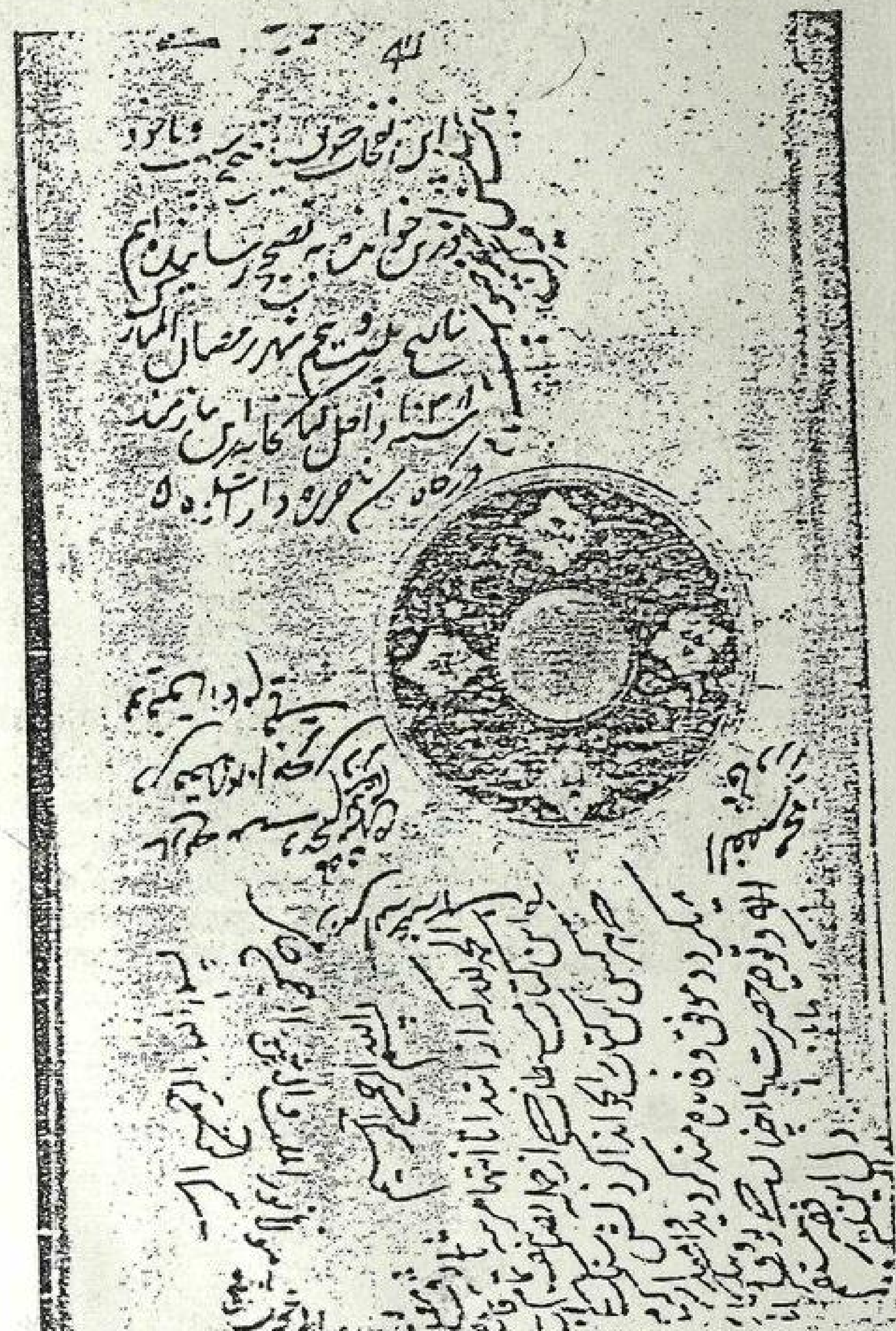
Raza Library, Rampur

List of the Visuals

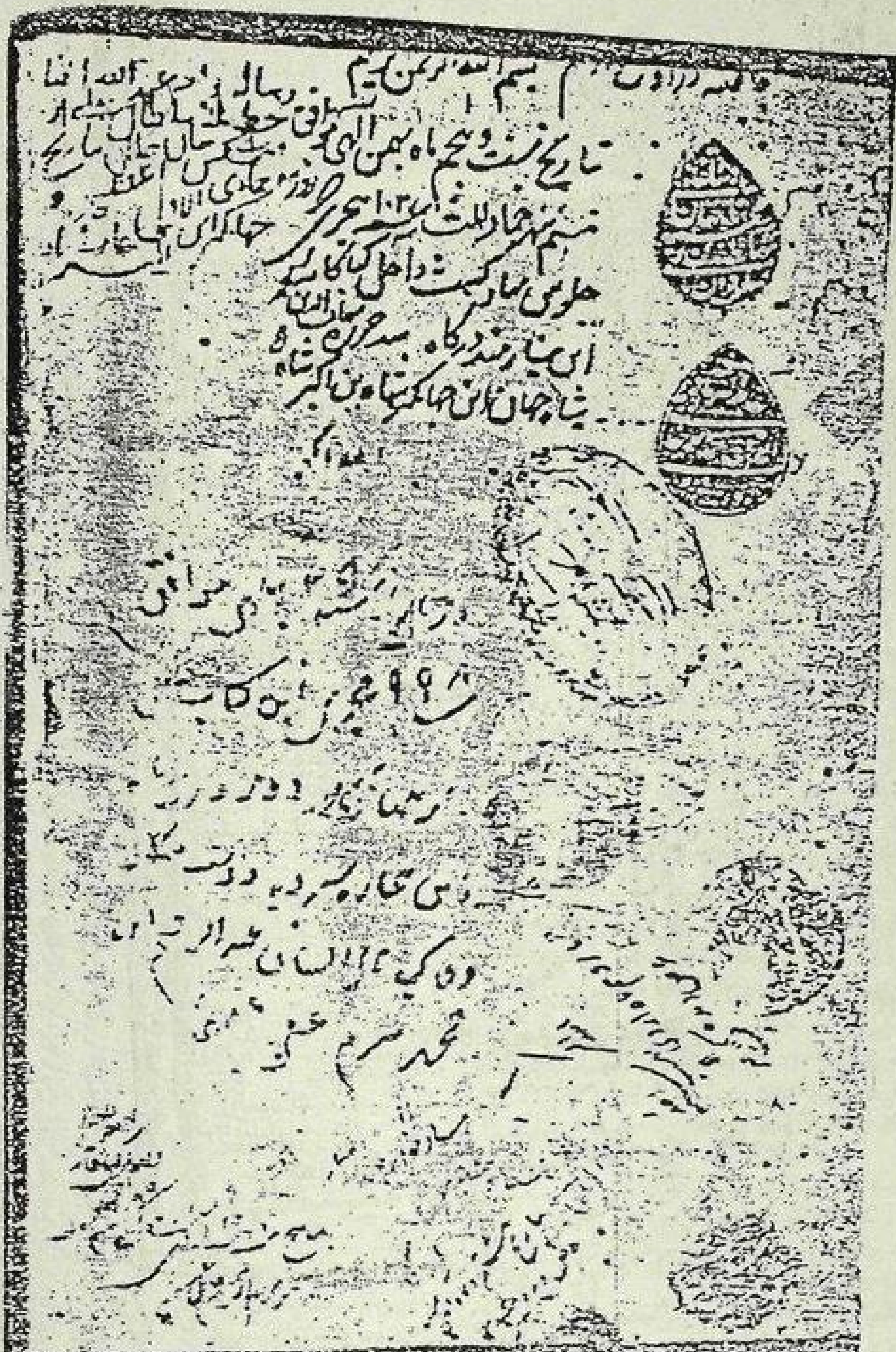
Rampur



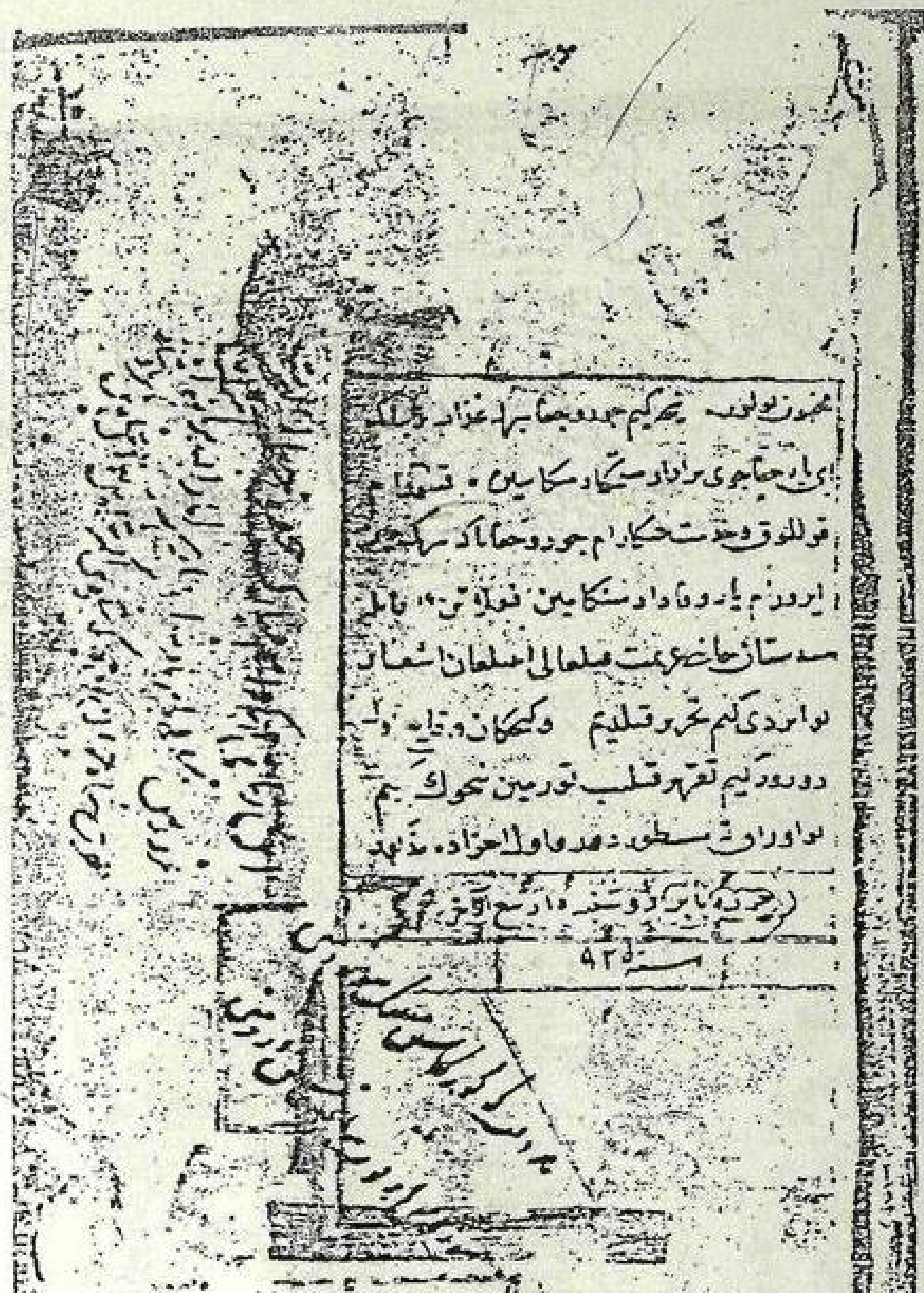
Seal of Akbar's Library & Signature of Faizi
at a copy of Quran



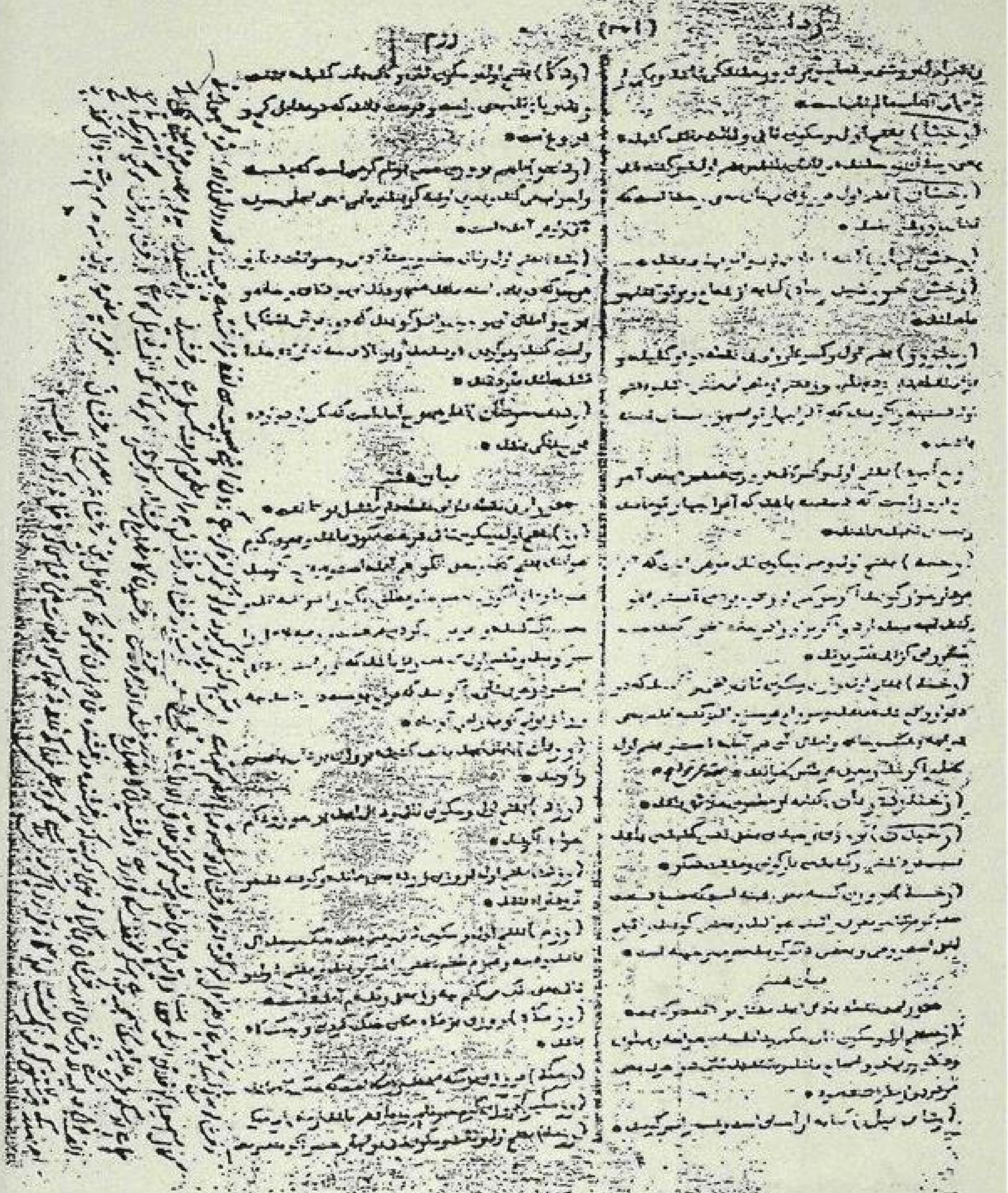
Writing of Dara Shikoh at Nafahat-ul-Uns



Writings of Abdur Rahim Khan-i-Khana, Jahangir, Shahjahan &
Seals of Shahjahan & Aurangzeb at Risala Khwaja Abdullah Ansari



Last page of Diwan-i-Babur having Babur's writing (Ruba'i) testified by Shahjahan in his marginal notes



Writing of Ghalib at a copy of Burhan-i-Qate

Part II

GENERAL

Rarities in the Libraries of the Subcontinent

Hafiz Nazeer Ahmad

INTRODUCTION

In 1904 the Government of India accepted the proposal of the President of the Asiatic Society of Bengal, made at the instance of Dr. E. D. Ross, C.I.E., to create a special Department for the institution of a systematic search for MSS. of Persian and Arabic works on behalf of Government, and indicated the two-fold object to which the efforts of this Department should be directed—viz. (*a*) the purchase of Arabic and Persian MSS, and (*b*) the search for and cataloguing of MSS. Large sums of money have been spent on the purchase of MSS. and a catalogue of MSS. aquired up to date is in the course of preparation under my supervision. Two Hand-lists of 1,646 MSS. have already been published. The first Hand-list is arranged alphabetically and deals with 1,106 MSS acquired during 1904-7, while the second list deals with 540 MSS. purchased during 1908-10 and is grouped according to subjects. The catalogue under preparation is on the lines of the Catalogue of Persian and Arabic MSS. in the India Office Library by Dr. E. D. Ross and Professor E. G. Browne and supersedes the two Hand-lists just mentioned.

In 1912, at the instance of Major C. L. Peart who adopted the suggestion of his predecessor Col. D. C. Phillot, the then Officer-in-charge of the Search for the Arabic and Persian MSS. it was decided to apply the Search Fund rather to ascertaining the existence and whereabouts of rare and interesting MSS., than to purchasing them if in good keeping. In pursuance of this decision, Hafiz Nazir Ahmad, the First Travelling Mawlavi, was directed to visit various libraries, book-stores, etc., scattered throughout India and to prepare notices of MSS. The Mawlavi accordingly visited a number of libraries, a list of which, with short description of each, is subjoined herewith

The notices published in the following pages, which represent only in a small degree the labours of the Mawlavi in this direction, are prepared under my supervision from the notes made by him during his visits to the libraries. The whole work is divided into three sections, A, B and C, dealing respectively with Libraries, Arabic MSS. and Persian MSS. The notices are grouped according to subjects and arranged alphabetically under each subject, the Arabic MSS. coming first.

The second instalment of notices compiled by Mawlavi Hafiz Nazir Ahmad consists of descriptive notes of 4 Arabic and 315 Persian MSS., contained in 5 libraries. The description of the celebrated Rampore State Library is one of considerable interest. Accounts are given in footnotes of emperors, ministers, nobles, and learned men, their libraries, autographs and literary taste. He has also given details of distinguished scribes and their scripts.

Although the two instalments comprise notices of 478 Arabic and Persian MSS. and descriptive notes on 29 of the

libraries of India, the amount of work still to be done is very considerable.

The notes are on unique, rare, and valuable MSS., on old MSS., written in or before the 9th century A.H., on autographs, copies of autographs, and such copies as bear sufficient testimony to their correctness, on MSS. written by eminent scholars or calligraphers, or bearing notes of Emperors, Kings or distinguished personages, on highly illuminated MSS., and works not noticed by Brocklemann in his *Geschichte der Arabischen Litteratur*. Each notice contains the title of the work, name of the author, date of his death, date of composition of the work, subject-matter, the beginning and state of preservation of the MSS., nature of hand-writing, date of transcription and the name of the scribe.

The contents of the libraries visited by the Mawlavi have not been fully examined. Much remains to be done. Besides the principal libraries, only a few of which the Mawlavi has visited, there are many small libraries, where valuable MSS. are stored away, which require to be inspected.

Remarks or criticisms on the notices themselves or of their arrangement are invited, and will be thankfully acknowledged, and suggestions for the improvement of the arrangement and classification will receive due attention.

The system of transliteration adopted in the following pages is that recommended by the Royal Asiatic Society with the slight variations indicated below :—

ظ = *i*

ڈ = *d*

ذ = *z*

ژ = *z*

ص = *s*

ض = *d*

ط = *t*

يَ = *ay*

وَ = *aw*

List of Abbreviations

A. S. B. = Asiatic Society of Bengal.
Ah. = Ahmad.
A. = Abd al-
Ar. = Arabic.
Br. Mus. Suppl. = British Museum Supplement.
Brock = Brocklemann's Geschichte der Ar. Litt.
Bodl. Lib. Cat. = Bodleian Library Catalogue.

B. = Bin, Ibn (son of).
Berl. = Berlin Arabischen Handschriften, Ahlwardt.
b = Born.
Cairo Lib. = Khedivial Library.
d. c. = Died circa.
Distr. Gaz. = District Gazetteer.
Fihrist = Kitab al-Fihrist by Md. Ishaq B. Abi Ya'qub al-Nadim (d. A.H. 233 = A.D. 847).
Govt. Ind. Coll. = Government of India Collection.
H. Kh. = Haji Khalifa's Lexicon Bibliographicum of Encyclopaedicum.
Ha. = Hasan.
Hu. = Husayn.
Ind. Off. Lib. Cat. = India Office Library Catalogue.
Imp. Lib. = Imperial Library (Buhar Collection), Calcutta.
J.R.A.S. = Journal of the Royal Asiatic Society.
Khizanah = Khizanah-i-Amirah of Azad Bilgrami.
Lith. = Lithographed.
Md. = Muhammad.
M. = Mawlavi
Mu'jam = Mu'jam al-Buldan by Yaqut.
O.B.D. = Oriental Biographical Dictionary, Beale's.
O.P. Lib. = Oriental Public Library, Bankipur.
Pers. = Persian.
Rawdat al-Jannat = Rawdat al-Jannat fi Ahwali'l-Ulama wa'l-Sadat by Baqir.
R.S. Lib. = Rampore State Library.
Sh 'U. = Shams al-'Ulama'.

In conclusion, I wish to express my gratitude to the owners and superintendents of the libraries visited, and to those gentlemen who rendered all possible assistance to the Mawlavi in the discharge of his duties, particularly to Shams al-'Ulama Khan Bahadur Nawwab 'Aziz Jang Na'iti of Hyderabad, through whose influence the Mawlavi had access to several splendid libraries of Hyderabad and Madras, to Hafiz Ahmad 'Ali Khan, Superintendent of Rampore State Library, who rendered valuable assistance to the Mawlavi in the examination of MSS., Mr. Abu'l-Hasan Khan, Secretary, Oriental Public Library, Bankipore, and Mawlana, 'Abd al-Bari of Lucknow.

I am grateful to Dr. F. H. Gravely for his valuable suggestion as to the arrangement of the work, and to Mr. S. W. Kemp, Hony. Librarian of the A.S.B. and G. H. Tipper for the encouragement and valuable help given by them to the Mawlavi in the preparation of the notices.

A. AL.-MA'MUN SUHRAWARDY,

Officer-in-charge of the Search for Arabic and Persian MSS.

A.

DESCRIPTIVE NOTES ON LIBRARIES.

LUCKNOW.

(1) *Mawlavī 'Abd al-Bārī Lib., Firangī Maḥall.*

The real founder of this library was Mullā 'A. Razzāq (*d.* A.H. 1295 = A.D. 1877) grandfather of M. 'A. Bārī, the present owner of the library and successor of the deceased. There are about 1,000 MSS. in the library, most of which are Commentaries on the Qur'ān, Tradition, Law, Theology, Belles-lettres, Theosophy and Philosophy. The library has a subject catalogue in MS. I have inspected almost all the MSS. with the exception of a few valuable MSS. locked up in book cases. The owner is engaged in writing a commentary on a well-known Sūfī work entitled *Fuṣūṣ al-Ḥikam* (فصوص الحكم) by Muḥyī al-Dīn B. al-'Arabī.

(2) *M. 'Abd al-Ḥayy Lib., Firangī Maḥall.*

This library was founded by Mullā 'A. Ḥakīm (*d.* A.H. 1258 = A.D. 1842), father of M. Abu'l-Ḥasanāt A. Ḥayy (*b.* A.H. 1265 = A.D. 1848; *d.* A.H. 1304 = A.D. 1886), the celebrated modern Oriental *savant* who died in the prime of life at the age of 39 years.[1]

The library is now under the control of Muftī Md. Yūsuf, the son-in-law of the Mawlavī, and is not open to the public. It has a good collection of Arabic and Persian MSS. and has a subject catalogue in MS.

(3) *Nāṣir Ḥu. Mujtahid Lib., Khajwah.*

This library is well known in Lucknow, and was founded by M. Ḥāmid Ḥu., father of the present owner. The library is reserved for the Shī'ahs. I had access to it through the influence of some Shī'ah gentlemen, and could inspect only a few MSS. with much difficulty. The library appeared to have a fine collection of MSS. When I again went to Lucknow with the main object of visiting the library in question with a letter of introduction from the Society to the Commissioner, I was informed on my arrival at Lucknow that the Commissioner had left for the hills. I could not therefore visit the library again.

[1] See *Aḥwāl-i-'Ulamā-i-Firangī Maḥall* for lives of M. 'A. Razzāq, 'A. Ḥalīm, 'A. Ḥayy, and 'A. Bārī.

The library has a catalogue, but the public are not allowed to see it.

(4) *Nadwat al-'Ulamā' Lib*

This library is situated at Golāganj and was founded (A.H. 1328 = A.D. 1910) by Shams al-'Ulamā' Shiblī Nu'mānī (*d.* A.H. 1333 = A.D. 1914). It is in a very good condition and contains mostly printed works, arranged in 32 big book cases. I could not fully inspect its contents as it was closed before I could do so, on account of some festival. For fuller details vide *al-Nadwah* 1910, No. 7, p. 3, and No. 11, pp. 31-33.

(5) *M. Hakīm 'A. Ḥayy Lib.*

This library is situated at Amīnābād and has a fine collection of MSS. I found the owner engaged in writing three voluminous and interesting works in Arabic namely—

١ – نزهة الخواطر و بهجة المسامع و النواظر *
٢ – جنة المشرق و مطلع النور المشرق *
٣ – العوارف لانواع المعارف *

The above works are now complete, and are noticed below (see Nos. 140, 143 and 148).

(6) *Nawwāb Sayyid Nūr al-Ḥasan Lib.*

This library is situated at Ghasyārī Mandī, and had formerly a large collection of MSS., but owing to some difference among the family members, its contents have been divided and taken away. Now it contains mostly printed books and about 100 MSS. I could not inspect the library owing to the absence of the Nawwāb Ṣāhib, the owner.

(7) *Taḥsin Lib., Chawk.*

This library is situated behind Taḥsīn Masjid. It has about 1,500 MSS. mostly by Shī'ah authors. It is in a bad condition. The owner is Md. Ibrāhīm who belongs to a well-known Shī'ah Mujtahid family.

(8) *Shāh Ḥabīb Haydar Lib., Kākūrī.*

This library has about 500 MSS., and is in good order. It is especially rich in Ṣūfī works.

There is also a considerable number of printed works, and every facility is offered to visitors for inspection. The owner belongs to a distinguished family of Ṣūfīs. *Vide Al-Mutāwārī fī ḥālī Nizām al-Dīn al-Qārī* by Shāh Turāb 'Alī, father of the owner.

(9) *Mīrzā Md. 'Alī Khān Lib., Victoriaganj.*

This library has about 300 MSS., but none of much interest. The greater number of MSS. are by Shī'ah authors. It has a catalogue in MS.

(10) *Sakhāwat Ḥusayn Lib., Nakhkhās.*

This library contains about 250 MSS. and many printed books. None of the works are of any exceptional interest.

The two book-sellers referred to by Mr. H. Beveridge in his article in the J.R.A.S. 1901 are still living. I met them at Lucknow and purchased from them some MSS. for the Government Search Department. Besides these two, there are other book-sellers who also supplied the Department with MSS. Lucknow is the only city in Upper India where valuable MSS. are available, as Mr. Beveridge has also remarked in his article.

BENARES.

(11) *M. Md. Khalīl al-Dīn Aḥmad Lib., Salīmpūrah.*

The above library has 200 MSS. which are in a state of decay for want of proper care due to family differences. On account of my short stay at Benares I could not visit other libraries.

There is a book-seller in the town from whom MSS. were purchased for the Department.

MADRAS.

(12) *Ahl-i-Islām Lib.*

This library was established (A.H. 1266 = A.D. 1850) by Nawwāb Ghulām Ghawth[1] Khān Bahādur of Carnatic and is open to the public. It is situated in a good quarter of the town. The library and the reading-rooms are upstairs. Government contributes to the library Rs. 35 monthly from the pension of the Nawwāb. The control of the library is in the hands of a managing committee consisting of Muhammadan members only. The library contains about 225 MSS. and has an ordinary printed Catalogue in Urdū.

(13) *Shams al-'Ulamā' Qāḍī 'Ubayd-Allāh Lib., Roypetta.*

This is a popular library in Madras, and was founded by Qāḍī'l-Mulk Badr al-Dawlah Bahādur (*d.* A.H. 1289 = A.D. 1863). It has about 300 MSS., mostly on literature, jurisprudence and logic, and many printed books. It is in good order and accessible to all.

---

[1] See for Ghulām Ghawth (poetically called "A'ẓam") *Ṣubḥ Waṭan* (comp. 1257 A.H. = 1841 A.D.), p. 3, and *Gulzār A'ẓam* (comp. 1269 A.H. = 1852 A.D.), p. 62. Both the works compiled by himself.

(14) *Nawwāb Iḥtishām al-Dawlah Lib.*

This library contains about 200 MSS. and many printed books. It is in good condition and is under the control of the sons of the deceased Nawwāb. It is located in spacious rooms on the second storey.

(15) *Ḥājī Ḥabīb-Allāh Lib., Nellore.*

This library containing 445 MSS. and 1,024 printed books, is in a very good condition. All the MSS. are well arranged and carefully preserved. The collection of MSS. on Ṣūfī-ism is particularly valuable. The library is situated in a fine locality of the town. It has a Catalogue in MS. The owner is willing to sell the library.

HYDERABAD, DECCAN.

(16) *Nawwāb Mahbūb Yār Jang Lib., Sayfābād Road.*

This library was originally founded by the above-mentioned gentleman, and is at present under the control of his son Sartāj Jang. There are about 900 MSS. in this library and 3,099 Arabic and Persian printed books. The MSS. are kept in a pell-mell condition, and no proper care of the library is taken by the owner, who is willing to sell it off at Rs. 12 per volume of MS. I could not fully inspect the library, as it was closed owing to the indisposition of the Nawwāb Ṣāhib. The library has an ordinary printed Urdū Catalogue.

(17) *Mawlavī Sayyid ʻAlī Ḥusayn Bilgrāmī Library, Kūchah-i-Madrasah-i-Aʻizzah.*

This library, containing 1,082 MSS., is in a very good condition and possesses a valuable collection of MSS. It also contains autographs and fine specimens of calligraphy seldom found in other libraries. The owner is very fond of acquiring more MSS. The library has an excellent MS. Catalogue in Persian.

(18) *Mullā ʻA. Bāsiṭ Lib., Chādarghāt.*

This is a popular library in Hyderabad founded by late Mullā ʻAbd al-Qayyūm, father of Mullā ʻA. Bāsiṭ, the present owner, and contains 551 MSS. The owner is willing to sell it at a reasonable price.

(19) *H.H. The Niẓām's State Library.*

This grand library opened to the public in A.H. 1307 = A.D. 1889, contains 15,000 Arabic, Persian and Urdū works (printed and MS.). It receives an annual grant of Rs. 12,000 from the Niẓām's Government, of which Rs. 4,000 are reserved for the

purchase of Arabic and Persian MSS. and printed books. It is a pity there is no proper Catalogue of the MSS. in this splendid State Library. An ordinary Urdū Hand-list is the only index to the valuable and interesting collection of Oriental works. It is absolutely of no use to the scholar in making any research.

I hope H.H. the Niẓām will see that a proper Catalogue of his library on modern lines is prepared ere long for the benefit of scholars.

Sir Sālār Jang's Library which ranks next in respect of rare works was visited by Mr. Beveridge. Unfortunately I was unable myself to visit it, and owing to lack of time my examination of the State Library was incomplete.

Hyderabad is also a good hunting-ground for Arabic and Persian MSS. Besides the libraries containing the MSS. there are many book-sellers who offer MSS. for sale. A few of them have already supplied MSS. to the Government Search Department.

Rampore.

(20) *Sh̲āh Muḥammad Muḥaddit̲h̲ Library.*

This library was founded by the father of the present owner Sh̲āh Ḥasan Muḥaddit̲h̲, both well-known '*Ulamā*' of Rāmpore. Besides printed works the library has 200 Arabic and Persian MSS.

The books are well arranged in shelves. Most of the works are gifts from disciples.

The library has a Hand-list in MS. according to subjects.

(21) *Ḥāfiẓ Aḥmad 'Alī K̲h̲ān Library, Kūc̲h̲ah-i-Langar K̲h̲ānah.*

This library was founded by the owner's father Asg̲h̲ar 'Alī K̲h̲ān, Nāẓim of Rampore State (*d.* A.H. 1321 = A.D. 1903).

It contains 500 books and MSS. and a MS. list of the same. The works are systematically arranged according to the list.

The owner is the superintendent of the Rampore State Library and of His Highness' Household.

(22) *Rampore State Library*

Full details of this library and the notices of its Arabic and Persian MSS. will, it is hoped, be published next year.

(23) *Oriental Public Library, Bankipore.*

I stayed about two weeks in this library which owes its origin to Mawlavī Md. Bak̲h̲sh̲ K̲h̲ān, who, at the time of his death in July, A.D. 1876 (= A.H. 1294), left a collection of 1,400 volumes. Md. Bak̲h̲sh̲ was a lawyer of Bankipore. Though not a rich man,

he had a passion for Arabic and Persian books and succeeded in adding 1,200 MSS. to the 300 which he had received by inheritance. On his death-bed he charged young Khudā Bakhsh to complete the collection in every branch of Oriental learning and to build a library-hall for the use of the public.

In 1891 the library, which then contained nearly 4,000 MSS., was opened to the public. At the present time the number, as I found after careful inquiry, is about 5,130 (Arabic, 3,050; Persian, 2,030; and Urdū, 50), though it is stated in the preface to the first volume of the O. P. Library Catalogue that it exceeded 6,000. The library also contains about 3,000 Arabic and Persian printed books.

In the year 1915, a Muhammadan gentleman of Patna presented 130 Arabic and Persian MSS. and about 400 Arabic and Persian printed volumes.

The additions made since the library was first opened are entirely due to the son of Mawlavī Md. Bakhsh, Khān Bahādur M. Khudā Bakhsh Khān, C.I.E., who died in the year 1908 (=A.H. 1325). It is to him that the library in its present form owes its existence.

The founder spent a large sum of money on the library buildings. It is a two-storied structure with a spacious hall and two side-rooms on the first floor and wide, shady verandahs. Most of the lower rooms are paved with marble or stone mosaics; in the other verandahs and rooms the floor is covered with encaustic tiles. The single-storied reading-hall was built at Government expense.

Since 1891 the Government has granted a monthly sum for the maintenance and proper guarding of the library. H.H. the Nizām contributes Rs. 600 a year towards its upkeep.

In 1903 that great patron of learning, Lord Curzon, honoured the library with a visit and was pleased to make the following remark: "While at Patna I inspected with great pleasure the library which the liberality of Khudā Bakhsh has presented the public, and I was shown many of the rare and valuable treasures which it contains.

"I discussed with the generous donor the means by which the collection may be preserved from risk of fire or any other danger and by which its advantages may be made even more accessible than they now are to the reader and student. I hope that steps may be taken in both of these directions."

In view of the fact that this splendid collection was almost unknown in Europe, and not nearly so well known as it deserved to be among the learned Muhammadans of India, Lord Curzon realised the urgent need of a detailed Catalogue of the library and at His Excellency's request the Government of Bengal undertook to provide funds for the purpose.

Formerly Khān Bahādur Mawlavī Khudā Bukhsh, C.I.E., compiled a descriptive catalogue of many of his MSS. It is

entitled the *Mahbūb al-Albāb*. Written in Persian and lithographed at Hyderabad in the Deccan when he was Chief Justice there: it is dated A.H. 1314 = A.D. 1896.

After the death of the founder, a descriptive Catalogue of Persian poetry in three volumes was compiled by Khān Sāhib M. 'Abd al-Muqtadir who is at present working on the historical MSS.

The first volume deals with the poets from Firdawsī to Hāfiz, the period thus covered extending from the 11th to the 14th centuries of the Christian era. The second volume includes the works of the poets of Irān, Tūrān, and Hindustān, who flourished during the 15th and 16th centuries. The third volume completes the description of the works of Persian poetry contained in the library, and deals with poets, both Persian and Indian, who flourished during the 17th, 18th and 19th centuries. The 4th volume, dealing with the Arabic works on medicine, was prepared by Dr. 'Azīm al-Dīn Ahmad, Ph.D.

The chief feature of the collection is that, apart from being full of ancient Arabic works on medicine, it is according to Dr. Ross "even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements."

Another volume on Arabic MSS. on Tradition, compiled by M. 'Abd al-Hamīd, is in the press. A hand-list of the Arabic and Persian books and MSS. is also in course of publication by the same Mawlavī.

For notices on the library, *vide* Mr. Beveridge's *Notes on Persian and Arabic MSS. in Indian Libraries* (J.R.A.S., for 1901, p. 80), Mr. E. G. Browne's article in the J.R.A.S. 1910, p. 207, Eastwick's *Handbook for Bengal* (Murray), the preface to Vol. I of the *Bankipore O.P. Library*, written by Dr. E. Denison Ross, Ph.D., C.I.E., the preface to the *Rampore State Library Urdū Catalogue* (page 2). For fuller details see the *Life of Khudā Bakhsh*, founder of the library, by his eldest son Mr. S. Khudā Bakhsh, M.A., B.C.L. (Oxon), Bar.-at-law, and *Anecdotes of Aurangzēb*, *Historical Essays*, pp. 227-242, by J. N. Sarkar, M.A., Professor, Patna College.

(24) *Muradabad Library.*

This is a small library containing about 50 MSS. It belongs to Munshī Ahmad-Allāh of Rampore who is desirous of disposing of it. Owing to my stay at Muradabad for a day only, I could not see the other libraries of the city.

(25) *Buhār Library, Burdwan.*

The above library was founded by Munshī Sayyid Sadr al-Dīn, who died in A.H. 1211 = A.D. 1796, at Buhār in Burdwān.

The library was attached to the famous Madrasah-i-Jalālīyah founded in A.H. 1189 = A.D. 1775, as appears from the following chronogram:—

کرد چون تعمیر صدر دین مبارک مدرسه
شد اساس علم قایم زین مبارک مدرسه
خواستم تاریخ سالش حضرت والا عزیز
علویان گفتند روشن این مبارک مدرسه
(۱۱۸۹)

The Madrasah-i-Jalālīyah, which is known to all, enjoyed a wide celebrity under the principalship of the eminent scholar and most prolific Indian writer Mawlavī [1] 'Abd al-'Alī Md. B. Niẓām al-Dīn of Lucknow, popularly known as the *Baḥr al-'Ulūm* (d. A.H. 1225 = A.D. 1810).

The Madrasah was named after Sayyid [2] Jalāl al-Dīn Tabrīzī (d. A.H. 642 = A.D. 1244) who came to Bengal and was granted the tenure of the Bā'īs Hazārī Parganas. The first Ṣadr al-Dīn became the Wāqif of the trust estate and he founded the Madrasah and the library by its income. The name of the Madrasah-i-Jalālīyah is written on the fly-leaves of many MSS., from which it may be inferred that the library was attached to the Madrasah.[3] Most of the contents of the library were lost after the death of the first Ṣadr al-Dīn, the founder, and during the minority of his only son Kafīl al-Dīn (d. A.H. 1243 = A.D. 1827) whose estate was taken charge of by the Court of Wards. On his attaining majority the estate reverted to him. It cannot be ascertained how many MSS. he obtained when the estate devolved upon him. Kafīl al-Dīn was succeeded by his son Sayyid Karīm al-Dīn Aḥmad (d. B.S. 1262 = A.D. 1856 = A.H. 1273).

It is not known how the founder of the library, the first Ṣadr al-Dīn, collected the MSS. and what was their number, but when the second Sayyid Ṣadr al-Dīn Aḥmad succeeded his father Karīm al-Dīn he found only one hundred volumes of MSS. He added much to the library by purchase and by copying from other MSS. found in different libraries in India. He was himself a patron of learning and author of many books and had a special taste for the Persian language.

In the year 1904, during the viceroyalty of Lord Curzon, the library was presented by the owner, the second Ṣadr al-Dīn

---

[1] For his life see *Aḥwāl-i-Ulamā'-i-Firangī Maḥal*, p. 64, *Ḥadā'iq al-Ḥanafiyah*, p. 467, O.P. Lib. Bankipore Cat., Vol. I, p. 117, where the date of Baḥr al-'Ulūm's death is given A.H. 1235, and *al-Nadwah*, 1910, No. 12, pp. 14-18.

[2] For his life see *Rawā'iḥ al-Muṣṭafā*, p. 298, compiled by M. Sayyid Ṣadr al-Dīn Aḥmad al-Mūsavī and *Khazīnat al-Aṣfiyā* of Ghulām Sarwar, p. 262.

[3] For Madrasah see al-Nadwah, 1910, No. 12, p. 16, and *Taẕkirah 'Ulamā'i Hind*, p. 123.

(who died in B.S. 1312 = A.D. 1905), to the Government of India and was incorporated with the Imperial Library under certain conditions. It contains 468 Arabic MSS., 522 Persian MSS., and 1,500 printed works, representing the various branches of Muhammadan literature.

It appears from Mr. Beveridge's article (J.R.A.S. of 1901, p. 82) that when he visited the library to find another copy of *Gulbadan Begam's Memoirs*, which was the main object of his journey, he saw only two beautifully illuminated Persian MSS. amongst others in the library, namely *Shāhnāmah* and *Ḥakīm Sanā'ī's* famous work. In the contents of the library there are now several interesting, rare and old MSS.

In conclusion, I take the opportunity to express my indebtedness to Mawlavī Sayyid 'Abd-Allāh al-Mūsavī, B.A., son of the second M. Sayyid Ṣadr al-Dīn, for the very valuable information that he gave me regarding the library. Owing to the complete absence of records it would have been impossible for me to have learnt the facts from any other source.

MURSHIDABAD.

(26) *Sayyid Abu'l Ḥasan Library, Murshidābād.*

This library was founded by Nawwāb Sayyid Zayn al-'Ābidīn (*d.* A.H. 1320 = A.D. 1902), father of the present owner. The founder was very fond of collecting Arabic; Persian and Urdū MSS. and printed works. The works which the library contains have either been purchased or transcribed from originals. The founder had a special predilection for astronomy, as is evident from the instruments of observation still preserved by his son in the library. The collection of MSS. is smaller than that of printed works. The number of MSS. is about two hundred, mostly on medical science, but these and the printed works have no catalogue. The MSS. are not properly kept and are in a neglected condition owing to lax supervision on the part of the present owner, who is inclined to dispose of them, together with the instruments.

(27) *M. Sayyid Asad-Allāh Jalāl al-Dīn Library, Murshidābād.*

This library was founded by the owner's father, who had the title of "*Malik al-'Ulamā'*," and was a Shī'ah Mujtahid. The condition of the library is very bad. The MSS. are in a disorderly state and are much spoilt owing to the dilapidated state of the building in which the library is located. There were formerly 3,000 Arabic and Persian MSS. besides printed works. The owner is willing to dispose of whatever now remains of the collection. It is a pity that a library, at one time evidently of great value, should have fallen into ruin owing to lack of proper care, consequent on the poverty of the owner. No MS. worth noticing could be found in the library, which does not possess a catalogue or any means of obtaining information of its contents.

(28) *Khān Bahādur Dīwān Faḍl-ī-Rabbī*[1] *Library, Murshidābād.*

This library contains only fifty Persian MSS., most of which are well-known historical and biographical works. I found two historical MSS. worth noticing, one entitled *Dastūr*

[1] For his life see the *Masnad of Murshidabad* by P. C. Majumdar and *History of Murshidabad* by Col. J. H. Tull Walsh.

al-ʻAmal of an Ajmīr Qānūngū, and the other an unique historical work without title by Ghīyāth al-Dīn Md. Jāmī who flourished in the 10th century of the Hijrah. I have mentioned this work in detail in my notices. (No. 55). When I arrived at Murshidābād in 1917, the Dīwān was undergoing medical treatment in Calcutta and died there shortly afterwards. There is a copy of the first work (*Dastūr al-ʻAmal* [1]) in the *A.S.B. Library*. The copy under notice bears the signature of Mr. Blochmann, dated A.D. 1870 = A.H. 1287. The library has no catalogue. After the death of the Dīwān, it was removed to Sālār, his home in the District of Murshidābād.

Dacca.

(29) *Nawwāb of Dacca Library.*

This library was founded by Sir Khwājah Nawwāb ʻAbdal-Ghanī. It contains 257 printed and MS. volumes of Arabic, Persian and Urdu works. The number of poetical works in manuscript is greater than of other works. There are 64 Persian poetical works in manuscript among which the Dīwān of ʻUbayd Zākānī [2] (*d.* A.H. 772 = A.D. 1370) is specially worth noticing. Unfortunately the MS. is defective at the beginning and the end; it is written in good Nastaʻliq.

It appears that no improvement in the library was effected by the successors of the founder, Sir Nawwāb Aḥsan-Allāh and Sir Nawwāb Salīm-Allāh.

Great credit is due to Col. J. Hodding, C.I.E., Chief Manager, Nawwāb's Estate, for preparing a list of the works in the library. The A.S.B. is obliged to him for kindly sending the list together with certain MSS. on loan.

Rampore.

(30) *Rāmpore State Library.* (R.S. Lib.)

This library was founded by Nawwāb Fayd-Allāh Khān (A.H. 1187–1208 = A.D. 1775–1793). Nawwāb Fayd-Allāh Khān, son of Nawwāb ʻAli Muhammad Khān Bahādur (A.H. 1132-1163 = A.D. 1719–1748), was the first Nawwāb of the Rampore State. Nawwāb Fayd-Allāh was a great patron of learning. There were many ʻUlamā' in his Court, *e.g.* Mawlavi ʻAbd al-ʻAlī, *Bahr al-ʻUlūm*,[3] Lucknow (*d.* A.H. 1225 = A.D. 1810); Qudrat-Allāh Ṣādiqī, an

Fayḍ-Allāh Khān.

---

[1] See for *Dastūr al-ʻAmal*, A.S.B. Cat., p. 30, No. D 163.

[2] See for ʻUbayd Zākānī and his works, *Br. Mus. Pers. Cat.*, p. 809b. *Taqī Kāshī*, Oudh Cat., p. 18. *Sprenger Cat.*, p. 527, *Bodl. Cat.*, p. 350, and *Dawlat Shāh*, p. 288.

[3] See for ʻAbd al-ʻAlī, *Baḥr al-ʻUlūm*, *Tazkirah-i-ʻUlamā'i Hind*, p. 123, *Ḥadā'iq al-Ḥanafiyah*, p. 467, *Aḥwāl ʻUlamā-i-Firangi Maḥall*, p. 64, J.A.S.B. my *Ar. Notes*, Vol. XIII, 1917, p. lxxxvii, *Abjad al-ʻUlūm*,

inhabitant of Mavī, near the town of Kāhar in Rohilkhand, author of *Jām-i-Jahān Numā*,[1] composed in A.H. 1193 = A.D. 1779, a general history, and *Takmilat al-Shu'arā*,[2] biography of the poets; Ḥakīm Bābar, author of *Fuṣūl-i-Fayḍ-Allāh Khānī*, a medical work. By order of the Nawwāb, a digest of Muhammadan Law, namely "*Fatāwā-i-Fayḍ-Allāh Khānī*," was compiled in 3 vols. by the learned men of his Court on the model of the *Fatāwā-i-'Ālamgīrī*. A copy of this *Fatāwā* is in the library. The Nawwāb was very fond of collecting Arabic, Persian and Urdū MSS., but there is nothing to show how many volumes the Nawwāb purchased, neither is there any catalogue of them.

Nawwab Sayyid Md. 'Alī Khān.

The successor of Nawwāb Fayḍ-Allāh Khān Bahādur was Nawwāb Sayyid Muhammad 'Alī Khān Bahādur (A.H. 1208–1209 = A.D. 1793–1794). There is no record as to how far he contributed to the library.

Nawwāb Haji Ghulām Muhammad Khān.

Nawwāb Hājī Ghulām Muhammad Khān Bahādur succeeded Nawwāb Sayyid Muhammad 'Alī Khān Bahādur in A.H. 1209 = A.D. 1794, and was on the Gaddī about four months. Two historical works, one in Persian by Rif'at and another in Urdū by Mu'aẓẓam 'Abbāsī were dedicated to him. He is said to have collected many rare and unique works during his journey to Kābul and Hijāz, but there is no trace of them in the library at the present day.

Nawwāb Aḥmad Ali Khān Bahādur.

Nawwāb Ghulām Muhammad was succeeded by Nawwāb Aḥmad 'Alī Khān Bahādur (A.H. 1209–1256 = A.D. 1794–1840). There is no trace of any catalogue prepared in his time. He was a great friend of learning, and there were many learned men, poets and physicians at his Court, *e.g.* Shāh Ra'ūf[3] Aḥmad, poetically called "Rāfat" (*d.* A.H. 1253 = A.D. 1837), author of *Tafsīr Ra'ūfī*, 'Anbar' Shāh Khān[4], a distinguished Persian poet who died after the year (A.H. 1237 = A.D. 1821), and Ḥakīm 'Aṭā-Allāh Khān, author of *Tazkirah-i-Khuld Bimethāl*.

Nawwāb Muhammad Sa'īd Khān Bahādur.

Nawwāb Aḥmad Alī Khān was succeeded by Nawwāb Muhammad Sa'īd Khān (A.H. 1256-1271 = A.D. 1840-1854). It appears that this Nawwāb purchased many books and MSS. for the library and prepared a cata-

---

p. 927, *Encyclopædia of Islām*, p. 584. *Baḥr al-'Ulūm* had a very nice library containing many rare works (see *Risālah-i-Quṭbiyah*, by his son 'Abd al-A'lā and *al-Nadwah*, 1910, No. 12, p. 7.

1 See Elliot, *History of India*, for details, Vol. VIII, p. 184.

2 See No. 83.

3 For Shāh Ra'ūf see *Tazkirah-i-'Ulamā'-i-Hind*, p. 66, and *Khazīnat al-Asfiyā*, Vol. II, p. 703.

4 For 'Anbar Shāh's life and work see my *Pers. Notes* Nos. 301, 307 and 308, and *Intikhāb Yādgār* of Amīr Mīnā'ī, p. 4.

logue which, however, is not now obtainable. He engaged many well-known scribes, decorators of Kashmīr and Lucknow on suitable stipends for copying and embellishing MSS. belonging to his library, and many book-racks and shelves were constructed in his time. He removed the library to the Toshah-Khānah (توشہ خانہ).

From the library accounts it appears that the sum of about Rs. 6,119 was debited to the purchase of books and MSS. Many authors, *e.g.* Mawlavī Faḍl-ī-Haqq Khayrābādī[1]. (*d.* A.H. 1278 = A.D. 1861), author of *Hadyah-i-Sa'īdīyah*, a famous philosophical work, and Sayyid Kifāyat 'Alī "Kāfī", author of *Abwāb al-Tawārīkh*, were at his Court. The library became known to the public in the time of this Nawwāb.

Nawwāb Sayyid Yūsuf 'Alī Khān.

Nawwāb Yūsuf 'Alī Khān (A.H. 1271-1281 = A.D. 1854-1864), successor of Nawwāb Aḥmad 'Ali Khān, improved the condition of the library and appointed scribes to copy unique and rare MSS. In his time, books and MSS. to the value of Rs. 12,258 were purchased. Muftī Md. Sa'd-Allāh[2] (*d.* A.H. 1294 = A.D. 1876) and other learned men dedicated their works to this Nawwāb.

Nawwāb Kalb Alī Khān Bahādur.

Nawwāb Kalb 'Alī Khān (A.H. 1281–1304 = A.D. 1864–1886) succeeded Nawwāb Muhammad Sa'īd Khān. This Nawwāb, who was a great patron of learning, materially improved the state of the library. From his youth he was fond of studying and collecting MSS., and this fact is borne out by his autographs and signatures in the MSS. The Nawwāb removed the library from the Toshah-Khānah to a palace near the Machlī-Bhawan (مچھلی بھون) and appointed Raḥīm Shāh, the Dārughah of the Jewel House, as librarian. The Nawwāb in his last days constructed a two-storied building for the library near the old Lāl-Pardah. (قدیم لال پردہ)

This library was named "*Kutub-Khānah-i-'Ulūm Dīnīyah*" (کتب خانۂ علوم دینیّہ), which is a chronogram. The year A.H. 1203 = A.D. 1886 is deduced from it (the year of construction of the library building). This building still stands and has the above name inscribed on it. The library was about to be removed to the new building when Nawwāb Kalb 'Alī Khān died. The Nawwāb was very fond of Persian *belles-letttres*, as his compositions show. Unfortunately his life was cut short, when he was

---

[1] For his life and works see *Tazkirah-i-'Ulamā'i Hind*, p. 164, and *Hadā'iq al-Ḥanafīyah*, p. 480, and my *Notes*, *J.A.S.B.* 1917, No. 2, Vol. XIII, No. 151.

[2] For Sa'd-Allāh *Muftī*. See *Ḥadā'iq al-Ḥanafīyah*, p. 488, and *Tazkirah-i-'Ulamā'-i-Hind*, p. 74.

engaged in writing in Persian the history of Cathay and China. This incomplete work may be seen in his library in manuscript.

No less than 93 works were dedicated to this Nawwāb by distinguished writers. Among many others the following learned men and poets were attached to his Court :—

Sa'd-Allāh Muftī, 'Abd al-Ḥaqq Khayrābādī [1] (son of Mawlānā Faḍl-i-Ḥaqq) and *Dāgh*, the well-known Urdū poet of India, etc. The Nawwāb appointed Munshī Amīr Ahmad,[2] poetically called *Mīnā'ī*, to prepare an alphabetical catalogue of the library; but unfortunately *Mīnā'ī* left Rāmpore for Lucknow, before the work was done.

The Nawwāb purchased many valuable, interesting, rare and unique MSS. in his time, and many dealers in MSS. from distant countries used to come to him. He purchased the *Ṣad Pand Luqmān* (صد پند لقمان) for Rs. 1,000. Books and MSS. in his time were purchased at an outlay of Rs. 43,608.

Nawwāb Mushtāq 'Alī Khān.

After Nawwāb Kalb 'Alī Khān, Nawwāb Mushtāq 'Alī Khān (A.H 1304-1306 = A.D. 1887-1889) sat on the Gaddī. During his tenure of power, which was only two years, he did much to improve the status of the library. He added to the collection 323 volumes, purchased when he was the heir-apparent, and appointed Bakhshī 'Abd al-Raḥīm as the librarian, and many scribes, calligraphers, gilders, binders, folio-turners, two registrars, etc.

A book register was prepared for the library in his time, and six learned men were appointed to enter the books and MSS. in it with their full details. Among these was Mawlavī Md. Ṭayyib, an Arab, who died in A.H. 1335 = A.D. 1916. The Nawwāb appointed General Muhammad A'ẓam al-Dīn Khān as the chief officer of the library. The General was a great patron of learning and was very fond of collecting books and MSS. The Nawwāb laid the foundation of a new library building, but he died before it was finished. Books and MSS. to the value of Rs. 7,885 were purchased in his time.

Nawwāb Md. Ḥāmid 'Alī Khān.

Nawwāb Mushtāq Alī Khān was succeeded by Nawwāb Md. Ḥāmid 'Alī Khān in A.H. 1306 = A.D. 1888 (the present Nawwāb of Rampore). The construction of the library building was completed in his time in A H. 1309 = A.D. 1891 at an outlay of Rs. 40,000. It consists of three rooms, one in the middle, and one on each wing with a gallery running round the central room. The library rooms are paved with stone mosaic. In each of the three rooms there are 34 glass book-cases. The

---

1 'Abd al-Ḥaqq was for some time Head Mawlavi of the Calcutta Madrasah. For the history of the Calcutta Madrasah see *Bengal Past and Present*, Vol. VIII, Nos. 15 and 16.

2 Author of *Intikhāb Yādgār*, etc., etc.

book-cases in the middle room contain English and Urdū books and works written in fine handwriting. In the right-hand room there are books and MSS. in the Pushto, Turkish and Persian languages, and in the left-hand room are only Arabic books and MSS.

In the meantime General Muhammad A'zam al-Dīn Khān who was in charge of the library was assassinated. From the 14th of April, A.H. 1309 = A.D. 1891, the charge of the library was given to Nawwāb Yārjang. On the 29th June, A.H. 1308 = A.D. 1891, Major Vincent came to Rampore as the President of the Council, and appointed Ḥamīd al-Ẓafar Khān as the Secretary of the Council, and entrusted him with the charge of the library. At the suggestion of Major Vincent, Ḥamīd al-Ẓafar Khān separated and arranged the books and MSS. according to their languages. On the 31st March, A.H. 1309 = A.D. 1892, Major Vincent opened the library formally. When the library was under the management of the Council, MSS. continued to be added to the number already in stock.

In A.H. 1314 = A.D. 1896, when the Nawwāb was invested with full powers, he appointed Muhammad Ajmal Khān, a famous physician of Dēlhī, as Superintendent of the library in addition to his hospital duties. The present Superintendent in his time prepared a subject-catalogue of the Arabic books and MSS. with the assistance of Mahdī 'Alī Khān, poetically called "*Mumtāz,*" who had been appointed custodian of the library in A.H. 1281 = A.D. 1864. This Catalogue, which abounds in errors, does not contain full information regarding the works and their authors, but is to some extent helpful.

In A.H. 1315 = A.D. 1897 Ḥāfiẓ Aḥmad 'Alī[1] Khān, poetically called "*Shawq*", was appointed Superintendent of the library, in addition to his duties as Comptroller of the Nawwab's household, in the place of Ḥakīm Muhammad Ajmal Khān. Ḥāfiẓ Aḥmad 'Alī Khān is very intelligent and painstaking. Mr. Beveridge has commended him in his article in the *J.R.A.S.*, 1901, p. 75. He rendered me valuable assistance in my work when I was at Rampore. A catalogue of Persian works[2] is being prepared under his supervision.

I trust that the Persian catalogue will be of great help to Orientalists and scholars in making researches. I am informed by the present Superintendent that the number of Arabic and Persian MSS. was 8,587 up to September 1915, and of printed books 13,503, but Mr. Beveridge[3] has noted the number of MSS. as 8,720 in the *J.R.A.S.*, 1901, p. 74.

---

[1] See my *Notes*, *J.A.S.B.*, Vol. XIII, 1917, No. 2, p. lxxiv.

[2] For Persian Catalogue of Rampore see my Urdu article, published in the *Aligarh Institute Gazette*, 13th March 1918, p. 6b, line 27.

[3] Mr. Beveridge has noted only the following 7 Arabic, Persian and Turkish MSS :—

It appears from the statement[1] of Ḥakīm Muhammad Ajmal Khān, Superintendent of the library, that in A.H. 1315 = A.D. 1891, the number of the entire collection, printed works, and MSS., was 11,000, as follows :—

Arabic	..	..	..	5,194
Persian	..	..	..	3,304
Urdū	..	..	..	2,392
Turkī	..	..	..	46
Pushto	..	..	..	37
Bhāshā	..	..	..	16
Sanskirit	..	..	..	3
Nāgrī	..	..	..	7
Panjābi	..	..	..	1
				11,000

I am informed there are 3,392 Persian MSS. on the subjects detailed below :—

1.	Astrology (نجوم)	..	52
2.	Astronomy (هيئت)	.. ..	58
3.	Biographies of Traditionists (اسماء رجال) „ „ Poets (تذكرة الشعراء) „ „ Sufis and (طبقات الصوفيه) Works on Sufism (و تصوف)		594

Arabic MSS.

(1)

Qānūn Mas'ūdī, by Abū Rayḥān Md. B. Aḥmad al-Bīrūnī (*d.* A.H. 440 = A.D. 1048), dated A.H. 1035 = A.D. 1625. (For Bīrūnī see *Tārīkh al-Ḥukamā'* of Qifṭī, p. 97, and *'Uyūn al-Anbā'*, Vol. II, p. 20.)

Turkī MSS.

(2)

A *Turkī Poem* written by the Emperor Bābar (A.H. 899—937 = A.D. 1493-1530).

Persian MSS.

(3)

Tārīkh-i-Bābarī of Shaykh Zayn Khwāfī.

(4)

History of Akbar of Ḥājī Md. 'Ārif Qandhārī.

(5)

Tafhīm al-Tanjīm, by al-Bīrūnī (see *Br. Mus. Pers. Cat.*, p. 451).

(6)

Tārīkh-i-Guzīdah, by Ḥamd-Allāh Mustawfī, composed A.H. 730 = A.D. 1329, dated A.H 843 = A.D. 439.

(7)

Tārīkh-i-Akbarī, dated A.H. 1041 = A.D. 1631. For fuller details see *J.R.A.S.*, 1901, pp. 75-77.

1 See for details preface of the *Arabic Cat.*, *Rampore Library*, prepared by Ḥakim Md. Ajmal Khān, p. 3.

4.	Calligraphical Specimens (جرايد و وصليات)	28
5.	Commentaries on the Qur'ān (تفسير)	25
6.	Chemistry (كيميا)	19
7.	Chirography (اصلاح)	5
8.	Chess and Card (شطرنج و گنجفه)	4
9.	Cookery (طباخي)	8
10.	Dictionary of the Qur'ān (لغات القرآن)	4
11.	Ethics (اخلاق)	148
12.	Etymology (صرف)	37
13.	Fortune-telling (جفر)	20
14.	Fables, Tales and Poetry (قصص - داستان و دواوين)	955
15.	Geography (جغرافيه)	10
16.	Geomancy (رمل)	25
17.	History (تاريخ)	271
18.	Index of the Qur'ān (استخراج آيات قرآن)	23
19.	Interpretation of Dreams (تعبير)	4
20.	Jurisprudence (فقه)	27
21.	Law of Inheritance (فرايض)	6
		2,323
22.	Lexicography (لغات)	118
23.	Literature (ادب)	167
24.	Logic (منطق)	6
25.	Mathematics (حساب)	22
26.	Medicine (طب)	245
27.	Military Arts (حرب)	6
28.	Miscellaneous (متفرقات)	70
29.	Music (موسيقي)	13
30.	Philosophy (فلسفه)	22
31.	Physiognomy (قيافه)	1
32.	Prayer (ادعيه)	47
33.	Prosody (عروض)	29
34.	Rhetoric (بلاغت)	44
35.	Surgery (تشريح)	3
36.	Syntax (نحو)	18
37.	Talisman and Magic (طلسمات و عمليات)	19

38.	Theology (عقاید و کلام)	85
39.	Theory of Jurisprudence (اصول فقه) ..	8
40.	Tradition (حدیث)	104
41.	Various Readings of the Qur'ān (تجوید) ..	22
42.	Veterinary Arts (بیطره) ..	20
		1,069
		2,323
		3,392

The number of medical works is larger than the rest; the reason for this appears to be the predilection which the Superintendent of the library, Ḥakim Md. Ajmal Khān, had for medicine.

When I visited the library I found the library staff consisted of 38 persons whose monthly salaries totalled Rs. 567. Among them were ten calligraphers engaged in copying old rare MSS. and six folio-turners in dusting and clearing. The total expenses of the library from 1307 A.H. = 1889 A.D. to 1322 A.H. = 1904 A.D., were Rs. 92,446. Of the many libraries [1] I have inspected I found this the best of all. Probably there is none in India equal to it. It has been visited by every Viceroy. There is in it a splendid collection of Arabic and Persian MSS. well kept and cared for. It was quite a pleasure to see books so well-housed as they are here. Probably there is hardly a library in the Islamic world from which a MS. has not found its way to this library. There are many holographs and old copies, and also many copies which were written in the lifetime of their authors and many MSS. which were collated and corrected by famous and eminent scholars.

I was engaged for about five months in inspecting the library, during which time I was able to examine thoroughly a considerable number of Persian MSS. I imagine the whole contents of the library cannot be inspected fully in less than three years. Owing to an outbreak of plague, I was compelled to leave Rampore before I had finished my work. I suggest, with due respect to the authorities, that the preparation of a catalogue on the lines of those published by the British Museum is urgently necessary and should be undertaken as soon as possible.

There are more than 347 Arabic and 523 Persian MSS. written in exquisite hand by the authors themselves and by eminent calligraphers. Portraits of well-known artists are in abundance in the library. Among the many remarkable, old

[1] 24 libraries visited by me. See for full details *J.A.S.B.*, Vol. XIII, No. 2, June 1917, and my *Arabic Notes*, p. lxxx.

and interesting works the following Arabic and Persian MSS. are specially worthy of attention :—

ARABIC MSS.

(1) An unique and old commentary upon the *Qur'ān*, entitled *al-Nukat*[1] *wa'l 'Uyūn* (النكت والعيون), by 'Alī B. Md. B. Ḥabīb al-Māwardī,[2] a most distinguished jurisconsult of the Shafite sect (*d.* A.H. 450 = A.D. 1058). Dated A.H. 577 = A.D. 1183.

(2) Another unique and old commentary upon the *Qur'ān* from سورة الاحزاب Chapter 33 to the end, entitled *al-Taysīr fi'l Tafsīr*[3] (التيسير فى التفسير), by Abu'l Qāsim 'Abd al-Karīm B. Hawāzin al-Qus͟hayrī,[4] an eminent jurisconsult. He also possessed great skill in penmanship and a profound knowledge of Sufism (*d.* A.H. 465 = A.D. 1074). Transcribed by Ja'far B. 'Umar al-Ṣayrafī al-Ḥaddādī, dated A.H. 679 = A.D. 1273.

(3) An autograph copy of an unique work containing the biographies of the traditionists entitled *Nihāyat*[5] *al-Su'ūl fi Riwāyat al-Sittat al-Uṣūl* نهاية السئول في رواية الستة الاصول by Ibrāhīm[6] B. Md. B. K͟halīl Burhān al-Dīn al-Ḥalabī, called Sibṭ B. al-'Ajamī (*d.* A.H. 841 = A.D. 1438). He began to compose[7] the work in A.H. 839 = A.D. 1436 and finished it in the course

---

[1] For reference see *Ḥ. K͟h.*, Vol. VI, p. 384.

[2] For Māwardī's life and other works, see *Brock.*, Vol. I, p. 386, and *Ibn K͟hallikān*, p. 401.

[3] For reference see *Ḥ. K͟h.*, Vol. II, p. 487, who holds a very high opinion of the commentary as appears from the following remark :—
و هو من اجود التفاسير -

[4] For Qus͟hayrī and his other works, see *Brock.*, Vol. I, p. 432, *J.A.S.B.* (New series), Vol. XIII, 1917, my *Arabic Note* No. 16, *Ibn K͟hallikān* and *Nafaḥāt* (Calcutta 1859), p. 354.

[5] For reference see *Ḥ. K͟h.*, Vol. VI, p. 401

[6] For author's life and his other works, see *Berl. Library Catalogue*. Nos. 1479 and 3?50, and *Brock.*, Vol. II, p. 67.

[7] At the beginning of the fly-leaf the following note appears by the author:— فرغ من تعليقه مولفه ابراهيم بن محمد بن خليل سبط ابن العجمي في سادس عشرة (عشر) من ربيع الاول من سنة تسع و عشرين و ثمانمائة بالمدرسة الالفية بحلب - الحمد لله وحده (و) صلى الله عليه على سيدنا محمد و آله و اصحابه و سلم - و ابتدات في عمله من ابتداء ربيع الاول او في ربيع الآخر من سنة ثمان و عشرين و ثمانمائة -

On the last fol. another note on the merits of the work is written by a critic:— هذا الكتاب فيه اكثر من ثمانين الف راويا لحديث رسول الله صلى الله عليه و سلم و هو كتاب لم يولف قبله و لا بعده في ضبط رواة الحديث و الكلام

of a year. Dated the Madrasah Alfiyah at Aleppo (حلب) A.H. 829 = A.D. 1436.

(4) A complete Arabic *Dīwān* entitled *al-Ḥādirah* (الحادرة), written by Yāqūt l-Musta‘ṣimī, the celebrated calligrapher (*d.* A.H. 698 = A.D. 1398). Dated [2] A.H. 629 = A.D. 1229. It bears the seal of Ibrāhīm ‘Ādil Shāh [3] (ابراهيم عادل شاه دكهني) to whose library the MS. formerly belonged.

(5) A famous autograph copy on the Ḥanafī school of law entitled *al-Ashbāh* [4] *wa'l Naẓā'ir* (الاشباه و النظاير) by Zayn al-‘Ābidīn B. Ibrāhīm, called Ibn Najīm (*d.* A.H. 970 = A.D. 1563). Dated A.H. 969 = A.D. 1562.

(6) *Maqāmāt Harīrī* (مقامات حريري), a well-known work on Arabic literature, by Md. al-Qāsim B. ‘Alī-B. Md. al-Harīrī. Written by the famous rhetorican Sa‘d al-Dīn Mas‘ūd B. ‘Umar al-Taftāzānī [5] (*d.* A.H. 791 = A.D. 1389), with marginal notes, dated the Madrasah ‘Imādīyah A.H. 740 = A.D. 1338 as he says at the end of the MS. :—العبد الداعي مسعود بن عمر بن محمد القاضي التفتازاني في اواخر شوال يوم السبت سنة اربعين و سبعمائة بالمدرسة العمادية الخ -

(7) A very valuable and well-known commentary upon the *Kāfiyah* entitled *Raḍī* [6] (رضي), by Raḍī al-Dīn Md. (*d.* A.H. 687 = A.D. 1287). Transcribed by Sa'd-Allāh Khān (*d.* A.H. 1066

عليهم جرحا و تعديلا و بيان حيثياتهم و وفياتهم بخط مولفه سبط ابن العجمي المتوفي سنة ٨٤١ هجري [١٤٣٧ ع] اسكنه فسيح جنانه -

[1] For Yāqūt-Musta‘ṣimī, see J.A.S.B., 1917 (New series), Vol XIII, No. 2, my *Notes* No. 1. For *Dīwān al-Ḥādirah*, by Quṭbah B. Aws, see *Brock.*, Vol. I, p. 26.

[2] In the last fol. of the *Dīwān* the following lines are written :—

تم شعر الحادرة بحمد الله تعالى و حسن توفيقه - مشقه ياقوت المستعصمي في شوال تسع و عشرين و ستمائة [١٢٣١ ع] حامدا لله تعالى على نعمه و مصليا على نبيه محمد و آله و سلم -

[3] Ibrāhīm ‘Ādil Shāh (A.H. 941-963 = A.D. 1534-1555). See *O.B.D.*, p. 171, and *Br. Mus. Pers. Cat.*, p. 464b. Ādil Shāh was very fond of collecting interesting MSS. for his library, as would appear from my *Notes* (No. 270) (see *Fergusson's Architecture at Bijapore*, p. 75) and preface of the Loth Catalogue.

For other copies by the same scribe (Yāqūt) see J.R.A.S., 1901, p. 334, No. 5961. Selections from the *Dīwān-i-‘Alī* written by the same scribe are preserved in Munshī ‘Alī Ḥusayn Lib. at Hyderabad, Deccan.

[4] For *Ashbāh wa'l Naẓā'ir* and its author consult *Brock.*, Vol. II, p. 310, and *Ḥ. Kh.*, Vol. I, p. 309.

[5] For Taftāzānī, see *Brock.*, Vol. II, p. 215.

[6] For fuller details, see *J.A.S.B.*, 1917, No. 2, Vol XIII (New series), my *Arabic Notes* (No. 150).

= A.D. 1655) who was the celebrated minister of the Emperor Shāh Jahān. See for this work my Note No. 150 in the J.A.S.B. XIII, 1917, No. 2, *Ma'āthīr al-Umarā'*, Vol. I, pp. 441-449 and *Ḥayāt-i-Ṣāliḥ* of Md. Sa'īd Aḥmad (Urdū).

TURKISH MS.

(8) A complete work in Turkish written by the Emperor Bābar[1] (A.H. 899–937 = A.D. 1493–1530). This fact is attested by a note in the handwriting of the Emperor Shāhjahān (A.H. 1037-1069 = A.D. 1628-1659). For fuller details see J.A.S.B. 1910, Vol. VI, Extra No.

PERSIAN MSS.

(9) A very valuable and old copy of the Persian translation of *Tafsīr Ṭabarī* (ترجمهٔ تفسیر طبری) dated c. A.H. 600 = A.D. 1203. See for details (No. 11).

(10) A very valuable copy of the well-known religious tract of Khwājah 'Abd-Allāh al-Anṣārī, transcribed by Sultān 'Alī al-Mashhadī the celebrated calligrapher. The copy has notes written by the Mughal Emperors. For fuller details see (No. 36).

(11) A rare and autograph copy of Muhammadan Law entitled *Fatāwā-i-Amīnīyah* (فتاوی امینیه) by Md. Amīn B. 'Abd-Allāh. Dated A.H. 978 = A.D. 1570. For fuller details see (No. 51).

(12) An account of a journey of the Emperor Muhammad Shāh[2] A.H. 1131-1161 = A.D. 1718-1747. For details see (No. 61).

(13) Two valuable copies of the *Dīwān-ī-Hafiz.* (See Nos. 124 and 125.)

(14) A very valuable and interesting copy of the *Kulliyāt-i-Sa'dī.* (See No. 182.)

(15) A very valuable copy of the *Kullīyāt-i-Faqīh 'Imād.* (See No. 185.)

(16) An autograph and valuable copy of the *Dīwān-i-Anand Rām* poetically called "*Mukhliṣ*"[3] (*d.* A.H. 1161 = A.D. 1750). (See No. 194.)

(17) A very rare *Mathnavī* entitled *Jāmi'al-Asrār* Dated A.H. 1064 A.D. 1653. (See No. 198.)

(18) An unique copy entitled *Mathnavī Ẓikr al-'Aysh*, by Asī (?). (See No. 202.)

---

1 The Emperor Bābar was very fond of collecting Arabic, Persian and Turkish works. He appropriated the library of Ghāzīkhān, an Afghān noble of the Panjāb, whom he imprisoned: see Talbot's *Memoirs of Bābar*, p. 176, *Tazkirat al-Salāṭīn* (MS. copy in the Bohār collection fol. 104).

2 The Emperor Muhammad Shāh had a library containing many interesting MSS. (see *Bod. Lib. Cat.* Nos. 128 and 244).

3 For Anand Ram's life and his other works see Elliott, Vol. VIII, p. 76, *Naṭā'ijal-Afkār* and *Khizānah.*

(19) A rare copy of seven *Mathnavies*, entitled *Sab 'al-Ma'ānī*, by Yūsuf 'Alī B. Md. al-Ḥusaynī al-Jurjānī. (See No. 204.)

(20) A very rare and valuable copy of a romantic poem, entitled *Mantiq al-Rayāḥīn* by Āsī, composed in A.H. 830 = A.D. 1426. (See No. 211.)

(21) An unique *Mathnavī* entitled *Nāẓir wa Manẓūr*, by Āsī. (See No. 215.)

(22) A very famous religious tract entitled *Ṣad Pand Luqmān*, by Khwājah 'Abd-Allāh Anṣāri, transcribed by the celebrated calligrapher Mullā Mīr' Alī; it bears the autographs of the Mughal Emperors and of Jahān Ārā Begam. (See No. 239.)

(23) A very valuable and old copy of *Ẓakhīrah-ī-Khwārizm Shāhī* (ذخيرهٔ خوارزم شاهي). Dated A.H. 560 = A.D. 1164. (See No. 247.)

(24) A very interesting work on interpretation of dreams. Presented by the Emperor Akbar to Bayram Khān, with an autograph note by 'Abd al-Raḥīm Khānkhānān (*d.* A.H. 1030 = A.D. 1626). (See No. 283.)

(25) A very valuable copy of the *Gulistān*, transcribed by the celebrated calligrapher 'Abd al-Rashīd Daylamī (*d.* A.H. 1085 = A.D. 1674). (See No. 313.)

(26) A very valuable and excellent copy of *Rāwḍat al-Anwār* of Khwājū Kirmānī (*d.* A.H. 742 = A.D. 1341). Transcribed by the famous calligrapher Mīr 'Alī. Dated A.H. 975 = A.D. 1567. (See No. 201.)

(27) A very valuable copy of *Haft-Awrang* of '*Jāmī*' (*d.* A.H. 898 = A.D. 1492); it contains 19 excellent miniatures. (See No. 220.)

(28) A very valuable autograph commentary upon the famous astronomical work entitled *Kashf al-Ḥaqā'iq*. Dated A.H. 709 = A.D. 1309. (See No. 252.)

The library contains many works of authors of world-wide fame. The following are the names of some such authors, and the figures against their names denote the number of their works that are in the library:—

	Number of works.
(1) Abū 'Alī al-Ḥusayn B. 'Abd-Allāh B. Sīna[1] (Avicenna) (*d.* A.H. 428 = A.D. 1037) ..	46
(2) Abū Ḥāmid Md. B. Md. al-Ghazzālī[2] (*d.* A.H. 505 = A.D. 1111)	23

---

[1] See for Sīnā's life and his works, *Brock.*, Vol. I, pp. 452-458, '*Uyūn al-Anbā*, Vol. II, pp. 2-20, *Tārīkh āl-Hukamā'* of Qifṭī (Leipzig), pp. 413-426 and p. 190.

[2] See for Ghazzālī's life and his works, *Brock.*, Vol. I, pp. 419-422, *al-Ghazzālī* of Shiblī Nu'mānī (in Urdū), *Literary History of Persia*, by Mr. Browne, p. 293, and *Ibn Khallikān*, p. 536.

	Number of Works.
(3) Md. B. Md. B. Ṭarkhān Abū Naṣr al-Fārābī [1] (*d.* A.H. 339 = A.D. 950)	28
(4) Abū Ja'far Nasīr al-Dīn Md. B. Md. al-Hasan al-Ṭūsī [2] al-Shī'ī (*d.* A.H. 672 = A.D. 1273) ..	32
(5) Aḥmad B. 'Alī B. Md. B. Hajar [3] Shihāb al-Dīn al-'Asqalānī al-Shāfi'ī (*d.* A.H. 852 = A.D. 1449)	17
(6) 'Abd al-Salām B. 'Abd-Allāh B. Taymīyah [4] al-Ḥarrānī (*d.* A.H. 652 = A.D. 1254) ..	9
(7) Fakhr [5] al-Dīn Md. B. 'Umar B. al-Ḥusayn B. Khaṭīb al-Rāzī (*d.* A.H. 606 = A.D. 1209) ..	10
(8) Abū'l Rayḥān Md. B. Aḥmad al-Bīrūnī [6] (*d.* A.H. 440 = A.D. 1048)	5
(9) 'Abd al-Raḥmān B. Abī Bakr Jalāl al-Din al-Suyūṭī [7] (*d.* A.H. 911 = A.D. 1505) ..	84
(10) Muḥyī [8] al-Dīn Md. B. 'Alī B. Md. B. al-'Arabī (*d.* A.H. 638 = A.D. 1240)	35
(11) 'Alī B. Aḥmad B. Ḥazm [9] al-'Andalūsī (*d.* A.H. 456 = A.D. 1064)	3

I cannot conclude these *Notes* without expressing my indebtedness to the Commissioner of Bareilly who procured the necessary permission from His Highness the Nawwāb of

[1] For Abū Naṣr Fārābī's life and his works, see *Brock.*, Vol. I, p. 210, Uyūn al-Anbā', vol. II, pp. 134-140, and *Tārīkh al-Ḥukamā'* (Leipzig), pp. 277-280, *O.B.D.*, p. 128, and *Ibn Khallikān*, p. 677.

[2] For Ṭūsī's life and his works, see *Brock.*, Vol. I, p. 508, and *Rawḍāt al-Jannāt fī Aḥwāl 'Ulūmā'al-Sādāt* (Bombay).

[3] For Ibn Hajar 'Asqalānī's life and his works, see *Brock.*, Vol. II, pp. 67-70.

It may be interesting to Orientalists to know that there is an autograph copy of *Fath al-Bārī fī Sharh al-Bukhārī* (see *Brock.*, Vol. I, p. 159) by the same author (Ibn Hajar 'Asqalānī) in the library of the A.S.B., in the Government collection (see *Catalogue, part I*, p. 38, Nos. 695 and 696). I intend to give a list of the valuable and interesting MSS. in the library of the A.S.B., and in the Government collection with their full particulars in my next *Notes*.

[4] See for Ibn Taymīyah's life and his works *Brock.*, Vol. I, p. 399, *Fawāt*, Vol. I, p. 257 *Maqālāt-i-Shiblī* (in Urdū), pp. 217-234, *Tabaqāt al-Ḥanābilah* of Ibn Rajab (*d.* A.H. 795 = A.D. 1393), *Tabaqāt al-Ḥuffāẓ* of Ẓahabī (*d.* A.H. 748 = A.D. 1348), *Durar al-Kāminah* of Ibn Ḥajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449), and *Fawāt al-Wafayāt* of *Ibn Khallikān* (*d.* A.H. 681 = A.D. 1282). Ibn Taymīyāh's father had a good library which he conveyed to Dimashq when the Tātārs rose in rebellion in his country (Ḥarrān), (see *Ṭabaqāt al-Hanābilah of Ibn Rajab*).

[5] For Rāzī's life and his works consult *Brock.*, Vol. I, pp. 506-508, and *Uyūn al-Anbā'*, Vol. II, pp. 23-30.

[6] For Bīrūnī's life and his works see *Brock.*, Vol. I, pp. 475-476, and *Uyūn al-Anbā*, Vol. II, p. 20.

[7] For Suyūṭī see *Brock.*, Vol. II, pp. 143-158.

[8] For Ibn 'Arabī's life and his works see *Brock.*, Vol. I, pp. 441-448, *Nafaḥāt al-'Uns*, pp. 428 and 633, and *O.B.D.*, p. 167.

[9] For Ibn Ḥazm's life and his works see *Brock.* Vol. I, p. 400, *Berl.*

Rampore[1] for me to inspect and write notes on the MSS. of the library; I am also obliged to those gentlemen who rendered me assistance in writing this history of the library. But my warmest thanks are due to Mr. S. W. Kemp, Superintendent Indian Múseum, for kindly revising the proof sheets of Section A, and to Mr. G. H. Tipper, Superintendent Geological Survey of India, for revising the foot-notes of the notices.

Lib. Cat., No. 9510, *Maqālāt-i-Shiblī* (in Urdū), pp. 68-76, and *Taẕkiraṭ al-Ḥuffāẓ* of Ẕahabī (*d.* A.H. 748 = A.D. 1348).

[1] For the history of the Rampore State see *Imp. Gaz. of Ind.*, Vol. XXI, pp. 182-190.

B.

NOTES ON IMPORTANT ARABIC MSS.

I.

The Qur'ān.

1.

قرآن شریف بخط یاقوت مستعصمي

A valuable copy of the *Qur'ān Sharīf*, written by Yāqūt Musta'ṣimī, the celebrated calligrapher, who died in 698 A.H. The first half of the copy is unfortunately missing. There are thirteen lines to a page, of which three are written in bold Naskh. Each of the first two lines in bold Naskh is followed by five lines written in small Naskh.

It appears from the colophon that Yāqūt finished this copy in 601 A.H. Illuminated throughout. For another copy by the same scribe see O.P. Lib. Ar. Hand-list No. 6. A complete copy by the same scribe is in the Iḥtishām al-Dawlah Lib., Madras, and another copy is mentioned in E. Blochet's Catalogue de Collection de Manuscrits Orientaux No. 6082. See J.R.A.S 1901 A.D., p. 334, No. 5961.

Beg :— و منها نخرجكم تارةً أخرى الآية

(Wājid Ḥu., Yaḥyāganj, Lucknow.)

2.

A valuable and beautiful copy of the *Qur'ān Sharīf*[1] written on deer skin by Dārā Shikūh, son of Shāh Jahān (*d.* 1069 A.H. = 1658 A.D.), in A.H. 1051 :—

كتبه بندهٔ آثم دارا شکوه بن شاهجهان بادشاه غازی در مقام شاه جهان

آباد - سنة ١٠٥١ ھ .

[1] *Vide* Proceedings of the A.S.B. for 1870, p. 251, where a MS. copy entitled "*Mathnawī Sulṭān Walad*" in the handwriting of this prince is mentioned by Blochmann.

The verses of the *Qur'ān* are written throughout in gold. The b· lings are illuminated with fine floral designs and the copy beautifully illuminated throughout. The MS. is carefully preserved in a splendid binding.

('Azīz Bāgh, Hyderabad.)

3.

A complete copy of the *Qur'ān*, with interlinear Persian paraphrase. This copy is of historical interest. It was written by Sayyid 'Alī of Shīrāz for Nūr Jahān, the favourite wife of the Emperor Jahāngīr. The text is written in large Naskh and the paraphrase in Nasta'līq. Dated 1024 A.H.

(Wājid Ḥu., Yaḥyāganj, Lucknow.)

4.

A valuable *Qur'ān Sharīf*, written in very good Naskh by 'Abd-Allāh Ṭabbākh (d. c. 900 A.H. = 1494 A.D.). He is mentioned among the great penmen, who lived in the reign of Sulṭān Ḥu. (A.H. 873—911 = A.D. 1468—1505). See Br. Mus. Pers. Cat., Vol. I, p. 6b.

Each verse and the names of Sūrahs are illuminated with gold.

The following three seals are found on the last page:—

(١) يمين الدين علي امجد خان فدوي احمد شاه بهادر غازي

(٢) كاظم علي خان بهادر فدوي بادشاه غازي شاه عالم - سنه ١١٧٦ ﻫ

(٣) حيدر علي خان غازي (فدوي) بادشاه غازي محمد شاه.

(M. 'Alī Ḥu. Lib. Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

II.

Various Readings and Orthography of the Qur'ān.

5.

خزانة الرسوم

A treatise on the various readings of the *Qur'ān*, by Khwājah Muhammad B. Mullā Md. Raḥīm-Allāh. The author dedicated the work to Sayyid Subḥān Qulī Md. Bahādur Khān.

Copies of the work exist in the Niẓām Library, Hyderabad, Shams al-'Ulamā' 'Ubayd-Allāh Library in Madras, and M. 'A. Bārī Lib., Firangī Maḥall, Lucknow. The work and the author are not mentioned in Brock.

Written in elegant Naskh. (C. 1200 A.H.)

Beg:— اعتصامي (بك) يا كريم ...... باب فى اصول المرسومات

6.

رسالة فى القراءة

A versified treatise on the various readings of the *Qur'ān* by Ṭāhir al-Ḥāfiẓ al-Iṣfahānī.

Written in elegant Naskh. (C. 1000 A.H.).

Beg:— يقول الفقير الى الله الغني طاهر الحافظ الاصفهاني

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

7.

زبدة البيان في رسوم مصاحف عثمان

A treatise on the orthography of the *Qur'ān* by Md. B. Ali, B. Nūr al-Dīn al-Kirmānī of Mecca. It is divided into ten chapters.

Written in good Ta'līq. (C. 1200 A.H.).

Beg:— الحمد لله الذى شرفنا بالايمان و عززنا بالاسلام و الاحسان

(Niẓām Lib., Hyderabad.)

8.

كتاب الايتلاف في وجوه الاختلاف

A work treating of the various readings of the seven recognised Qur'ān-readers, by 'Abd-Allāh B. Md., known as Yūsuf Effendī. It deals exclusively with those words or passages in which variants occur. Written in Naskh. (C. 1200 A.H.).

Beg:— الحمد لله ... اما بعد فيقول العبد الفقير ... اعلم انه روى بعضهم عن يعقوب فى النون المفتوحة.

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

9.

ناسخ القرآن و منسوخه

A work treating of the abrogating and abrogated verses of the *Qur'ān* by Abū 'Abd-Allāh B. Md. B. 'Abd-Allāh B. 'Alī al-Isfarā'īnī.

Written in Naskh (C. 1200 A.H.).

Beg:— الحمد لله الذى مستحق لذاته و صفاته و هدانا الخ.

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

III.

Commentaries on the Qur'ān.

10.

تفسير محمد بن اسمعيل الامير اليمني الصنعاني

A rare collection of the following four treatises:

(1) A Commentary on different chapters of the *Qur'ān* by Md. B. Ismā'īl (d. 1182 A.H. = 1768 A.D.). Author mentioned in Brock. See vol. II, p. 400. It is an autograph copy, according to a note on the fly-leaf:—

توفى السيد محمد بن اسمعيل مؤلف هذه الرسالة و كاتب هذا الهامش الاعلا و الهوامش التى على الرسالة توفى ظهر يوم الثلثاء ثالث شعبان سنة اثنتين وثمانين ومائة و الف - ودفن فى المحوطة جنب محرسة الامام شرف الدين فى صنعاء - و كانت ولادته سنه ١١٠١ فعمره اثنان و ثمانون.

Preface begins thus:— قال الرالد لامام بدر الاسلام ... محمد بن اسمعيل صلاح الامير قدس الله تعالى.

Written in careless Naskh. Dated 1137 A.H.

الاستظهار على البحر و المنار

(2) A work on jurisprudence by the same author.

Beg:— قول البحر - مسئلة ولا يجوز خلو الزمان عن مجتهد الخ

Written in careless Naskh. Dated 1183 A.H.

(3) A treatise on jurisprudence without preface and title, by the same author. Careless Naskh. Dated 1188 A.H.

Beg:— الحمد لله ... سألتم ... عن سوالات الخ

(4) ايقاظ الفكرة.

On Ṣūfism, by the same author. Same Naskh. (c. 1200 A.H.). The last three treatises are written by the son of the author of the first.

(Niẓām Lib., Hyderabad.)

11.

التهذيب فى التفسير

A Commentary upon the *Qur'ān*, by Abū Sa'd Muḥsin B. Karāmat al-Jashamī al-Bayhaqī, who flourished in the 5th century of the Muhammadan era. See Brock., Vol. I, p. 412.

Vol. II comprises the commentary from آل عمران up to قال انظرني الى يوم والمحصنت. A copy beginning from the verse قال انظرني الى يوم of سورة الاعراف (chap. 7, v. 13) and carried down to the verse بيعدون of سورة يونس (chap. 10, v. 34), كذالك حقت كلمة ربك الاية dated 674 A.H. = A.D. 1275, is preserved in the A.S.B., in the Govt. Ind. Coll. (see Hand-list, Part II, p. 1, No. 2). All the volumes excepting the VI, which is dated 627 A.H. = A.D. 1229, are written in a modern hand. Ḥ. Kh. saw a vol. dated 652 A.H. = A.D. 1254, as he says, in Vol. II. p. 482:—

رايت نسخة منها مكتوبة مورخة سنه ٦٥٢

The Commentary deals with the various readings of the *Qur'ān*, vocabulary, syntax, sense, substance, time and place of revelation and arrangement of the verses. Ḥ. Kh. says with reference to the work:—

فسّره بالقول - ذكر القراءة اوّلاً ثم اللغة ثم الاعراب ثم المعنى ثم الاحكام

For other copies *vide* Brock., Vol. I, p. 412.

(This MS. was bought in 1914 by the O. P. Lib., Bankipur, from 'Abd al-Ḥu., Maḥallah Dargāh, Lucknow.)

12.

كتاب الصراط المستقيم

A Commentary upon the *Qur'ān* by Md. B. Md. Ḥadar, better known as Nūr al-Dīn Aḥmad B. Md. Kāzarūnī wa'l Shāfi'ī (d. c. 918 A.H. = 1512 A.D.).

A note on a fly-leaf says that the author was martyred when Sultān Salīm I (d. A.H. 926 = A.D. 1520) entered Egypt. Written in Naskh with marginal notes. Dated 980 A.H. Illuminated 'Unwān.

Beg:— اعوذ بالله من الشيطان الرجيم من الجنة و الناس الخ -

(Niẓām Lib., Hyderabad.)

13.

كاشف الحقايق

A Commentary upon the *Qur'ān* according to Ṣūfī doctrines, by Md. B. Aḥmad B. Md. al-Sharīḥī al-Thānīsarī al-Gujrātī.

For another copy see A.S.B. Ar. Cat., p. 3.

Scribe:—Zāhid. Written in elegant Naskh. Dated 1194 A.H.

Beg:— الحمد لله الذى انزل على حبيبه القرآن و جعله هاديا

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

14.

الكشف و البيان

A Commentary upon the *Qur'ān*, by Aḥmad B. Md. B. Ibrāhīm al-Tha'labī al-Naysābūrī (d. A.H. 427 = A.D. 1036). See Brock., Vol. I, p. 350, Ḥ. Kh., Vol. V, p. 217.

The library has only the latter half of the Commentary, slightly imperfect at the end. An old copy (c. 600 A.H.) written in Naskh. For other copies *vide* Brock., Vol. I, p. 350. An incomplete copy exists in the Rampore Lib. See Cat. of the same, p. 24. For another copy see Hand-list of Govt. Collection, A. S. B., Part 1, p. 13, No. 207.

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.

15.

الكوكبين النيرين

An extensive glossary in four volumes upon the well-known تفسير جلالين of Jalāl al-Dīn Md. B. Aḥmad al-Maḥallī (d. A.H. 864 = A.D. 1459) and Jalāl al-Dīn 'A. Raḥmān al-Suyūṭī (d. A.H. 911 = A.D. 1505).

Author:—'Aṭīyat-Allāh B. 'Aṭīyah al-Ujhūrī (d. A.H. 1190 = A.D. 1776). For another copy entitled حاشية على الجلالين consult Brock., Vol. II, p. 329.

Written in Naskh. (C. 1200 H.).

Beg:— الحمد لله الذي انزل على عبده الكتاب ناطقا بالحكمة وفصل الخطاب.

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

16.

لطائف الاشارات

An extensive and rare Commentary upon the *Qur'ān* by Abu'l-Qāsim 'A. Karīm B. Hawāzin B. 'A. malik B. Ṭalḥah B. Md. al-Qushayrī (d. A.H. 465 = A.D. 1074). Brock., Vol. I, p. 432, for another copy see Ar. Hand-list O.P. Lib., No. 312, p. 32. Composed in 437 A.H. as author says:—

ابتداء هذا الكتاب في شهور سنة سبع و ثلثين و اربعمائة

Vide Ḥ. Kh., Vol. V, p. 313.
Written in Naskh. Dated 727 A.H.

(Mullā 'A. Bāsiṭ Lib., Chādarghāt, Hyderabad.)

17.

نور الثقلين

An extensive Shī'ah Commentary upon the *Qur'ān*, by 'A. 'Alī B. Jumu'ah 'Arūsī Ḥuwayzī (d. c. A.H. 1100 = A.D. 1688). Written and compared with the author's copy in the lifetime of the author as written on the margin at the end:—

قوبل من اوله الى آخره بنسخة المؤلف دام ظله بحسب الجهد والطاقة

Copied by Ḥu. B. Md. B. Muslim, written in Naskh in the Lib. of the Madrasah-i-Ḥuwayzīyah in Shīrāz, dated 1076 A.H.

وقع الفراغ من كتابته يوم الجمعة ثامن عشر شهر الله رمضان و (من) شهور السنة السادسة والسبعين بعد الالف من هجرة من لا نبي بعده - على يد الفقير حسين بن محمد مسلم فى دار العلم شيراز في مدرسة الحويزية.

See *Rawḍāt al-Jannāt*, p. 358.

According to Brock., Vol. II, p. 412, only one copy exists in Europe, in the Lib. of Ind. Off. For another copy see O.P. Lib. Ar. Hand-list No. 347, p. 34. There is an imperfect copy in the Imp. Lib.

Beg:— الحمد لله الذى نزل الخ

('Abd al-Ḥu., Maḥallah Dargāh, Lucknow.)
(Bought in 1914 by the State Lib., Rampore.)

IV

TRADITIONS.

18.

اتحاف المهرة في اطراف العشرة (في الحديث)

An extensive collection of authentic traditions from the canonical works كتب ستّة and مسانيد اربعة. See Ḥ. Kh., Vol. I, p. 150.

Author:—Abu'l Faḍl Aḥmad B. 'Alī B. Md. B. Ḥajar Shihāb al-Dīn al-'Asqalānī al-Shāfi'ī (d. A.H. 852 = A.D. 1449). For author see Brock., Vol. II, p. 67.

The grandson (daughter's son سبط المؤلف) of the author, Yūsuf B. Sāhī (يوسف بن ساهي) states at the end of 3rd vol. in part 5th, that he finished the transcription of this copy on the 12th Jumādā II A.H. 868:—

و وافق الفراغ من نسخ هذه النسخة صبيحة يوم الامس (a.) ثاني عشر

جمادی الاخری (الآخرة) سنه ٨٦٨ علی ید فقیر رحمة ربه تعالی یوسف بن
ساهی سبط مؤلفه عفی (عفا) الله تعالی عنهم اجمعین۔

Written in old Naskh. Rare, valuable copy.

(Nizām Lib., Hyderabad.)

19.

خلاصة البدر المنير في تخريج احاديث الشرح الكبير

An autograph copy of the abridgment of *Badr al-Munīr*, on Shāfi'ī jurisprudence. This is a commentary on وجيز the well-known work of Md. B. Md. al-Ghazzālī al-Shāfi'ī (d. A.H. 505 = A.D. 1111): see H. Kh., Vol. VI, p. 427.

Author:—'Alī B. Aḥmad B. Md. Sirāj al-Dīn B. al-Mulaqqan al-Anṣārī al-Andalūsī (d. A.H. 804 = A.D. 1401). For author see Brock., Vol. II, p. 92; H. Kh., Vol. VI, p. 429. For another copy see Berl. Lib. Ar. Cat. No. 10039.

It is divided into four volumes, as H. Kh. says: ثم لخصه فی اربع مجلدات , سماه الخلاصة Only last volume exists in this lib. Written in Naskh. Dated 749 A.H.

(Nizām Lib., Hyderabad.)

20.

رسالة فی الحديث

A treatise on tradition.
Author:—Md. Tāj al-Din B. 'Abd al-Muḥsin al-Qala'ī. (?)
Autograph copy. Written in good Naskh.

Beg:— الحمد لله الذی اعلا (اعلی) اعلام السنة النبوية الخ

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

21.

رياض الصالحين

A short collection of genuine traditions which are calculated to lead one to a moral and pious life.

Author:—Muḥyī al-Dīn Abū Zakarīyā Yaḥyā B. Sharaf-al-Nawawī (d. A.H. 676 = A.D. 1278). For details see H. Kh., Vol. III, p. 518, and Cairo Lib. Cat., Vol. I, p. 345. For other copies *vide* Brock., Vol. I, p. 397.

The MS. has been compared with the author's copy. Written in elegant Naskh by 'A. Karīm B. Md. Dated 719 A.H. Very good copy. (Lith. Lahore, 1876. See Cat. Ar. Books Br. Mus., Vol. II, p. 786.)

(Maḥbūb Yār Jang Lib., Sayfābād Road, Hyderabad.)

22.

الفوائد الطوسيّة

A work on Shī'ah traditions, by Md. B. Ḥa. B. 'Alī al-Ḥurr al-'Āmilī (d. A.H. 1099 = A.D. 1688). For author see Brock., Vol. II, p. 412, and for his printed works see Br. Mus. Cat. of Ar. Books, Vol. II, p. 182. The author says in the preface :—

هذهٖ فوائد في حل بعض الاحاديث المشكلة و فوائد في تحقيق بعض المسائل المعضلة التي كان يسألني في طوس عنها بعض اهل العلم و الكمال فاكتب لهم في شرحها ما يقتضيه الحال و يخطر بالبال.

For details see *Shuẓūr al-'Iqyān*, fol. 83 (MS. copy Buhār Coll. Imp. Lib.). Written in the author's time. Dated 1075 A.H.

(Wājid Ḥu., Yaḥyāganj, Lucknow.)

23.

المصنّف فى الحديث

A work on traditions, arranged on the system of Fiqh.

Author :—'Abd-Allāh B. Abī Shaybah (d. A.H. 235 = A.D. 849). See *Fihrist*, p. 229, Brock., Vol. I, p. 516. Ḥ. Kh. holds a very high opinion of the work and remarks in Vol. V, p. 588 :—

و هو كتاب كبير جدّا جمع فيه فتاوى التابعين و اقوال الصحابة و احاديث الرسول صلى الله عليه و سلم على طريقة المحدثين بالاسانيد مرتبا على الكتب و الابواب على ترتيب الفقه الخ.

For other copies see Cairo Lib. Ar. Cat., Vol. I, p. 424. 1st Vol. of the work exists in the Niẓām Lib., Hyderabad. 2nd Vol. of the work wrongly styled مسند ابى بكر exis A.S.B. Lib. See Ar. Cat., p. 11. Written in Naskh. (C. 1000 A.H.)

(M. 'A. Ḥayy Lib., Firangī Maḥall, Lucknow.)

24.

النخبة النضرة في احاديث العشرة

A work dealing with the excellences and virtues of the ten companions of the Prophet without author's name, written in Naskh, by Ḥāfiẓ Abu'l-Ḥajar Md. B. Yūsuf. Dated 700 A.H. Some folios are wanting at the beginning.

Beg :— ولابد قبل الشروع في هذا المنتقي من ذكر فصل في فضل سيدنا *

(Niẓām Lib., Hyderabad.)

V.

THEOLOGY.

25.

التقريب و الارشاد (الجزء الاول)

First volume of التقريب والارشاد on Theology by Ḥāfiẓ Md. B. Muẓaffar B. Hibat-Allāh.

The author states at the end that he finished the work on the 10th Ramaḍān A.H. 548 = A.D. 1153, and says as follows :—

بخط يد العبد الفقير الى رحمة الله الغني محمد بن مظفر بن هبة الله بن سرايا القدسي .... - فرغ من كتابته فى العشر الاول من شهر رمضان من سنة ثمان و اربعين و خمس مائة من الهجرة النبوية *

Written in old Naskh. Fol. I is written in a different hand.

Beg :— الحمد لله ...... باب - القول في حد العلم و حقيقته

(Niẓām Lib., Hyderabad.)

26.

خانقاهي على شرح عضديه

A super-commentary upon the theological treatise entitled شرح عضديه *Sharḥ 'Aḍudīyah* of Jalāl al-Dīn Dawwānī (d. A.H. 908 = A.D. 1501): see Brock, Vol. II, p. 217. Sprenger Cat., p. 73, *Rawḍāt al-Jannāt*, p. 142.

Author—Yūsuf B. Md. Jān, Qarābāghī Md. Shāhī.

The words قم غدا equal to A.H. 1145 indicate the date of composition. Neither the book nor the author is mentioned

in Brock. Edited, with marginal notes, by Md. Rāqim. Lith. Lucknow, 1875. See Cat. Ar. Books in the Br. Mus., Vol. II, p. 814.

Written in good Naskh.

(Chanchal gūṛā, Hyderabad.)

27.

دریاق الافاعي في الرد على الخارج البقاعي

A controversial treatise on theology.

The author wrote this work to prove the prophetic mission of the Prophet in reply to Biqā'ī بقاعی who did not believe in it. Probably this is the same Biqā'ī who died in A.H. 885 = A.D. 1480. See Brock., Vol. II, p. 142, Berl. No. 9694. Composed in A.H. 874.

The name of the author is not given in the work itself, but on the fly-leaf he is called :—

محمد بن جمعة الحصكفي الشيباني

Written in elegant Naskh. (C. 900 A.H.).

Beg :— اَوَ من كان ميتا فاحييناه و جعلنا له الخ ...

(Niẓām Lib., Hyderabad.)

28.

رسالة في الروية

A work on theology.

Author :—Abū Bakr Aḥmad B. al-Ḥu. B. 'Alī al-Bayhaqī (d. A.H. 458 = A.D. 1066). For author's life see Brock., Vol. I, p. 363. Written in good Nasta'līq by Mīr Muḥammad Yūsuf Bilgrāmī. Dated 1130 A.H. Mīr Md. Yūsuf died in A.H. 1172 = A.D. 1758. See for his life *Sarv-i-Azād*, foll. 117[b]—116[b], Author Cat. of the Hyderabad Coll. of MSS., in the A.S.B., p. 4, and *Subḥat al-Marjān*, p. 100.

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

29.

الرضية الحسنه في شرح الفريضة المهدوية

An autograph copy of the Commentary by Murād B. 'Alī Khān Tafrīshī, upon his own treatise on Shī'ah theology, entitled *al-Farīdat al-Mahdavīyah* الفريضة المهدوية

Written in Nasta'līq, dated 1093 A.H.

Beg :— اللهم مالک الملک —— فعذه فوائد الخ

(M. 'Alī Ḥu. Lib., Hyderabad.)

30.

عقائد الخواص

A work on theology, by Muḥibb-Allāh Ilāhbādī (d. A.H. 1058 = A.D. 1648). It is divided into several sections, called دقائق (*Daqā'iq*). For author see *Taẕkirah-i-'Ulamā-'i-Hind*, by Raḥmān 'Alī, p. 175, and *Ḥadā'iq al-Ḥanafiyah* of Faqīr Md., p. 412. Written in Naskh.

Scribe :—Fayḍ-Allāh. (c. 1200 A.H.).

Beg :— الحمد لله ...... الدقيقة الاولى في اثبات الواجب الخ

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

31.

ليلية المعروف باعتقادية

A work on Shī'ah theology, by Md. Bāqir B. Md. Taqī al-Majlisī (d. A.H. 1110 = A.D. 1698). For author see *Shuẕūr al-'Iqyān*, fol. 53 (MS copy Buhār Collection, Imperial Library). The author composed this work in one night. The greater part of the MS. is in the author's own handwriting. Written in good Naskh. (C. 1200 A.H.).

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

32.

مقالات الاسلاميين و اختلاف المضلين (الجزء الاول)

A Commentary by Abu'l-Ḥa. B. Ismā'īl al-Ash'arī (died at Baghdād in A.H. 324 = A.D. 935) on *Ikhtilāf al-Mukhtalifīn*, a work on theology. Written in Naskh. Only the first part of the work exists in the Lib.

Beg :— الحمد لله ذى العزة و الافضال و الجود و النوال - احمده على ما خص الخ *

(Niẓām Lib., Hyderabad.)

33.

المَوازين الذَرِيَّة المُبيِّنة لعقائد الفِرَق العَلِيَّة

A work on theology, by 'A. Wahhāb B. Aḥmad B. Ālī-al-Sha'rānī al-Anṣārī al-Shāfi'ī (d. A.H. 973 = A.D. 1565). It is divided into some Faṣls and a Khātimah. The MS. has been collated with the author's copy. For another copy consult Brock., Vol. II, p. 335. Written in elegant Nasta'līq. (C. 1200 A.H.).

Beg:— الحمد لله - فهذه عقيدة شريفة ... الخ

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

34.

نور الانوار في شرح المنار

The well-known commentary upon *al-Manār*, a work on scholastic theology by Abu'l Barakāt 'Abd-Allāh B. Aḥmad al-Nasafī (d. A.H. 710 = A.D. 1310): see Brock., Vol. II, p. 196, and Cat. of Ar. Books in the Br. Mus., Vol. I, p. 148.

Commentator:—Shaykh Aḥmad B. Abī Sa'īd known as Mullā Jīwan of Amīthī, a village in the jurisdiction of Lucknow, died at Delhi A.H. 1130 = A.D. 1718. The author compiled this work at Madīnah in the year 1105 A.H.

Autograph copy. Written in bad Naskh. Dated 1105 A.H. For Commentator's life see *Subḥat al-Marjān* of Āzād Bilgrāmī, p. 79. *Ḥadā'iq al-Ḥanafiyah* of Faqīr Md., p. 436, and *Tazkirah-i-'Ulamā-i-Hind* (by Raḥmān 'Alī), p. 45.

(Niẓām Lib., Hyderabad.)

35.

نهاية المرام

A work on theology by 'Umar B. al-Ḥu. B. al-Ḥa. al-Ṭabarī al-Makkī.

Copyist:—Maḥmūd B. 'A. Salām B. 'A. Raḥīm al-Kirmānī. Dated A.H. 550 = A.D. 1155 as mentioned at the end:—

فرغ من كتبته محمود بن عبد السلم بن عبد الرحيم الكرماني المقيم
بالري - في الخامس من شهر الله المبارك رمضان سنة خمسين و خمسماية

Written in old and neat Naskh.

Beg:— القول في خلق الاعمال - اعلم ان الترتيب يستدعي

(Niẓām Lib., Hyderabad.)

VI.

JURISPRUDENCE.

36.

اختلافات الائمة الاربعة

A work on jurisprudence by Aḥmad B. Sayyid Isḥāq B. Sayyid Ibrāhīm al-Ḥasanī al-Ḥusaynī, known as Niẓām al-Dīn al-Muḥaddith.

Written in Nasta'līq. (c. 1200 A.H.).

(Shams al-'Ulamā', Qāḍī 'Ubayd-Allāh Lib., Madras.)

37.

الازهار في فقه الائمة الاطهار

A work on Zaydī Law, by al-Mahdī li Dīn-Allāh Aḥmad B. Yaḥyā B. al-Murtaḍā (d. A.H. 840 = A.D. 1437). For other copies *vide* Brock., Vol. II, p. 187, and for details see Br. Mus. Suppl. No. 365-7. Noticed also by Ḥ. Kh., Vol. I, p. 262. The present copy is very valuable. It contains signatures of most of the Imāms of Zaydī sect who must have perused it. Written in Naskh. (c. 900 A.H.).

Beg:— مقدمة لا يسع المقلد جهلها الخ

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

38.

توقيف الحكّام على غوامض الاحكام

A dissertation on the Laws of Muḥammadan marriage, by Aḥmad B. 'Imād al-Dīn B. Md. al-Aqfahsī al-Miṣrī al-Shāfi'ī (d. A.H. 808 = A.D. 1405) (see Brock., Vol. II, p. 93). It is divided into a few chapters. Noticed by Ḥ. Kh. See Vol. II, p. 466. The work is not mentioned in Brock. Written in Naskh. (c. 900 A.H.). Slightly imperfect at the end.

Beg:— الحمد لله الذى خلق من الماء بشرا فجعله نسبا وصهرا الخ

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

39.

حاشية شرح الوقاية

Short notes upon the well-known Ḥanafī Jurisprudence *Sharḥ al-Wiqāyah* شرح الوقاية of 'Ubayd-Allāh B. Mas'ūd B. Maḥ-

mūd B. Ṣadr al-Sharī'ah (d. A.H. 747 = A.D. 1346) (see Brock., Vol. II, p. 214), by Qāḍī Nūr-Allāh Shūstarī Shī'ī (d. A.H. 1019 = A.D. 1610). For author's life see *Shuẓūr al-'Iqyān*, fol. 251[b] MS. copy Buhār Coll., Imp. Lib.

Autograph copy. Written in Naskh.

Beg:—نحمدک یا من موجز من هدایتک وقایة ... و بعد فیقول العبد الضعیف الذی یردہ المشتری الخ *

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

40.

الروضة البهية في شرح اللمعة الدمشقية

A Commentary by Zayn al-Dīn B. 'Alī B. Aḥmad al-Shāmī al-'Āmilī (d. A.H. 966 = A.D. 1558) upon a treatise of the Shī'ah law, by Md. B. Makkī al-'Āmilī al-Shahīd (d. A.H. 786 = A.D. 1386), entitled *al-Lum'at al-Dimashqīyah fī Fiqh al-Imāmīyah* اللمعة الدمشقية في فقه الامامية See Brock., Vol. II, p. 108. For Commentator's life and his numerous works see *Naqd al-Rijāl*, *Amal al-Āmil*, p. 14, *Qiṣaṣ al-'Ulama'*, p. 197, *Muntaha'l Maqāl*, p. 141. For another copy see Br. Mus. Suppl. Ar. Cat., p. 334. (Lith. on the margin of *al-Sharḥ Raḍavī* (1870): see Cat. of Ar. Books Br. Mus., Vol. II, p. 359.)

Autograph copy. Written in Naskh. Dated A.H. 957.

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

41.

رسالة في الاسلام و الايمان

A very short treatise on Jurisprudence.

Author:—Aḥmad B. 'A. Ḥalīm, better known as Ibn Taymīyah (d. A.H. 728 = A.D. 1328). See Brock., Vol. II, p. 104, where the MS. is designated as الكلام على حقيقة الاسلام والايمان. See Berl. Lib. Ar. Cat. No. 2089. Written in good Nasta'līq by Mīr Md. Yūsuf (d. A.H. 1162 = A.D. 1748) who was a distinguished Mawlavī of Bilgrām. See No. 28 of the Notes for further particulars of scribe.

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

42.

رسالة في الحكومة

A valuable treatise on Shī'ah Jurisprudence.

Author:—Aḥmad B. 'A. Riḍā, better known as Muhaẓẓab

al-Dīn (d. A.H. 1084 = A.D. 1673). For author see Brock., Vol. II, p. 412.

Autograph copy. Dated A.H. 1084. Written in elegant Naskh. 'Unwān illuminated with gold.

Beg:— احمدک یا احکم الحاکمین، الخ *

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

43.

شرح الارشاد

An autograph commentary upon the well-known Shāfi'ī Jurisprudence الارشاد of Ismā'īl B. Abī Bakr B. Maqarrī al-Yamanī al-Shāfi'ī (d. A.H. 836 = A.D. 1432).

Commentator:—Muḥammad B. Abī Sharīf al-Maqdasī (d. A.H. 930 = A.D. 1523.) For details see Ḥ. Kh., Vol. I, p. 256. Written in Naskh with marginal notes. Dated 900 A.H. This is only the first part of the work (تم السفر الاول)

(Niẓām Lib., Hyderabad).

44.

شرح منهاج الوصول الی علم الاصول

An extensive commentary on the Shāfi'ī Jurisprudence منهاج الوصول الی علم الاصول of 'Abd-Allāh 'Umar B. al-Bayḍāvī (d. A.H. 685 = A.D. 1286). For details see Ḥ. Kh., Vol. VI, p. 214, Brock. vol. I, p. 416.

Commentator:—Aḥmad B. Ḥu. B. Raslān (d. A.H. 844 = A.D. 1440): see Brock., Vol. I, p. 418. For other copies see Berl. 4383, Paris 800. The MS. has been compared with the author's copy. Written in Naskh. Dated 965 A.H. Only the first part of the work exists in this Lib.

(Niẓām Lib., Hyderabad.)

45.

غاية المامول في شرح زبدة الاصول

An extensive commentary upon the principles of Shī'ah Jurisprudence.

Commentator:—Jawād al-Kāẓimī. Composed in A.H. 1027 The Commentator and the Commentary are not mentioned in Brock.

Written in good Ta'līq. (c. 1200 A.H.).

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

46.

فتاوى ابراهيم شاهي

A collection of opinions and decisions of particular law cases, by Aḥmad B. Md., known as Niẓām al-Jīlānī, dedicated to Ibrāhīm 'Ādil Shāh, King of Bījāpūr, reigned A.H. 941-963 = A.D. 1534-1555. See for details Br. Mus. Pers. Cat., p. 464b, and *al-Nadwah* of 1910, No. 8, pp. 25-28.

The work is unknown to Brock.

For another incomplete copy see Ar. and Per. MSS. Cat., Calcutta Madrasah Lib., p. 19. Three other copies exist in India, one in the Niẓām Lib., Hyderabad, and two in the Rampore Lib. Vide Govt. Coll. 1st list A.S B., p. 1, No. 2, where a MS. is wrongly styled *Fatāwā Ibrāhīm Shāhī*, but it is a different work altogether. The present MS. is defective at the end.

Ends with باب الصيد

Written in elegant Nasta'līq, gold ruled border (C. 1100 A.H.).

(M. 'A. Ḥayy Lib., Firangī Maḥall, Lucknow.)

47.

شرح قرة العين

A glossary by Md. B. Shaykh Yūsuf al-Ṭalāvī upon the *Qurrat al-'Ayn*, or Manual of the principles of Jurisprudence, according to the Shāfi'ī school, by Muḥammad B. Muḥammad al-Khaṭṭāb al-Mālikī. The قرة العين is a commentary upon the ورقات of Imām al-Ḥaramayn 'A. Mālik B. 'Abd-Allāh al-Juwaynī (d. A.H. 478 = A.D. 1085). See Ibn-Khallikān, Vol. II, p. 120; H. Kh., Vol. VI, p. 433; and Brock., Vol. I, p. 389.

Autograph copy. Written in Naskh.

(Niẓām Lib., Hyderabad.)

48.

كشف المرام عن فضائل الصيام

A work on the advantages of fasting in the month of Ramaḍān. It is divided into three chapters: (1) في فضائل مطلق الصوم, (2) في فضائل شهر رمضان, (3) في فوائد تتعلق بفضل الصائمين.

Author:—Md. Amīn B. Sayyid Ḥa. Mīr Ghanī. Composed in A.H. 1144 = A.D. 1731. The copy was written by the author's son 'Umar (عمر) in the year 1169 A.H.:—وكان الفراغ من نساختنه (نسخته).

سنة ۱۱٦۹ تسع و ستين و مائة و الف على يد الفقير الى ربه الغني عمر بن المرحوم السيد محمد امين مير غني الحسيني الحنفي *

Written in clear Naskh.

Beg:— الحمد لله الذي فضل شهر رمضان على سائر الشهور - الخ —

(M. 'A Bārī Lib., Firangī Mahall, Lucknow.)

49.

مختار الإختيار على المذهب المختار

A work on Jurisprudence.

Author :—Ikhtiyār B. Ṭālib al-Dīn al-Hasanī. (?)

Written in Nasta'līq. Not dated. The work and the author are not mentioned in the Brock.

Beg :— حمداً لكتاب (a) كريم الخ -

(Shams al-'Ulamā' Qāḍī 'Ubayd-Allāh Lib., Madras.)

50.

مختصر من علم الامام النفايس (النفيس)

A compendium of the legal teachings of the Shāfi'ī religion.

Author :—Abū Ibrāhīm Ismā'īl B. Yaḥyā al-Muzanī al-Miṣrī, who died in Egypt A.H. 264 = A.D. 877. See *Ibn Khallikān*, De Slane's translation, Vol. I, p. 200; *Fihrist*, p. 212; H. Kh., Vol. V, p. 459; and Brock., Vol. I, p. 180. Copies of the *Mukhtaṣar* are noticed by Pertsch, Gotha Cat. No. 938., Cairo, Lib. Ar. Cat., Vol. III, p. 273, Berl. Lib. Ar. Cat. No. 442. See Br. Mus. Suppl. Lib. Ar. Cat. No. 304.

Written in elegant Naskh. Dated 666 A.H.

(Niẓām Lib., Hyderabad.)

51.

مختلف الشيعة

A work on Muhammadan Law, according to the Shī'ah doctrine, by Yūsuf B. 'Alī B. Muṭahhar al-Hillī (d. A.H. 726 = A.D. 1326). (See Brock., Vol. II, p. 164, and J.R.A.S., 1905, p. 516, No. 33.) The present MS. was copied from a copy transcribed from an autograph copy. See for details *Shuẓūr al-'Iqyān*, fol. 269-B. (MS copy Buhār Coll. Imp. Lib.).

Written in Naskh. (C. 800 A.H.).

(M. 'A. Bārī Lib., Firangī Mahall, Lucknow.)

52.

مشرق الشمسين

A work on Muhammadan Law according to the Shī'ah doctrine, by Bahā' al-Dīn Md. B. Hu. al-'Āmilī (d. A.H. 1031 = A.D. 1621). For author see Brock., Vol. II, p. 414, and Berl. Lib. Ar. Cat. No. 1527.

Written in Naskh. Dated 1084 A.H., as appears from the colophon:—

و قد وقع الفراغ من كتابته يوم الجمعة سلخ شهر ذی الحجة سنة ۱۰۸۴ هجری

(Wājid Hu. Lib., Mahallah, Yahyāganj, Lucknow.)

٥٣.

نظامية في فقه الامامية

A work on Shī'ah Jurisprudence.

Author:—Md. B. Sālih al-Asadī. Composed in A.H. 986 = A.D. 1578. Written in elegant Naskh. Dated 986 A.H. Autograph copy. See J.R.A.S., 1905, p. 516, No. 36, where a similar MS. is mentioned.

Beg:— الحمد ... تفرد بالقدم و الدوام الخ

(M. 'Alī Hu. Lib., Kūchahi-i-Madrasah-i-A'izzah, Hyderabad.)

54.

وسيلة الراغبين

A work on the Laws of Inheritance according to the Hanbalī School, completed in the year A.H. 989 = A.D. 1581.

Author:—Md. B. 'Alī B. Salūm. (The work and the author are not mentioned in Brock.).

Written in Naskh. (c. 1100 A.H.).

Beg:— الحمد لله باری النسمات ومجزل العطيات

(M. 'A Bārī Lib., Firangī Mahall, Lucknow.)

55.

وسيلة النجات في احكام الممات

A treatise on Muhammadan obsequies.

Author:—Ibrāhīm B. Ismā'īl of Jūnāgarh. (?) The work and the author are not mentioned in Brock. One copy exists in the Rampore Lib.

Written in Naskh. Dated 1235 A.H.

Beg:— الحمد لله الذي قدر امر القوت بجميع مخلوقاته الخ

(Shams al-'Ulamā' Qāḍī 'Ubayd-Allāh Lib., Madras.)

56.

هداية الامة الى احكام الائمة

A work on Shī'ah Jurisprudence by Md. B. Ḥa. B. 'Alī B. Md. al-Ḥurra'l-'Āmilī (d. A.H. 1099 = A.D. 1688). For author see Brock., Vol. II, p. 412.

The MS. contains only كتاب الطهارة and كتاب الصلوة.

Written in Naskh in Mashhad by Ḥu. Bahā, al-Dīn B. Muḥammad Qāsim al-Jibrānī al-'Āmilī. Dated 1113 A.H.

(Maḥbūb Yār Jang Lib., Sayfābād Road, Hyderabad.)

VII.

Ṣūfism.

57.

تنبيه ذوى الهمم على معاني الفاظ الحكم

A commentary on the *Ḥikam-al-'Aṭā'īyah*, a work on Ṣūfism, of Aḥmad B. 'Aṭā-Allāh al-Iskandrānī (d. A.H. 709 = A.D. 1309).

Commentator :—Aḥmad B. 'Īsā al-Burnūsī, known as al-Zawraq al-Fāsī.

Autograph copy. Written in Naskh. Dated 1159 A.H.

Beg :— الحمد لله وحده ... اللهم صل على ... كتاب تنبيه ذوي

(Niẓām Lib., Hyderabad.)

58.

خوان الفقراء

An abridgment of the *Kashkūl* كشكول of Khwājah Kalīm-Allāh al-Chishtī al-Qādirī who was in A.H. 1093 at Madīnah. See *Tarjumah-i-Nawāqiḍ al-Rawāfiḍ*, a MS. of which exists in the A.S.B. Lib. See Pers. Cat. No. $\frac{A}{D}$ 8.

The name of the author is not found in the MS. (Not mentioned in Brock.)

Written in Naskh. Not dated.

Beg :— الحمد لله ...

(Niẓām Lib., Hyderabad.)

59.

عين العلم

A work on Ṣūfī-ism.

Mullā 'Alī al-Qārī (d. A.H. 1040 = A.D. 1630) wrote a commentary on this text in which, agreeing with Ibn Ḥajar, he said that the author was an Indian, but according to Ḥ. Kh. and others it is by Md. B. 'Uthmān B. 'Umar al-Balkhī (d. A.H. 800 = A.D. 1397). (محمد بن عمر بن عثمان البلخي.) See Ḥ. Kh., Vol. IV, p. 283.

In the Berl. Lib. Ar. Cat. the title of the work is given as مناهج العارفين *Manāhij al-'Ārifīn* (see No. 3064), and the author is said to be عبد الله بن عبد الرحمن المدايني 'Abd-Allāh B. 'A. Raḥmān al-Madā'inī. See also Ḥ. Kh., Vol. VI, p. 159.

The work is divided into 20 chapters and a Khātimah. Written in elegant Nasta'līq on blue paper. (Not mentioned in Brock.) Many copies exist in India. Dr. Ross and E. G. Browne also mention a copy in their Catalogue (see p. 160) and Ind. Off. Lib. Cat., p. 190, where it is mentioned that it is not an abridgment of Ghazzālī's *Iḥyā'* as stated by Stewart in his Cat., p. 139. The work has been lithographed with meanings in Persian at (Pishāwar) in 1281 A.H.

(Niẓām Lib., Hyderabad.)

60.

كنز الهدايات في معرفة البدايات والنهايات

A work on Ṣūfī-ism.

Author:—Md. Bāqir B. Ja'far of Delhi. (?) (Not mentioned in Brock.)

Written in Naskh. Dated 1187 A.H.

Beg:— نحمدک يا من تفرد بالقيومية والبقاء

(Shams al-'Ulamā' Qāḍī 'Ubayd-Allāh Lib., Madras.)

61.

كيمياء اليقين

A work on Ṣūfī-ism, by Aḥmad B. Idrīs (d. A.H. 684 = A.D 1285). Probably he is Shihāb al-Dīn Aḥmad B. Idrīs al Qarāfī al-Mālikī, commentator of the *Tanqīḥ al-Fuṣūl* of Fakhr al-Dīn al-Rāzī (d. A.H. 606 = A.D. 1209). (For author and his other works see Brock., Vol. I, p. 506).

Written in cursive Naskh. (C. 1200 A.H.)

Beg:— الحمد لله الذي جعل قلوب اوليائه الخ

(M. 'A Bārī Lib., Firangī Maḥall, Lucknow.)

62.

اللمحات، الرافعات

A work on Ṣūfī-ism, by Mustafā B. Kamāl al-Dīn B. 'Alī al-Ṣiddīqī (d. A.H. 1162=A.D. 1749).

It is an abridgment of the author's three previous works كروم عروض التهاني - فيض القدوس - الروضات العرشية. For details see Berl. Lib. Ar. Cat., No. 3913. For author and his other works see Brock., Vol. II, p. 308.

Written in good Naskh. Dated 1223 A.H.

Beg:— الحمد ... فيقول الفقير... مصطفى بن كمال ..
انطقني الحق ليلة الثلاث (الثلثاء)

(M. 'A. Bārī Lib., Firangī Mahall, Lucknow.)

63.

البلد الامين و الدرع الحصين

A work on prayers according to the Shī'ah tradition, by Ibrāhīm B. 'Alī B. Ḥa. B. Md. B. Ṣāliḥ al-'Āmilī al-Kaf'amī, who composed his other works in 895 A.H. See for author's life *Amal al-Āmil*, p. 5. In the Buhār Coll. Imp. Lib. another copy exists, but the beginnings are different.

Written in elegant Naskh within gold-ruled borders with marginal notes in Shikastah. Dated 1080 A.H. First folio is illuminated. The MS. contains two other treatises, viz., محاسبة النفس اللوامة and مختصر من شرح ابى الفتوح by Shihāb al-Dīn al-Suhrawardī on Ṣūfī-ism.

Beg:— الحمد لله الذي جعل الدعاء الخ

(Wājid Ḥu., Mahallah Yahyāganj, Lucknow.)

64.

مصباح المتهجدين

An extensive work on Shī'ah prayer, by Aḥmad B. Rukn-al-Dīn al-Ḥusaynī al-Radavī. It is divided into a مقدمة and three اجزاء.

Written in elegant Naskh. (C. 1200 A.H.) Good copy.

Beg:— الحمد لله على جزيل نواله و جميل افضاله الخ .

(Jugail Kishore, Lucknow Chawk.)

VIII.

Biography.

65.

كتاب اخبار النحويين

A short biographical dictionary of the eminent grammarians of the sixth century of the Ḥijrah in alphabetical order with specimens of their works.

Author:—Abu'l Ḥa. 'Alī B. Yūsuf B. Ibrāhīm al-Shaybānī al-Qifṭī Jamāl al-Dīn (d. A.H. 646 = A.D. 1248). For a detailed account of the author, consult *Mu'jam al-Buldān* of Yāqūt Ḥamavī, Vol. IV, p. 152, and *Iktifā' al-Qunū'*, p. 57.

From a note on a fly-leaf at the beginning it appears that from fol. 2—95 have been written by the author himself. Written in old Naskh. (C. 700 A.H.) For another copy see Brock., Vol. I, p. 325.

The title of the work given in Ḥ. Kh., Vol. I, p. 441, is *Inbā al-Ruwāt 'alā Abnā' al-Nuḥāt* (إنباء الرواة على أبناء النحاة)

Beg:— محمد بن احمد الرقى من ولد عبد الله بن قيس الخ

(Niẓām Lib., Hyderabad.)

66.

البحر الزاخر في علم الاوائل والاواخر

An abridgment of the history entitled اليواقيت المضية في تحقيق علم البرية of 'Alī B. Yaḥyā B. Yūnus B. Khallikān, by Maḥmūd B. Qāsim B. Ṣā'in al-Dīn al-Anṣārī.

The original work was dedicated to al-Wāthiq bi'llāh (d. A.H. 232 = A.D. 847), the ninth Caliph of the Abbāsid dynasty.

The work deals for the greater part with fictitious tales and anecdotes. The work is not mentioned in Brock.

Written in Naskh. Dated 1160 A.H.

Beg:— الحمد لله العزيز العلام القيوم فاطر السموات والارض

(Niẓām Lib., Hyderabad.)

67.

تزئين الممالک بمناقب الامام مالک

A work on the merits and glories of the Imām Mālik.

Author:—'A. Raḥmān B. Abī Bakr. Jalāl al-Dīn al-Suyūṭī (d. A.H. 911 = A.D. 1505). See Ḥ. Kh., Vol. II, p. 286.

Written in Naskh. Dated 1285 A.H.

(Shams al-'Ulamā' Qāḍī 'Ubayd-Allāh Lib., Madras.)

68.

تلخيص المستقصى في تاريخ المسجد الاقصى

A work containing a description of the Temple of Jerusalem without author's name. This is most probably an abridgment of الجامع المستقصى في تاريخ المسجد الاقصى by ابن عساكر دمشقي (d. A.H. 600 = A.D. 1203). See for Ibn-'Asākir Brock., Vol. II, p. 130, Br. Mus. Suppl. Ar. Cat. No. 1250. Written in Naskh. (C. 900 A.H.).

(Nāṣir Ḥu. Lib., Khajwaḥ, Lucknow.)

69.

الحدائق

Lives of the Imāms of the Zaydīyah Sect.

Author:—'Abd-Allāh B. Md. B. al-Sīd al-Baṭaljūsī (d. A.H. 521 = A.D. 1127). Brock. (Vol. I, p. 427) mentions that one copy only is in Berl. Lib.) written in Naskh (C. 1000 A.H.).

(Nāṣir Ḥu. Lib., Khajwaḥ, Lucknow.)

70.

ذوب الذهب

A work containing biographical notices of the Arabian poets of Yemen, without author's name.

Composed in A.H. 1207. Not mentioned in Brock. Written in Naskh.

(Niẓām Lib., Hyderabad.)

71.

رسالة كن فيكون

A treatise on the life-work of Imām Abū Ḥanīfah by Ismā'īl Shāh of Rampore. The author presented this work to Sulṭān 'A. Majīd Khān B. Maḥmūd Khān, the Turkish Emperor of Constantinople, who died in A.H. 1278 = A.D. 1861. Written in ordinary Naskh. Dated 1275 A.H.

(Wājid Ḥu., Yaḥyāganj, Lucknow.)

72.

روضة الافكار و الافهام لمرتاد حال الامام

Life of Md. B. 'A. Wahhāb Najdī, the founder of the Wahhābī Sect, who died in A.H. 1206 = A.D. 1791. See Br. Mus.

Arabic Catalogue, pp. 436a., 784a. It is divided into one chapter and five *fasls*. Written in Naskh by Aḥmad Abu'l Khayr al-Makkī. Dated 1200 A.H.

(Niẓām Lib., Hyderabad.)

73.

زهر الرياض و زلال الحياض

This treatise deals with the lives of the first four Caliphs of the Prophet, by Sayyid Ḥa. B. 'Alī B. Shadqam al-Ḥasanī-al-Madanī سيد حسن بن علي بن شدقم الحسني المدني. The author flourished in the time of Niẓām 'Ālī Khān of Hyderabād (A.H. 1175-1218 = A.D. 1761-1803). Vide for author *Amal al-Āmil*, p. 38, and for the Niẓām see O. B. D. of Mr. Beale, p. 300, and Br. Mus. Pers. Cat., pp. 325, 326 and 723. Written in Naskh. (C 1200 A.H.)

(Nāṣir Ḥu. Lib., Khajwaḥ, Lucknow.)

74.

العمدة

The work deals with the virtues and excellences of the Imāms by Yaḥyā B. Ḥa. B. al-Ḥu. B. Ālī al-Asadī al-Ḥillī al-Rib'ī, known as Ibn-Batrīq (ابن بطريق) (d. A.H. 600 = A.D. 1203). For author see *Amal al-Āmil*, p. 73, *Rawḍāt al-Jannāt*, p. 232, and *Shuẓūr al-'Iqyān*, fol. 258ᵃ. (MS. copy Buhār Collection, Imp. Library). One copy of the work under notice is in the Buhār Collection, Imperial Library. Written in ordinary Ta'līq. Not dated.

Beg:—حدث الشيخ الاجل الاوحد... الحمد لله شكرا لجزيل آلائه..

(Nāṣir Ḥu. Lib., Khajwaḥ, Lucknow.)

75.

الفخر المنير

A work dealing with the lives of those companions who assisted the Prophet in the battle of Badr (غزوة بدر)

Author:—Md. B. Md. B. al-Ḥu. al-Sandūsī. (?) Written in Naskh.

(M. 'A. Bārī Lib., Firangī Maḥall, Lucknow.)

76.

لوامع انوار التمجين المنتخب من مشارق انوار اليقين

This work deals with the virtues of the descendants of the Prophet and their superiority over others.

Author:—Rajab B. Md. B. Rajab, known as al-Ḥāfiẓ al-Bursī (d. c. A.H. 900 = A.D. 1494). For author see *Amal al-Amil*, p. 44, and *Rawḍāt al-Jannāt*, p. 284. Written in Naskh. (C. 1000 A.H.)

Beg:— الحمد لله الواحد من قلة الخ

(Nāṣir Ḥu. Lib., Khajwah, Lucknow.)

77.

محاسن اصفهان

A rare topographical work on the beauties of Iṣfahan, the old capitial of Persia, with copious poetical extracts from various authors.

Author:—Al-Mufaḍḍal B. Sa'īd B. al-Ḥu. It is stated at the end that the work was written in the time of Jalāl al-Dīn Md. B. Md. Amīr al-Ṭabāṭabā'ī and after the death of Shāh 'Abbās Ṣafavī (who died in A.H. 1038 = A.D. 1629) at Iṣfahān:—

تمت الرسالة بعد نصف الليل من يوم الاربعاء من شهور سنة الف و ثمان و ثلثين بعهد جلال الدين محمد بن محمد امير الطباطبائي و ذلک بعد وفاة السلطان شاه عباس الصفوي *

Beg:— ان الله تقدست اسماءه وعظمت آلائه و جل ثنائه

Only one incorrect copy without title or author's name is mentioned, the Br. Mus. Suppl. Ar. Cat., see p. 476, No. 703. Written in Shikastah. Dated 1038 A.H. The work has been translated into Persian by Ḥu. B. Md. al-'Alavī, and described by E. G. Browne. See J.R.A.S. 1901. Art. XV, p. 411.

(Niẓām Lib., Hyderabad.)

78.

(كتاب) المصطفين والمصطفيات

(1) Lives of some traditionists, Ṣufis and companions of the Prophet, by Aḥmad Badavī al-Ḥusaynī (d. A.H. 675 = A.D. 1276). For author vide Brock., Vol. I, p. 450.

Copyist:—'Alī B. 'Ubayd-Allāh. Written in good Naskh. Dated 901 A.H.

The MS. has been compared with the author's copy. Bound up with two different treatises :—

(1) رسالة في آداب الذكر

A tract on Ṣūfī-ism.

Written in Naskh. Not dated.

(2) مناقب سيدي احمد بدوي

Life of Abu'l 'Abbās Aḥmad B. 'Alī B. Ibrāhīm al-Badavī, the popular saint of Egypt (d. A.H. 675 = A.D. 1276).

The name of the author is not mentioned in the MS. Written in Naskh. Dated 863 A.H.

For another copy vide Brock., Vol. I, p. 450.

(Niẓām Lib., Hyderabad.)

79.

معدن اليواقيت الملتمعة في مناقب
الائمة الاربعة

A work on the life-works of the first four Caliphs, by an anonymous author. It is divided into five chapters. Another copy of the work is in the Lib. of M. 'A. Ḥayy of Firangī Maḥall, Lucknow.

Scribe :—Ghiyāth al-Dīn. Written in Naskh. Dated Madras 1234 A.H.

Beg :— الحمد لله الذي جعل علماء هذه الامة الخ

(M. 'A Bārī, Firangī Maḥall, Lucknow.)

80.

المفاخر العلية في المآثر الشاذلية

A work on the life of Sayyid Shams al-Dīn Md. B. Ḥa. B. Alī al-Ḥanafī al-Ṣūfī al-Shāẓilī (d. A.H. 847 = A.D. 1443). See Brock., Vol. II, p. 121.

Author :—Aḥmad B. 'Abbād.

It is divided into five chapters. Written in Naskh. Printed in Egypt. Autograph copy. Dated 1124 A.H.

Beg :— الحمد لله الذي من اعتصم به نجاه و من اطاعه بفضله كافاه

(Niẓām Lib., Hyderabad.)

81.

مقاصد التنقيح في شرح الصحيح في بيان
اسامي الرواة من الرجال و النساء

A short biographical dictionary of the traditionists of both sexes.

Author:—'Afīf B. Sa'īd B. Mas'ūd B. Md. al-Kāzarūnī. For another work of the same author see O. P. Lib. Cat., Vol. VI, No. 484, p. 82. Written in elegant Naskh. Dated 1252 A.H.

Beg: الحمد لله الذي وفقنا لاقامة الشهادة الخ

(Niẓām Lib., Hyderabad.)

82.

(كتاب) المناقب

Another work on the same subject, by Muwaffaq B. Aḥmad al-Makkī al-Bakrī al-Khwārizmī. The MS. was copied by the late M. Ḥāmid Ḥu., the father of Nāṣir Ḥu., from a copy in the Lib. of 'A. Ḥa. al-Ṭihrānī (عبد الحسن الطهراني) at Karbalā. Written in Naskh. (C. 1300 A.H.).

Beg:— حدثنا الشيخ العفيف الخ

(Nāṣir Ḥu. Lib., Khajwah, Lucknow.)

83.

مناقب ابن المغازلي

The work deals with the virtues of the descendants of the Prophet and their superiority over others. A few pages at the beginning are wanting. Written in Naskh. (C. 900 A.H.).

(Nāṣir Ḥu. Lib., Khajwah, Lucknow.)

84.

(كتاب) المنمّق

An extremely valuable work dealing with the history of the early Quraysh, a tribe of Mecca, by Abū Ja'far Md. B. Ḥabīb al-Hāshimī al-Baghdādī (d. A.H. 245 = A.D. 895). For author see Brock., Vol. I, p. 106, and H. Kh., Vol. I, p. 456. Written in Naskh. (C. 600 A.H.).

Beg :— اخبرنا ابو الحسن محمد بن العباس الحنبلي قال اخبرنا محمد بن حبيب قال اول ما ذكر من احاديث قريش ما خصها الله من الفضل و المن به سائر الخلق و انه بعث منها نبي الرحمة الخ

(Nāṣir Ḥu. Lib., Khajwaḥ, Lucknow.)

85.

(كتاب) المؤتلف و المختلف

A dictionary of such names of traditionists as are liable to be confounded, by Ḥāfiẓ 'A. Ghanī B. Sa'īd B. 'Alī al-Azdī al-Miṣrī (author of *Mushtabih al-Nisbah* مشتبه النسبة) (d. A.H. 409 = A.D. 1018). For details and other copies see Brock., Vol. I, p. 168. Unfortunately, slightly defective at the beginning. Written in Naskh. Very old copy. Dated 564 A.H. Printed in India.

Beg :— باب اسيد بالضم الخ

(M. 'A. Ḥayy, Firangī Maḥall Lib., Lucknow.)

86.

موالید اهل بیت

It deals with the names, titles and burial places of the descendants of the Prophet, by 'Alī B. Mūsā Riḍā, who wrote it for نصر بن علي الجهضمي. (Consult for his life طبقات الحفاظ by سيوطي Chapter VIII.) This MS. was copied from a MS. of the Najaf Lib. Written in Naskh. (C. 1200 A.H.)

(Nāṣir Ḥu. Lib., Khajwaḥ, Lucknow.)

87.

نزهة الفكر في تراجم (اعيان) القرن الثاني و الثالث عشر (جزء رابع)

The fourth volume of the biographies of the noblemen and eminent 'Ulamā' of the 12th and 13th century of Hijrah.

Author :—Aḥmad B. Md. al-Ḥafrāvī.

Arranged alphabetically. Written in Naskh. Not dated.

Beg :— حمده على نعمة التي الخ

(Nizām Lib., Hyderabad.)

88.

نوادر الزمان

An autograph copy of a modern historical work, composed in Bīrūt in A.H. 1286 = A.D. 1869.

Author :—Iskandar Aghā B. Ya'qūb Abkāriūs (d. A.H. 1303 = A.D. 1885). See Brock., Vol. II, p. 495, and Cairo Lib Ar. Cat. Vol. V, p. 171. The contents of the present compilation are as follow :—

(1) A short history of Mount Lebanon جبل لبنان.

(2) A short history of Damascus دمشق.

The work is divided into nine Faṣls.

In a letter, dated A.D. 1887, quoted at the beginning of the work, the author says that he presented it to a gentleman of Hyderabad.

Written in a good Naskh.

Beg :— حمدا لمن تفرد بالهيبة و الكمال و العظمة و الجلال الخ

(Nizām Lib., Hyderabad.)

89.

(كتاب) مشتبه النسبة

A work dealing with those names of traditionists which are alike and similar in forms, e.g. :—

سَلْم - سَلَّم - سنكي - سُبكي

Author :—Ḥāfiẓ 'A. Ghanī B. Sa'īd B. 'Alī al-Azdī (d. A.H. 409 = A.D. 1018).

The author distinguishes the names by giving diacritical and vowel points with a meagre account of each of them. Arranged in alphabetical order. The earlier part from الف to a portion of س is wanting. For details see Br. Mus. Suppl. Ar. Cat. No. 619. For author and his works consult Brock., Vol. I, p. 167.

A copy of the same work exists in the Government of India Coll. in the A.S.B. Written by Ḥa. Balvī in Naskh. Old copy. Dated 708 A.H. Printed in India.

(Nizām Lib., Hyderabad.)

IX.

Philology.

90.

اصلاح المنطق

A very old, valuable and well-known copy of a lexicographical work, by Abū Yūsuf Ya'qūb B. Isḥāq B. al-Sikkīt, who was one of the most eminent 'Arab lexicographers and was put to death by al-Mutawakkil, A.H. 243 = A.D. 857. For notices of his life see *Ibn Khallikān*, De Slane's Translation IV, 293, *Fihrist*, p. 72, *Kāmil*, Vol. VII, p. 59, and Ḥ. Kh., Vol. I, p. 328. The words are arranged under the various normal forms of the language, and exemplified by quotations from ancient poets. For other copies consult Brock., Vol. I, p. 117.

Written in Naskh. Dated 599 A.H.

Beg :— الحمد لله الذي شرف الانام بما ميزهم به من الانعام
باب فَعْلٍ و فِعْلٍ الخ

(Niẓām Lib., Hyderabad.)

91.

الجمهرة

A very valuable and complete copy of the well-known lexicon by the celebrated lexicographer Abū Bakr Muḥammad B. al-Ḥa. B. Durayd, who died A.H. 321 = A.D. 934. See Ḥ. Kh., Vol. II, p. 629, and *Fihrist*, p. 61.

For other copies consult Brock., Vol. I, pp. 111-112.

Written in elegant and neat Nasta'līq. Dated 1078.

Copyist :—Md. Sharīf al-Ṭatnī.

(Niẓām Lib., Hyderabad.)

92.

الصراح

The well-known and valuable abridgment of Jawharī's famous Arabic Dictionary, the *Ṣiḥāḥ*, by Abu'l Faḍl Muḥammad B. 'Umar B. Khālid, commonly known as Jamāl al-Qurashī (d. A.H. 681 = A.D. 1282), with the Persian equivalents added to the Arabic words. Consult Brock., Vol. I, p. 296.

It was completed on the 16th of Ṣafar A.H. 681 = A.D. 1282. It is probably an autograph copy. Written in good neat Nasta'līq. Dated 681 A.H.

The lexicon is very popular in India and it has been printed several times.

(Niẓām Lib., Hyderabad.)

X.

Grammar.

93.

الدرر الالفية

A commentary upon the grammatical work of Abū Zakarīyā Yaḥyā B. 'A. Mu'ṭī B. 'Abd al-Nūr al-Zawābī, who died A.H. 628 = A.D. 1230.

Commentator:—Md. B. Aḥmad al-Sharīshī (d. A.H. 685 = A.D. 1286). For details see Brock., Vol. I, p. 303.

Written in old Naskh. Dated 785 A.H. One fol. is wanting.

(Niẓām Lib., Hyderabad.)

94.

متن متين فى النحو

A useful and autograph copy of an 'Arabic Grammar by 'A. Rasūl B. Md. Riḍā al-Anṣarī, composed in A.H. 1177 = A.D. 1763, as appears from the following passage:—

اتفق الاتمام ليلة الجمعة الحادية عشر من شوال من سابعة السبعة الزائدة على سبعين للمائة الثانية للالف الثاني بعون الله الكريم المتعال للعبد المذنب الراجي الى رحمة ربه الكريم الهادي ابن محمد رضا عبد الرسول الانصاري الهروي المظفر آبادي - اللهم اجعلني من الراسخين في المحبة سيد المرسلين و احشرني مع اهل بيت رسولك الكريم. عليه و على آله وصحبه الصلوة و التسليم *

Written in elegant Nasta'liq.

Beg:— الحمد لله على الاختتام و على النبي الخ

(M. 'Alī Ḥusayn Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

XI.

Rhetoric.

95.

شرح رسالة الحور العين و تنبيه السامعين في البلاغة

A commentary upon the rhetorical work حور العين of Nashwān B. Sa'īd al-Ḥimyarī (d. A.H. 573 = A.D. 1117) by an anonymous author. See Brock., Vol. I, p. 300, Berl. Lib. Ar. Cat. No. 8753-4. The commentary is not mentioned in Brock.

Written in old Naskh. Not dated; old copy.

Beg:— اما بعد الحمد لله الذي استوجب الحمد لكرمه و جوده الخ

(Niẓām Lib., Hyderabad.)

XII.

Prosody.

96.

كشف الغموض في علم العروض

A treatise on Prosody.

Author:—'A. Sattār B. 'Alī B. al-Ḥu. See H. Kh., Vol. V, p. 211. Autograph copy. Written in Naskh. Dated 919 A.H.

Beg:— الحمد لله الذي جعل العروض ميزان الكلام

(Niẓām Lib., Hyderabad.)

97.

شرح قصيدة خزرجية

A commentary upon the metrical treatise of Ḍiyā' al-Dīn Abū Muḥammad 'Abd-Allāh B. Muḥammad al-Khazrajī, who died in A.H. 626 = A.D. 1228 Consult Brock., Vol. I, p. 312.

Commentator:—Ghulām Naqshband, known as al-Shāfi'ī, who flourished in the 12th century of the Hijrah. See for another work of the commentator No. 126. Written in ordinary Ta'līq. Dated 1059 A.H The commentary is not mentioned in Brock.

Beg:— ان انقل شعراً بوزن بميزان الاذهان الخ

(Wājid Ḥusayn, Yaḥya Gang, Lucknow.)

XIII.

Proverbs.

98.

تمثال الامثال

A work on Arabic proverbs, by Jamāl al-Dīn Muḥammad B. ʻAlī B. Muḥammad B. Abū Bakr al-Shayʼī al-Makkī al-Shāfiʻī (d. A.H 837 = A.D. 1433). Composed for Nāṣir ʻAlī B. Ashraf Ismāʻīl, the Amīr of Yaman. See for author's life and his works O.P. Lib. Copy of *Muʻjam* by Ibn-i-Fahd (d. A.H. 885 = A.D. 1409) fol. 241b. (For Fahd see Brock, Vol. II, p. 175). The MS. is dated 845, i.e., 8 years after the author's death.

Scribe:—Muḥammad B. Aḥmad B. Muḥammad B. Saʻīd al-Shāfiʻī. Written in Arabian Naskh.

Beg:— الحمد لله المنزه عن المثل وله المثل الا على - الخ

(M. Khalīl al-Dīn Aḥmad Library, Salimpurah, Benares.)

XIV.

Literature.

99.

حكم عرفانيه

A work upon Arabic literature with notes, by ʻAbd al-Jalīl Bilgrāmī, who died in A.H. 1138 = A.D. 1725; see Br. Mus. Pers. Cat., p. 963b. The name of the author is not mentioned in the MS.

Written in good Nastaʻlīq.

(M. ʻAlī Ḥusayn Lib., Kūchah-i-Madrasah-i-Aʻizzah, Hyderabad.)

100.

رسالة مشكلات صحيفة

A treatise on Arabic literature.

Author:—Aḥmad B. ʻAbd al-Riḍā, better known Muhazzab al-Dīn (d. A.H. 1084 = A.D. 1673); see Brock., Vol. II, p. 412. This is also an autograph copy. Written in elegant Naskh. Dated 1084. Illuminated with gold.

Beg:— وبعد الحمد لمنهل الامور الخ - .

(M. ʻAlī Ḥusayn Lib., Kūchah-i-Madrasah-i-Aʻizzah, Hyderabad.)

101.

شفاء العليل في اصلاح كلام المتنبي

A critical treatise on Mutanabbī's (d. A.H. 354 = A.D. 965) works by Mīr Ghulām 'Alī Āzād Bilgrāmī (d. A.H. 1200 = A.D. 1785).

The following is a short extract from Bilgrami's preface.

و لا يخفى على الطبيب العارف بمعالجة الامراض ان منصب الاصلاح اعلى و ارفع من منصب الاعتراض فوقع في خاطري ان اصلح ما في كلامه من الفساد الخ

Written in Ta'liq, not dated.

The MS. bears copious marginal notes in the handwriting of Āzād Bilgrami.

(M. 'Alī Ḥusayn Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

XV

Ornate Prose and Letter.

102.

معارك الكتايب

A work on miscellaneous subjects, by Ḥāfiẓ al-Dīn Muḥammad B. 'Ādil Pāshā al-'Ajamī.

See for details Ḥ. Kh., Vol V. p. 610.

The copy was transcribed from the MS. in the Bhupāl library in 1312 A.H.

Scribe:—Muḥammad 'Abd al-Wāsi'.

Beg:— اليه يصعد الكلم الطيب الخ

(Nadwat al-'Ulamā' Library, Golagang, Lucknow.)

103.

مراتع الغزلان في وصف الغلمان

A work on literature.

Author:—M. B. Ḥasan al-Nawājī al-Qāhirī al-Shāfi'ī (d. A.H. 859 = A.D. 1455). See for other copies Brock., Vol. II, p. 56, and for notice Ḥ. Kh., Vol. V, p. 487.

Written in elegant Naskh. Not dated.

(Niẓām Lib., Hyderabad.)

XVI.

SCIENCES.

104.

اسرار الآيات وانوار البينات

A work on Philosophy.

Author:—Ṣadr al-Dīn Muḥammad (Mullā) B. Ibrāhīm Shīrāzī, called Mullā Ṣadrā (d. A.H. 1050 = A.D. 1640). For author and his other works see Brock., Vol. II, p. 413, and Berl. Lib. Ar. Cat. No. 306..

Written in elegant Nasta'līq, by the author's son. Not dated.

Beg:— نحمدک اللهم یا من بیده ملکوت الارض الخ

(Niẓām Lib., Hyderabad.)

105.

تسويلات الفلاسفة

A work on Philosophy, by Abū Sa'īd Ẓahūr al-Haqq. (?) Written in careless Ta'līq (c. 1300 H.).

Beg:— سبحان الله العزیز الحکیم الخ

(Nadwat al-'Ulamā' Lib., Lucknow.)

106.

الميبذي

An exceedingly valuable copy of the well-known Commentary upon the philosophical work of Mufaḍḍal B. 'Umar Athīr al-Dīn Abharī's (d. A.H. 663 = A.D. 1264) *Hidāyat al-Ḥikmat.*

Commentator:—Ḥusayn B. Mu'īn al-Dīn al-Maybuẓī (d. A.H. 890 = A.D. 1475). See Brock., Vol. I, p. 464, Br. Mus. Cat. Ar. Books, Vol. I, p. 701, and Calcutta Madrasah Lib. Ar. and Pers. MSS. Cat. Written in Naskh. Dated 701 A.H. Autograph copy.

(Niẓām Lib., Hyderabad.)

LOGIC.

107.

رسالة فی المنطق

A versified treatise on Logic, by Aḥmad B. 'Abd al-Riḍā, better known Muhaẕẕab al-Dīn (d. A.H. 1084 = A.D. 1673). For

author and his other works see Brock., Vol. II, p. 412, Br. Mus. Pers. Cat., Vol. II, p. 864[a], and No. 100 and 108 of the notes. Written in good Ta'līq, with an illuminated 'Unwān. Dated 1080 A.H. Autograph copy.

Beg:— وبعد حمد الله والسلام عليه ثم آله الكرام الخ

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

XVIII.

Ethics.

108.

جبة الاحباب

A treatise on Ethics.

Author:—Aḥmad B. 'Abd al-Riḍā, better known Muhazzab al-Dīn (d. A.H. 1084 = A.D. 1673). For author and his other works see Brock., Vol. II, p. 412; Br. Mus. Pers. Cat., Vol. II, p. 864[a], and No. 100 and 107 of the notes. Written in good Naskh with illuminations. Dated 1079 A.H. Autograph copy.

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.)

XIX.

Mathematics.

109.

شرح خلاصة الحساب

A Commentary upon the well-known arithmetical work خلاصة الحساب of Bahā' al-Dīn Md. B. Ḥu. B. 'Abd al-Ṣamad al-Ḥārithī al-'Āmulī (d. A.H. 1030 = A.D. 1621). The original work has been Lith. in A.H. 1285 and 1299. See Br. Mus. Cat. Ar. Books, Vol. II, p. 190 and Brock., Vol. II, p. 414.

Commentator:—Shams al-Dīn 'Alī al-Khalkhālī. See Brock., Vol. II, p. 415. Written in excellent Naskh. Dated A.H. 1221.

(M. 'Alī Ḥu. Lib., Kūchah-i-Madrasah-i-A'izzah, Hyderabad.

XX.

Astronomy.

110.

مرآة العالم

A work on Astronomy.

Author:—Ḥāfiẓ Ah. B. Shaykh Tilimsānī al-Anṣārī. Written in ordinary Nasta'līq. Dated A.H. 1235.

Beg:— نحمدک یا من لا اله الا انت و نشکرک الخ

(Shams al-'Ulamā' Qāḍī 'Ubayd-Allāh Lib., Madras.)

111.

زهرة الزاهره

A treatise on Astrolabe and its use, without author's name. It is divided into a مقدمه (Introduction) and 12 باب (chapters). Written in ordinary Nasta'līq (c. A.H. 1100).

Beg:— و بعد فهذه رسالة مفيدة فوايدها فريدة الخ

(M. 'A. Hayy. Lib., Firangī Maḥall, Lucknow.)

XXI.

ALCHEMY.

112.

(۱) حل الطلسم و كشف السر المبهم

Author:—Abu'l 'Abbās Ah. B. Md. al-Ghamrī (d. A.H. 905 = A.D. 1499). According to Brock., Vol. II, p. 170, only one copy is in the Cairo Lib.: see Ar. Cat., Vol. V, p. 335. Written in ordinary Naskh. Not dated.

Beg:— الحمد لله الذي خلق الارواح والاجساد الخ

(Niẓām Lib., Hyderabad.)

113.

(۲) السر الرباني في علم الميزان

Author:—'Alī Beg al-Azrūqī al-Rūmī al-Jadīd. See H. Kh., Vol. III, p. 593. For another copy see Berl. Lib. Ar. Cat. No. 4189. The work is not mentioned in Brock. Written in the same hand. Not dated

Beg:— الحمد لله الذي تقدس ذاته عن مدارک الاوهام الخ

(Niẓām Lib., Hyderabad.)

114.

(٣) السر المكنون والدر المصوئن

By an anonymous author.
Written in the same hand. Not dated.

Beg:— سبحان الذي احاطة علمه فى الآخرة الخ

(Nizām Lib., Hyderabad.)

115.

مصححات افلاطون

A work on Alchemy, by Abū Mūsā Jābir B. Hayyān (d. c. A.H. 160 = A.D. 776). The work is divided into 90 Taṣḥīḥ, as appears from the preface of the work.

Only one copy is mentioned in Brock. See Vol. I, p. 241. For author's life see *Ibn Khallikān*, vers. De Slane, Vol. I, p. 300; *Fihrist*, pp. 354-8, and Cat. Ar. Books Br. Mus., Vol. I, p. 771. Written in Naskh in a modern hand.

Beg:— قال المراكشي هذا كتاب مصححات افلاطون و تفسير جابر بن حيان - قال هداک الله للتقوى ينبغي ان يفهم - الخ

(Bahādur Shāh, Mochigate, Lahore.)

XXII.

MAGIC.

116.

المختار في كشف الاسرار و هتک الاستار

An interesting work on Magic.

Author:—'Abd al-Raḥmān B. Abī Bakr al-Dimishqī al-Jawbari (d. c. A.H. 630 = A.D. 1233). It is an incomparable work as H. Kh. (Vol. V, p. 438) says:—

و هو كتاب غريب ليس له نظير في بابه اخذه مؤلفه على ما قاله في اوله من ينبوع الحكمة والاسفار الخمسة و كتب الاوايل و الاواخر من نحو الف و ثلثمائة كتاب فهتک استار الكاذبين و كشف عورات المدعين من كل قوم - الخ

For details see Berl. Lib. Ar. Cat., Vol. V, No. 5563. For other copies see Brock., Vol. I, p. 497. Written in elegant Naskh. Dated 771 A.H.

Beg:— الحمد لله الملک الاعظم مظهر الموجودات بعد العدم الخ

(Nizām Lib., Hyderabad.)

XXIII.

Medicine.

117.

الفوايد السنية من خواص الاشجار الطبية الافرنجية

A treatise on the properties of the newly introduced medicaments.

Author:—Aḥmad Luṭf-Allāh Efendi. (?)

The work has been translated from Turkish as stated in the Colophon. For details and another copy see O. P. Lib. Cat. Vol. IV, p. 174, xviii. Written in Naskh. Dated Mecca, 1150 A.H.

Beg:— الحمد ... فاقول ان طايفة الافرنج - الخ

(Wājid Ḥu., Yaḥya Ganj, Lucknow.)

118.

التلويح الى اسرار التنقيح

The third abridgment of *Qānūn* of Abū 'Alī al-Ḥu. B. 'Abd-Allāh B. Sīnā, called al-Shaykh al-Ra'īs, the most celebrated Arabian philosopher and physician, better known in Europe by the name of Anicenna, who died in A.H. 428 = A.D. 1037, in his 58th year.

Commentator:—Fakhr al-Dīn al-Khujandī. (?) One copy of the Commentary is in Paris: see Brock., Vol. I, p. 458. One copy is in the Bankipore Lib.: see Cat., Vol. IV, p. 100; and one copy is in the A.S.B.: see Gov. Ind. Coll., Part I, No. 229, p. 14. Written in elegant Nasta'līq. Not dated.

(Niẓām Lib., Hyderabad.)

XXIV.

Military Arts.

119.

كتاب الحيل المكايد في فن الحرب

A unique work on the military arts and the use of weapons, without author's name. It is divided into six treatises as enumerated in the preface of the MS. There are numerous coloured drawings representing the various instruments of war. Written in old Naskh. Not dated.

Beg:—الحمد لله الحق المبين ... الباب الاول في ن نظام البشرى العرب الخ

(Nizām Lib., Hyderabad.)

XXV.

Interpretation of Dreams.

120.

الاستيناس في تأويل منام الناس

A work on the interpretation of dreams.

Author:—'Abd al-Mu'ṭī B. Salīm B. 'Umar al-Shiblī al-Simlāvī, who flourished in the 11th century of the Hijrah. See Cairo Lib. Ar. Cat., Vol. IV, p. 219. For author and his other works see Berl. Lib. Ar. Cat., Nos. 3202,4679, Brock., Vol. I, p. 44, and Cat. Br. Mus. Ar. Books, Vol. I, p. 235. Autograph copy. Written in Naskh. Dated 1090 A.H.

Beg:— الحمد لله الذي صير الروية الصالحة جارية في ساير الليالي الخ

(Ahli-Islām Lib., Madras.)

Supplementary List of Arabic MSS.

121.

قرآن شريف

This copy of the *Qur'ān* is due to the penmanship of 'Abd al-Qādir al-Husaynī who probably flourished in the 11th century of the Hijrah. The weight of the MS. sufficiently speaks of the quantity of gold used in it. It is exceedingly valuable on account of the profuse illuminations and ornamentations and beautiful designs in gold throughout. Written in bold Naskh.

This copy was kindly lent by Nawwāb-zādah Khusraw Mirzā of Murshidabad to the A.S.B. for Exhibition held on the 3rd February, 1915 A.D.

122.

قرآن

This copy of the *Qur'ān* with a Persian commentary on the margin is exceedingly valuable on account of its profuse illuminations and ornamentations. It is written in two different characters, viz. Thulth and Naskh (c. 900 A.H.).

(O.P. Lib., Bankipore.)

Various Readings and Orthography.

123.

الحجة فى القراءة السبعة

Volume I of the above work treating of the various readings of the seven recognized Qur'ān-readers, imperfect at the beginning, by Abū 'Alī al-Ḥasan B. Aḥmad B. 'Abd al-Ghaffār al-Farsī al-Naḥvi (d. A.H. 377 = A.D. 987). For author and his other works see Brock., Vol. I, p. 113.

The testimonies of the recognized Qur'ān-readers, Ḥuffāẓ and learned men of the 5th century of the Hijrah are on the fly-leaf of the MS.

Volume II of this work of the same date is in the Lib., but it is also defective at the end. Written in Naskh (c. 500 A.H.).

Beginning abruptly:— فاتحة الكتاب اختلفوا - الخ

(O.P. Lib., Bankipore.)

124.

العنوان فى القراءة السبع

A work on the same subject, by Abū Ṭāhir Ismā'īl B. Khalaf, B. Sa'īd al-Ṣaqalī al-Maqarrī (d. A.H. 455 = A.D. 1063). See Brock., Vol. I, p. 407. Only one copy is in the Berl. Lib. See Ar. Cat., Vol. I, No. 591. In the Hand-list of the Bānkipore O.P. Lib. the work is wrongly styled العيون instead of لعنوان. Compare Hand-list, p. 17, No. 151.

The testimonies of the recognized Qur'ān-readers, Ḥuffāẓ and learned men of the 6th century of the Hijrah are the colophon of the MS. Written in Naskh. Dated 652 A.H.

Scribe:—'Abd al-Qavī B. 'Abd-Allāh B. Ibrāhīm B. Md. al-Anmāṭī al-Sa'dī.

Beg:—قال الشيخ ابو طاهر - الحمد لله الذي انشأنا بقدرته و هدانا للاسلام وفطرته - اما بعد فاني ذاكر الخ

(O.P. Lib., Bankipore.)

125.

تنبيه الوسنان بتنزيه القرآن

An extensive work on the same subject, by Ashraf B. Ṭabīb B. Mawlā Taqī al-Dīn Ḥaydar al-Charkhī, a teacher in

the Jāmi' Akbar at Kashmīr. Written in neat Naskh. Headings with rubrications. No date.

Beg:— الحمد لله الذي هدانا لهذا و ما كنا لنهتدي الخ

(Md. Muhaddith Lib., Rampore.)

Commentaries on the Qur'ān.

126.

انوار الفرقان و ازهار القرآن

A Commentary upon the first seven and half chapters (viz. from سورة الفاتحة to سورة الاعراف) of the *Qur'ān*, by Ghulām Naqshband, known al-Shāfi'ī. Composed in 1110 A.H. as appears from the following chronogram of a latter composition:—

سيختم بشرى ان هذا العامة (هذى لعامة)

ينادي على قولي و ذاك ميختم

فعليك شيخ القوم لله ختمه

و لله ختمه فيه سر معظم

For author and his another work see No. 97.
Written in good Naskh (c. 1200 A.H.).
Scribe:—Md. Iltifāt Mubāriz Khān of Loharpore.

Beg:— الحمد لله الذي جعل الفرقان نورا للهدى الخ

(Ahmad-Allāh Lib., Muradabad.)

127.

التبيان فى التفسير

An old copy of the Commentary upon the *Qur'ān*, by Abū Ja'far Md. B. al-Ḥasan al-Ṭūsī (d. A.H. 459 = A.D. 1067). For author see Brock., Vol. I, p. 405, *Fihras al-Ṭūsī*, pp. 285-288, edited by Mr. Sprenger.

Written in very good Naskh.

Scribe:—Abu'l Ḥasan B. Ḥājī Ḥu. Fahtājī al-Ṭibsī al-Iṣfahānī.

Beg:— الحمد لله اعترافا بتوحيده و اخلاصا بربوبيته - الخ

(Md. Ibrāhīm Lib., Lucknow.)

128.

المجاز

A Commentary on the *Qur'ān*, by 'Izz al-Dīn 'Abd al-Salām B. Aḥmad B. Ghāmir al-Maqdisī (d. c. A.H. 678 = A.D. 1279). For author and his other works see Brock., Vol. I, p. 450. There are two parts of the work. First part is defective at the beginning. Written in Naskh. Dated 687 A.H.

(O.P. Lib., Bankipore.)

129.

منثور الدرر في فضايل السور

An abridgment of الدر المنثور, a Commentary upon the *Qur'ān*, by 'Abd al-Raḥmān al-Suyūṭī (d. A.H. 911 = A.D. 1505). See Br. Mus. Suppl. Ar. Cat. No. 125.

Author:—'Abd al-Aḥad B. Shaykh Md. Sirhindī al-Ḥanafī (?) Written in Shikastah. No date.

Beg:— الحمد لله و سلام على عباده الذين اصطفى والتزموا مطابقة (متابعة) المصطفى

(Muḥammad Muḥaddith Lib., Rampore.)

130.

الهادي و مصباح النادي

A Commentary upon the Qur'ān according to the Shī'ah Sect.

Commentator:—Sayyid Hāshim B. Sulaymān B. Ismā'īl B. 'Abd al-Jawād al-Katkānī (d. A.H. 1107 = A.D. 1695). Composed in 1077. The preface is divided into a مقدمه and 12 chapters (باب). See *Amal al-Āmil*, p. 73, for author.

Beg:— الحمد لله وسلام على عباده الذين اصطفى الخ

Scribe:—'Izzat-Allah B. Md. Ḥu. 'Abbāsī.
Written in Naskh. Dated 1130 A.H.

(Md. Ibrāhīm Lib., Lucknow.)

GLOSSARY.

131.

كتاب الغريبين

A very old copy of the well-known glossary of the rare and difficult words used in the *Ḥadīth* and *Qur'ān*, by Aḥmad

B. Md. al-Hiravī (d. A.H. 401 = A.D. 1010). For details see H. Kh., Vol. IV, pp. 324-26. For other copies see Brock., Vol. I, p. 131. Written in Arabic Naskh. Dated 528 A.H.:—

فرغ من نسخه في يوم الاثنين الخامس من شهر الله الاصم عظم الله بركته من سنة ثمان عشر و خمسمأية

Scribe:—Abu'd Ḍāmin B. Ghālib B. Abī Naṣr.

(Shāh Ḥabīb Ḥaydar Lib., Kākūrī, Lucknow.)

132.

الكفاية في معرفة اصول علم الرواية

A work on the Science of Tradition, by Abū Bakr Aḥmad B. 'Alī B. Khaṭīb al-Baghdādī (d. A.H. 403 = A.D. 1071). See for details Brock., Vol. I, p. 329, Ḥ. Kh., Vol. V, p. 222, and Berl. Lib. Ar. Cat. No. 1034.

Written in Naskh (c. 600 A.H.); 6th and 7th parts of the work are in the Lib.

Part VI, beginning abruptly:— صدوق موءتمن به الخ

,, VII, beginning:— اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الخ

(O.P. Lib., Bankipore.)

Theology.

133.

رسالة فى العقاين

A theological work, by 'Uthmān al-Qurayshī, composed in A.H. 996. Written in Arabic Naskh. Dated A.H. 1020.

Scribe:—Ghafūr B. Shaykh Sharaf al-Dīn al-Qurayshī al-Ḥanafī.

Beg:— الحمد لله الذي على ما علينا (مذحنا) قواعد العقايد الدينية وخولنا بلطفه قواعد المعارف اليقينية

(M. Md. Muḥaddith Lib., Rampore.)

134.

الصحيفة الكاملة

A very interesting copy of the famous Prayer Book of 'Alī B. al-Ḥu. B. 'Alī B. Abū Ṭālib (d. A.H. 95 = A.D. 713). Written

by Md. B. Makkī al-ʻĀmulī al-Shahīd (d. A.H. 787 = A.D. 1385). See for scribe No. 137. From the colophon it appears that the MS. was collated with a copy dated 601 A.H. Written in Arabic Naskh.

(Md. Ibrāhīm Lib., Lucknow.)

135.

اشراحات المعالية

A Commentary upon the well-known Uṣūl al-Fiqh منار الانوار of ʻAbd-Allāh B. Aḥmad al-Nasafī (d. A.H. 710 = A.D. 1310).

Commentator:—Mullā ʻAbd al-Salām of Dīvah. The author flourished in the time of Shāhjahān (1037 A.H.–1068 A.H.). See for author and his works *Kashf al-Mutawarī fī Ḥāl-i-Niẓām al-Dīn al-Qārī*, printed copy p. 136, *Maʼāthir al-Kirām* of Āzād Bilgrāmī, p. 235, and *Tazkirah-i-ʻUlamā-i-Hind* by Raḥmān ʻAlī, p. 120.

Written in Taʻlīq (c. 1200 A.H.).

Beg:— شهد الله انه لا اله (الا هو) والملائكة و اولو العلم قائما بالقسط الخ

(Shāh Ḥabīb Ḥaydar Lib., Kākūrī, Lucknow.)

JURISPRUDENCE.

136.

تحفة الفقهاء

A work on jurisprudence, by ʻAbd al-Ghafūr Mubārak B. ʻAbd al-Ḥaqq B. Nūr (?). The work is divided into 24 chapters.

Written in clear Naskh. (c. 1200 A.H.).

Beg:— نحمدک یا من شرح صدورنا ... فیقول خویدم عباد الله الرؤف عبد الغفور الخ

(Aḥmad Allāh Lib., Muradabad.)

137.

شرح اللمعة (الروضة البهية)

A well-known commentary by Zayn al-Dīn B. ʻAlī ʻ B. Aḥmad al-Shāmī al-ʻĀmilī (d. A.H. 966 = A.D. 1558); see *Shuẓūr al-ʻIqyān*, fol. 143, and *Rawḍāt al-Jannāt*), p. 528, upon a treatise on the Shīʻah Law, by Shahīd B. Md. B. Makkī (d. A.H. 787 = A.D. 1385).

On the margin of fol. 162 is a note in ten lines written by

Md. Bāqir. Majlisī (d. A.H. 1111 = A.D. 1699), see *Shuẕūr al-'Iqyān*, fol. 56.

(Md. Ibrāhīm Lib., Lucknow.)

138.

مختار الفتاوى

A work on Muhammadan Law of the Ḥanafī School, by Md. B. Aḥmad B. Md. al-Ṭāhirī (?). Written in Ta'līq (c. 1200 A.H.). The work is slightly defective at the end.

Beg :— الحمد لله الذي غرقت في بحار عظمته اوهام العلماء الخ

(Aḥmad-Allāh Lib., Muradabad.)

139.

ملتقى الابحر

A valuable and autograph copy of a well-known work on the Furū' according to the Ḥanafī School, by Ibrāhīm B. Md. B. Ibrāhīm al-Ḥalabī (d. A.H. 956 = A.D. 1549). Composed in A.H. 923 :—

و لله الحمد على يد جامعه الفقير ابراهيم بن محمد بن ابراهيم الحلبي بعد العصر من يوم الاثنين اربع جمادى الاخرى سنة تسع و عشرين و تسعمائة بمدينة قسطنطينيه

The above colophon shows that the work is an autograph copy written by the author at Constantinople in A.H. 929. The work is written in fine small Ta'līq within gold-ruled borders. The headings are written in red. 'Unwān illuminated.

(Imperial Lib.)

HISTORY.

140.

العوارف لانواع المعارف

A work on Islamic history relating to education and literature in India, and contains an introduction, 4 chapters, many parts and an appendix.

Author :—M. Ḥakīm 'Abd al-Ḥayy.

Written in clear Ta'līq.

Beg :— كان الغرض من وضع كتابنا نزهة الخواطر بيان اخبار العلماء

(See Lib. No. 5.)

141.

كتاب المعارف

A very old copy of the well-known manual of early Muslim history and biography by the famous 'Abd-Allāh B. Qutaybah (d. A.H. 276 = A.D. 889). For details see Br. Mus. Suppl. Ar. Cat. No. 447. The headings are written in Kūfī character. Written in Arabic Naskh. Dated 500 A.H. Some pages are wanting at the beginning. Time-worn.

I saw it at Lucknow in the possession of a book-seller. Subsequently I found it in the Rampore State Lib.

Lith. Gottingen 1850 A.D. and Cairo 1883 A.D. See Cat. Ar. Books. Br. Mus., Vol. I, p. 17.

(Rampore State Lib.)

BIOGRAPHIES.

142.

اعلام الاخيار من فقهاء مذهب النعمان المختار

The work contains the history of Muhammadan Law and the biographies of the early and modern jurists of the Hanafī School by Md. B. Sulaymān al-Kafavī who died in A.H. 990 = A.D. 1582. Ahlwardt gives Maḥmūd instead of Md., see Berl. Lib. Ar. Cat., Vol. IX, No. 10027, where the title of the work is given كتائب اعلام الاخيار.

Brockelmann has misspelt the *A'lām* and omitted to refer to the Berl. Lib. Cat.; *vide* Brock., Vol. II, p. 83.

The work is written in usual Ta'līq. Transcribed from the copy of Md. Ḍiyā' al-Dīn of Chawgharyā of Burdwān. Dated A.H. 1282.

Beg:— الحمد لله الذي ارسل رسوله بالهدى - الخ

(Imperial Lib.)

143.

نزهة الخواطر و بهجة المسامع و النواظر

The work contains eight volumes divided into 14 chapters. Each chapter is assigned to a century and contains the biographies of the learned men who flourished in India in that century. There are about 3,300 biographies of the learned and eminent Muslims who lived from the 7th to the 20th centuries.

Author :—M. Ḥakīm 'Abd al-Ḥayy.

Written in clear Ta'līq.

Beg :— الحمد لله الذي خلق الانسان و علمه البيان الخ

(See Lib. No. 5.)

144.

تلخيص المقال

A dictionary of the Shī'ah Traditionists, by Md. B. 'Alī al-Astrābādī (d. A.H. 1028 = A.D. 1619). Composed in 988 A.H.

It is transcribed from the author's copy in 1090 A.H.

For details and other copies see Brock., Vol. II, p. 385, and *Amal al-Āmil*, p. 45.

Scribe :—Mas'ūd B. Badī'. Written in Naskh.

(Md. Ibrāhīm Lib., Lucknow.)

145.

تهذيب الاسماء و اللغات

The famous biographical dictionary of illustrious men, chiefly of those who flourished in the beginning of Islamism, by Yaḥyā B. Sharaf al-Nawavī (d. A.H. 676 = A.D. 1218). For details see Brock., Vol. I, p. 394, *Iktifā' al-Qunū'*, p. 10, and H. Kh., Vol. II, p. 477. The work is printed. See Br. Mus. Ar. Books Cat. Written in old Naskh (c. 700 A.H.). It is an incomplete copy. The headings are written with rubrications.

(Md. Muhaddith Lib., Rampore.)

146.

حالات بعض علمای هندوستان

Short biographies of the latest 'Ulamā' and Shaykhs of India, by Md. Ashraf (?). Arranged in alphabetical order.

The author probably flourished in the 12th century of the Hijrah.

Written in Ta'līq Shikastah Āmīz (c. 1300 A.H.).

Beg :— [احمد تهانيسري] و هو عالم يشبه اللآلي تحريرة

(Shāh Ḥabīb Ḥaydar Lib., Kākūrī, Lucknow.)

147.

شذور العقيان

Notices on the Shī'ah 'Ulamā', who flourished in the early and later times, with their works, by I'jāz Ḥusayn Kantūrī

(d. A.H. 1286 = A.D. 1869). Arranged in alphabetical order. Two other copies are in Lucknow, one in Nāṣir Ḥu. Lib., one in Md. Ibrāhīm Lib. One in the Buhār Coll. Imp. Lib. and one in Rampore State Lib. Written in good Naskh (c. 1300 A.H.).

Beg:—الحمد لله رافع الدرجات (درجات) العلماء والمفيض على من احيا ذكرهم

(M. Sakhāwal-Ḥu. Lib., Lucknow.)

GEOGRAPHY.

148.

جنة المشرق و مطلع النور المشرق

The work contains three parts. The first part is on geography, the second part on history, and the third part on politics. The first part contains an introduction and 4 chapters, which deal particularly with the geography of India. The second part contains 10 chapters. The third part contains 10 chapters and many sections.

Author:—M. Ḥakīm 'Abd al-Ḥayy

Written in clear Ta'līq.

Beg:—الحمد لله الذي خلق الانسان من طين ثم جعل نسله من سلالة من ماء مهين الخ

(See Lib. No. 5.)

PHILOLOGY.

149.

مفتاح اللسان

A treatise on Arabic colloquialism, by Awḥad al-Dīn Aḥmad, dedicated to Faqīr Md. Khān Bahādur (?). Written in good Ta'līq (c. 1300 A.H.).

Beg:— يا من دلع السحر لسانه لتلاوة آيات يدل على ذاته الخ

(Md. Muḥaddith Lib., Rampore.)

GRAMMAR.

150.

رضي شرح كافيه

A very valuable commentary of Raḍī al-Dīn Md. (d. A.H. 687 = A.D. 1287) upon the Kāfiyah, a well-known grammar of Ibn al-Ḥājib (d. 646 A.H.). For details see H. Kh., Vol. V, p. 6, and Brock., Vol. I, p. 303.

Copyist:—Sa'd-Allāh Khān (d. A.H. 1066=A.D. 1655), who was the most able and upright minister of the emperor Shāhjahān. The following lines on the first fol. are in the handwriting of Shāhjahan (A.H. 1037-1068=A.D. 1627-1657).

این کتاب شرح رضي و حاشیه آن نیز خط سعد الله خان مرحوم
و مغفور است - در غرۂ شهر رجب المرجب داخل کتاب خانه این نیازمند درگاه
شد - حررہ شهاب الدین محمد صاحبقران ثاني شاهجهان بادشاه -

(Rampore State Lib.)

Ornate Prose and Poetry.

151.

رسالہ غدریه

A short autobiography of Faḍl-i-Haqq B. Faḍl-i-Imām, a well-known learned Mawlānā of Khayrābād, who died while in transportation at Rangoon in 1278 A.H. In the course of his narrative the author records important events of the Mutiny of 1857 A.D. and mentions the troubles and pains which he suffered during the time of his expatriation. For author's life and his works see *Ḥadā'iq al-Ḥanafīyah* of Faqīr Md., p. 480.

Written in Ta'līq by Ḥasan Muḥaddith, the father of the owner of the Lib., with useful explanatory notes. The MS. contains two Qaṣīdahs at the end.

Beg:— الحمد لله عظيم الرجاء للانجاء من دون الأرجاء من البلوى الخ

(M. Md. Muḥaddith Lib., Rampore.)

152.

السبعة السيارة

A very interesting copy of the poetical works of the celebrated Indian scholar-poet Ghulām 'Alī Āzād of Bilgrām (d. A.H. 120=A.D. 1785), containing seven Dīwāns. Penned by himself. The author commenced the work in 1179 A.H. and finished in 1194 A.H. The following note at the end of the work is an autograph:— انا الفقير آزاد الحسيني الواسطي البلگرامي

Two Dīwāns were published in Hyderabad some years ago. They are full of misprints.

Written in minute Ta'līq Shikastah Āmīz.

Beg:— لمحت التي بعينها الكحلاء - الخ

(Nawwāb Nūr al-Ḥasan Lib., Lucknow.)

COMMENTARY ON THE QUR'ĀN.

153.

المعجز [1]

An unique commentary upon the difficult passages of the *Qur'ān* without author's name. Probably the author flourished not later than the 7th century of the Hijrah, as appears from his remarks on the writings of a contemporary author 'Abd al-Ḥaqq called Ibn 'Aṭīyah (*d.* A.H. 542 = A.D. 1147). It appears from the mode of style that the author was a highly accomplished writer.

The author in his commentary on the 1st chapter of the *Qur'ān* (سورة الفاتحة) has discussed briefly almost all the cognate subjects shortly, and in the rest of the commentary he has mentioned the grammatical construction (اعراب), vocabulary (لغت) and application (فوايد) of the verses of the *Qur'ān*.

Unfortunately two verses at the beginning of the 2nd chapter (سورة البقر) are missing. Some fols. are spoiled by moisture. Written in Naskh. Dated Jurjānīyah [2] in Khwārizm [3], A.H. 717 = A.D. 1317.

Beg :—الله احمد فهو الحقيق بالمحامد حمدا يفوق حمد كل حامد

End :— تم الكتاب و ربنا محمود و له المكارم و العلى والجود

(M. Md. Sūratī, Rajpotana, Tonk.)

BIOGRAPHY.

154.

This work contains biographical accounts of learned men, judges, saints, traditionists, literateurs, poets, caliphs, kings,

1 For fuller details of the work see my Urdū article, published in the *Aligarh Institute Gazette*, 23rd May 1917.

2 For Jurjānīyah see *Mu'jam al-Buldān*, Vol. II, p. 54.

3 For Khwārizm see *Mu'jam al-Buldān*, Vol. II, p. 480.

nobles and viziers of all places, who lived in the 8th century to 10th century of the Hijrah :—فهذا كتاب من اهم مابه يعتني جمعت فيه من علمته من اهل هذ القرن الذي اوله احدى وثمانماة ختم بالحسنى من ساير العلماء و القضاة و الصلحاء و الرواة و الادباء و الشعراء و الخلفاء و الملوك و الامراء و المباشرين و الوزراء مصريا كان او شاميا حجازيا او يمنيا روميا او هنديا مشرقيا او مغربيا -

The name of the work *Ḍaw'al-Lāmi'* ضوء اللامع by Sakhāvī (d. A.H. 902 = A.D. 1497) appears in the title-page, but from the account given on the last fol., it appears that the work was not composed by Sakhāvī because he died in A.H. 902. It contains accounts of incidents which happened 28 years after his death. From the following account in fol. 252 it appears that the work was composed by one of his pupils as a supplement, (ذيل) when Sakhāvī was alive :—شيخنا واستاذنا حافظ الاسلام وحيد دهره الشيخ شمس الدين السخاوي ختم الله له بخير وفتح في اجله لنفع خدام السنة الشعرية الخ -

The above statement proves that the work cannot be *Ḍaw'al-Lāmi'*. ضوء اللامع. (For *Ḍaw'al-Lāmi'* see *Br. Mus. Pers. Cat.*, p. 511*a*, and the Introduction of the *Hist. of the Caliphs* by Maj. Jarret, p. x.)

There are two commentaries (supplements ذيل), one entitled *Badr al-Ṭāli'* بدر الطالع by Shammā' (d. A.H 936 = A.D. 1529). A copy of *Badr al-Ṭāli'* is in the *O. P. Library* (*Bankipore*). The beginning of the work does not agree with the copy under notice. This work cannot also be *Badr al-Ṭāli'*.

The other entitled *al-Qabs al-Ḥāvī* by 'Abd al-Salām (d. A.H. 931 = A.D. 1525) may be *al-Qabs al-Ḥāvī*. *H. Kh.* has only noticed the above three works under *Daw al-Lāmi'* but has not given their beginnings. See also *Brock.*, Vol. II, p. 34, for the above three works. However, the work under notice is rare, valuable and interesting and is arranged alphabetically according to the names of persons. It is a pity that the names are up to the letter 'Ayn (ع) 'Ubayd عبيد only.

The author gathered the materials from the following works as mentioned in the preface :—

تاريخ عيني - مقريزي - معجم ابن فهد - تاريخ ذهبي ابن حجر - ضوء اللامع وغيره -

The MS. contains many clerical mistakes. Written in minute and neat Naskh, probably in the author's time.

Beg :— الحمد لله جامع الشتات و رافع من شاء فی الحیاة و بعد الممات الخ

(Khundkar Md. Ṣāliḥ, Salār, Distr. Murshidabād.)

Bought for the Government collection in A.S.B. in 1918.

Medicine.

155.

جواهر اللغت[1]

A treatise on medicine by Md. B. Yūsuf.[2] It is divided into three objects (مقاصد) :—

(1) Name of the limbs (في اسماء الاعضاء).

(2) Name of the simple and compound medicaments (فی الادویة المفردة و المرکبة).

(3) Definition of diseases (في تعريفات الامراض).

The objects of the work are arranged in alphabetical order. It appears from the colophon that the present copy is an autograph written by the author in A.H. 898 = A.D. 1294 as stated in the Colophon :—

قد فرغ من تحریره مؤلفه العبد محمد بن یوسف في سنة ثمان و تسعین و ثمانمائة

The work and the author are not mentioned in *Brock*. For another work of the same author entitled *Baḥr al-Jawāhir* (بحر الجواهر) see *Loth. Catalogue* No. 1024, p. 283, and *Ashburner MSS. Catalogue* by Messrs. Browne and Ross, p. ccviii, *Berl. Library Catalogue*, No. 6239 and *Stewart Catalogue*, p. 135, No. XXVI. Two copies of the work are in the *A.S.B. Lib.* See *Cat.*, p. 83, and *A.S.B. Govt. First Collection*, p. 6, No. 101. The work *Bahr al-Jawāhir* was edited by Ḥakīm 'Abd al-Majīd in Calcutta in 1830 A.D. See *Br. Mus. Catalogue of Arabic Books, Vol. II*, p. 279.

Written in clear Naskh except the 1st fol. which is written in Ta'līq. The headings are in rubric. Slightly worm-eaten throughout but fols. 63—66 are bored through in the middle.

---

1 For fuller details of the work see my Urdū article, published in the *Aligarh Institute Gazette*, 13th June 1917.

2 For author and his other works see *Br. Mus. Persian Cat.*, p. 475, *Ind. Office Lib. Cat.* No. 2304, *H. Kh.*, Vol. II, p. 564, *Cambridge University Cat.* by Prof. Browne, p. 278, and *O.B.D.*, p. 264.

Beg :— الحمد لله الذي ارسل رسوله بالهدى الخ

(Bahādur Shāh, Mochigate, Lahore.

156.

تنقيح المناظر[1]

A work on optical science.

The author flourished in the 8th century of the Hijrah. He was a pupil of Quṭb al-Dīn Maḥmūd B. Mas'ūd Shīrāzī (*d.* A.H. 710 = A.D. 1312, *vide Brock.*, Vol. II, p. 211) as stated in the preface, fol. 2*b*.

I cannot throw much light on the life of the author except what appears in his preface regarding himself and his work. He is a commentator of *Kullīyāt al-Qānūn* and wrote a *Tanqīḥ* on the book of Apollonius[2] (ابلونيوس النجار) entitled *Makhrūṭāt* (*vide* MS., fol. 3*b*). The work appears to be an excerpt from Ibn Haytham's[3] *'Taḥrīr al-Manāẓir* or a commentary upon it. Ibn Haytham died in A.H. 430 = A.D. 1038. See *Brock.*, Vol. I, p. 470, where the name of the commentator Kamāl al-Dīn Abu'l Ḥasan al-Fārsī (*d.c.* A.H. 700 = A.D. 1300) is given, but the title of the commentary is wanting, which however appears in fol. 3*b* of the MS. under notice. Kamāl was a contemporary of Mas'ūd the preceptor, hence it may be inferred that he was the commentator of the *Tanqīḥ* according to *Brock.* Ibn Haytham has divided his work into seven Faṣls and the author added a *Khātimah* (خاتمة), *Ẓayl* (ذيل) and *Lawāḥiq* (لواحق); *vide* fols. 4*a* and 4*b*.

It contains diagrams illustrating the optical laws. The work is very interesting but worm-eaten throughout, especially some fols. at the beginning, and a portion of last fol. is pasted.

Written in clear Naskh. Undated; apparently 11th century of the Hijrah. 'Unwān is illuminated. One copy of the work is in the Rampore library. Another copy of the MS. has been presented by Nawwāb 'Imād al-Mülk to the *Anjuman-Taraqqī Urdū*, Hyderabad, as appears from its *report* 1916, p. 16.[4]

Beg :— الحمد لله نور الانوار و مظهر عجايب الأسرار و واهب السمع و الابصار الخ ‑

(Bahādur Shāh, Mochīgate, Lahore.)

---

[1] For fuller details of the work, see my Urdū article, published in the *Aligarh Institute Gazette*, 23rd May 1917.

[2] For Apollonius and his works see *Tārīkh al-Ḥukamā'* of Qifṭī, pp 61-2.

[3] For Haytham see *Nadwah* 1911, No. 1, pp. 15 and 32, *Iktifā al-Qunū'*, p. 247, *Tamaddun-i-'Arab* (Urdū) of Sayyid 'Alī Bilgrāmī, p. 433, *'Uyūn al-Anbā' fī Ṭabaqāt al-Aṭibbā'*, Vol. II, p. 90, *Tārīkh al Ḥukamā'* by Qifṭī, p. 65, and *Loth Cat.*, p. 212, No. 734, III.

[4] There is another copy of the work in the library of Iḥsān al-Dīn, Maulavī Maḥallah, Kākūrī, Lucknow.

C.

NOTES ON IMPORTANT PERSIAN MSS.

I.

VARIOUS READINGS OF THE QUR'ĀN.

1.

درة الغرين

A tract on the correct readings of the *Qur'ān*.

Author:—Ḥāfiẓ Kalān Bukhārī ?

Dedicated to 'Abd-Allāh Bahādur Khān. Written in Ta'līq. Not dated.

Beg:—فهرست رسالهٔ فرید است   این گنج سخن که نو رسید است

(Shāh Md. Muḥaddith Lib., Rāmpore.)

2.

القول المجید لتجوید کلام الله المجید

On the various readings of the *Qur'ān*, by Raḍī al-Dīn Abu'l Khayr 'Abd al-Majīd, composed in A.H. 1022 = A.D. 1613. Writen in good Ta'līq. Not dated.

Beg:—بجودک جودني فی القرآن الحکیم - الحمد لله ... بدان
بهره مند کناد داور یزدان گوینده و شنوندگان راز ثمرات الخ

(R. S. Lib.)

3.

مبسوط

A work treating of the various readings of the seven recognized *Qur'ān* readers, by Md. B. Maḥmūd B. Md. B. Aḥmad B. 'Alī al-Sharīf al-Samarqandī al-Baghdādī ? It is divided into 30 chapters. The copy is imperfect at the end. Written in Ta'līq, by different hands. Dated A.H. 1101 = A.D. 1689.

Beg:—الحمد لله الذي اذاق قلوب العارفین حلاوة تلاوة الآیات
و البینات الخ

(Aḥmad-Allāh Lib., Moradabad.)

4.

مرسوم الخط موسومه تجوید لا ینفک

A treatise on the correct readings of the *Qur'ān*, by Mullā Md. Ṭāhir. Written in fine Naskh within gold-ruled borders. Dated A.H. 1083 = A.D. 1672.

Beg:—الحمد لله رب العالمین ... بر قاریان این قرآن مجید ربّانی - الخ

(R. S. Lib.)

5.

مطلوب القاري

A versified treatise on the various readings of the *Qur'ān*, by Ḥāfiẓ Rūmī B. Yūsuf al-Ẓahīr, composed in A.H. 776 = A.D. 1374 at Khwārizm.[1] The total number of verses is 780 as stated:—

هفصد و شصت و شش از هجرت بدو ماه صفر
شد تمام این نظم در خوارزم با خیر و ظفر
هفصد و هفتاد آمد جملهٔ ابیات این
هفت کم از چار صد از شاطبي کم بقین
نام این مطلوب قاري ناظمش عبد فقیر
حافظ رومي محمد ابن یوسف الظهیر

Written in neat Ta'līq. Not dated.

Beg:—ابتدا کردم بلفظ پاک بسم الله باز
خواستم یاري ز رحمن و رحیم بی نیاز

(R. S. Lib.)

II.

COMMENTARIES ON THE QUR'ĀN.

6.

اساس العلوم

A short glossary of the *Qur'ān*, arranged alphabetically.

Author:—Ḥākīm B. 'Imād Nāgūrī ? Written in bad Ta'līq. Not dated.

---

[1] For Khwārizm see *Mu'jam al-Buldān*, Vol. II, p. 54.

Beg :—الحمد لله مي گويد اضعف العباد حاكم بن عماد ناگوري... الخ

(R. S. Lib.)

7.

تفسير ثمانيه

A commentary upon eight chapters of the *Qur'ān* from قدر to همزه (chapter 97 to 104) by Md. B. Maḥmūd al-Ḥāfiẓī al-Bukhārī, who died according to *Nafaḥāt al-Uns* (of '*jāmī*') in A.H. 865 = A.D. 1460, but according to *Berl. Lib. Cat.* 850 = 1446. The MS. was transcribed, as stated in the colophon, from a copy which was transcribed from the author's copy in A.H. 1181 = A.D. 1767 :—

قد وقع الفراغ من تحرير هذا التفاسير على يد محمد سعيد غلجلي سنه ١١٨١ هجري و كان المنقول عنه بخط المصنف

Written in bad Ta'līq.

Beg :—الحمد لله رب العالمين .. يقول الفقير محمد بن محمود الخ

(R. S. Lib.)

8.

تفسير زاهدي

A commentary upon the *Qur'ān* by Aḥmad B. Ḥasan B. Aḥmad Sulaymānī (d. A.H. 658 = A.D. 1259) composed in A.H. 519 = A.D. 1125. For details and other copies see *Maḥbūb al-Albāb* p. 89, *O. P. Lib. Pers. Cat.* (Bankipore), and *Govt. Ind. Collection, part I*, p. 13, No. 210.

Scribe :—Bahā'a'l-Dīn B. Yūsuf al-Qattāl al-Ghūrī. Dated A.H. 980 = A.D. 1572.

Beg :— الحمد لله الذي انزل القرآن نورا مضيا الخ

(R. S. Lib.)

9.

تفسير شاهي

A commentary upon the first three chapters of the *Qur'ān*, by Aḥmad B. 'Abd Md. B. Sulṭān 'Alī B. Fatḥ-Allāh al-Badakhshī. The date of composition is A.H. 1057 = A.D. 1647, as appears from the chronogram شاه تفاسير in the preface, fol. 2. :—

سميت هذا التفسير بتفسير شاه و شاه تفاسير و هما التاريخان اللذان نظمتها في وزن الرباعي

من گفت یکی مرا که تاریخ بجو تفسیر شاه را گفتم که همو
تفسیر شاه یک عددي کم آمد گفت این دل من شاه تفاسیر بگو

Written in a very fine Ta'līq, within gold-ruled borders. 'Unwāns illuminated. The MS. also contains a short tract on Sufism.

Beg. :— الحمد لله الذي له کلمات لطیفة و فیها نکات نفیسة

(R. S. Lib.)

10.

تفسیر علي عظیم

A commentary upon half of the second chapter of the *Qur'ān.*

Author:—'Alī 'Aẓīm Khān (?). Slightly imperfect at the beginning. Written in Ta'līq. Not dated.

Beg. :—لیل و نهار - تفسیر عظري از سپاس آفریدگار ....
... اما بعد براذ هان ذاکیه الخ

(M. Mirzā Md. 'Alī Khān Lib., Victoria Street, Lucknow.)

11.

ترجمه تفسیر طبري

A very old and valuable copy of Persian translation of the Arabic commentary of Abū Ja'far Md. B. Jarīr al-Ṭabarī (d. A.H. 310 = A.D. 922) upon the first three and a portion of the fourth chapter of the *Qur'ān.* The first preface is in Arabic, comprising about 2 pages, and begins thus :—

الحمد لله الذي حمد في الكتاب نفسه وافتتح بالحمد كتابه و جعل الحمد
اول محل نعمته و آخر جزاء معصية الذي من حمد في كتابه لناطق على
لسان عبده و رسوله الصادق - الخ

The second in Persian opens thus :—

و این کتاب تفسیر بزرگ است از روایت محمد بن جریر الطبري الخ

The text is written in beautiful bold Thulth (ثلث) character and the commentary in fine Ta'līq. Most of the headings are written with gold in bold Kūfī character. All *Āyats* and *Rukū's* are beautifully illuminated with floral designs. The first two folios are sumptuously illuminated. The MS. breaks off with the following words :— و قل لهم في انفسهم قولا بليغا -

The copy is not dated, but apparently it was written about A.H. 600 = A.D. 1203. For details and another copy see *Br. Mus. Pers. Cat.*, p. 8*b*, and *Ḥ. Kh.*, Vol. II, p. 346.

(R. S. Lib.)

12.

تفسير مصطفوى المعروف ببحر العلوم الاسلامية

A very extensive commentary on the *Qur'ān* in two volumes, by Ḥāfiẓ Ghulām Muṣṭafā B. Md. Akbar Thānīsarī.[1] The author states in the preface that he composed this work at the request of some of his friends:—

درينولا بعضى اعزه و مخلصان مثل محمد عاشق وغيره بجت تمام متحرك
اين فقير بر آن شدند الخ

Besides the commentary the author has left the following five works:—

حالات شيخ عبد القادر رح - شرح مدايح القادريه - مدايح القادريه عربى -
سه رسالجات در تصوف - طب مصطفوي

The following versified chronogram in fol. 3 gives the date of composition A.H. 1191 = A.D. 1777.

هست تاريخ سال اتمامش عز تفسيرها ببحر عليم

It is divided into eleven subjects:—

- تفسير - قرات - (تجويد) - علم وقوف قرآن - علم رسم خط قرآن
- حديث نبوي - حقايق و معرفت - سلوك - تصوف - فقه - عقايد اهل سنت

Transcribed from the author's copy in A.H. 1252 = A.D. 1836 as mentioned in the colophon:—

چونكه فارغ گشتم از تحرير تفسير قرآن
در جمادي دوم روز جمعه وقت سرور
خواستم تاريخ او از ملهم فيبي بگفت
كز عدم تاريخ فمها دور آمد بالضرور
نسخه از خط مصنف بود كزوى نقل شد
نسخه ام از خط من اى صاحب عقل و شعور

Scribe:—Ghulām Muḥyī al-Dīn B. Ḥāfiẓ B. Bahā'al-Dīn. Written in Ta'līq.

Beg.:— الحمد لله الذي هدانا بانزال كتابه الى صراط مستقيم الخ

(R. S. Lib.)

---

[1] Thānesar, a famous Hindū place of pilgrimage to the north of Delhi (see Vincent Smith's *Akbar*, p. 78, and *Ā'īn Akbarī* text, Vol. .. p. 515).

13.

تفسیر جزء النبأ

A versified commentary (in Sindhī language) upon the جزء النبأ (chapters 78-114) of the *Qur'ān*, by Hāshim Thattanī (?). Written in Naskh. Not dated.

Beg. :— سب سا راه ته رب کي جو خالق خلقنهار - الخ

(al-Nadwah Lib., Lucknow.)

14.

نظم الجواهر و نقد الفرايد

The second and third volumes of a very useful and extensive commentary on the *Qur'ān* with a glossary, arranged alphabetically by Walī-Allāh of Farrukhābād, the author of *Tārīkh-i-Farrukhābād*. See for author *Br. Mus. Pers. Cat.*, p. 959*b* The author commenced the work in A.H. 1233 = A.D. 1817 and completed it in A.H. 1242 = A.D. 1826 according to the chronogram in the colophon:—

چو این نظم الجواهر یافت ترتیب	پسندیده احباب و الیا
اگر میل سوی سال شروع است	ز مغنی الطالبین دریافت فرما
ز اکمال نظر چون گشت فارغ	پی تاریخ ۳۳ شد ۱۲ از غیب ملهم
که اکمال نظر ۱۲۴۴ تاریخ باشد	دگر مغرب فان الیوم قد تم

Vol. II contains the 16, 17 and 18 chapters :—

باب شانزدهم - شرح مفردات قرآنیه ببیان معاني لغویه مع بیان اشتقاق و تعریف بعضی ازانها بقدر مناسب - (۱۷) شرح مبهمات قرآن شریف که از ثقات منقول است بترتیب سور - (۱۸) شرح مرکبات قرآنیه باعراب و معاني و بیان و ترجمه اکثر آیات بملاحظه وجوه راجحه در ترکیب و دیگر عواید فواید ضروریه نافعه مع تنبیه الخ

Vol. III contains the 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, and 30 chapters :—

(۱۹) در قصص انبیاء مذکورین در قرآن مجید - (۲۰) ذکر آیات اسباب نزول آیات کریمه که ایمه تفسیر و حدیث روایت کرده - (۲۱) ذکر عقاید اسلامیه که مستنبط گشته از آیات کریمه - (۲۲) شرح ناسخ و منسوخ آیات

قرآنیه که جهابذهٔ رواۃ حق آن ادا نموده - (۲۳) تفسیر آیات قرآنیه که احکام فقیه از انها مستنبط گشته بترتیب کتب فقه حنفیه - (۲۴) در مهلکات و منجیات که ارباب قلوب اتباعا لکلمات اللہ بتحقیقات آنها پرداخته - (۲۵) در تفاسیر ماثوره از حضرت صلی اللہ علیه و سلم و مرویه از صحابهٔ رض و منقوله از اعلام مفسرین و اجلا و علما رح - و دیگر غرایب و فواید مبینه - (۲۶) ذکر پارهٔ از بدایع لفظیه و معنویه که اشتمال کلام الهي بر انها بدریافت رسیده اگرچه در مفتاح و تلخیص در فن بدایع الخ - (۲۷) در امور متعرفه متعلقه قرآن مجید - (۲۸) جوابات و سوالات بر کلام الهي - (۲۹) چند اشیای مرتبطه بتفسیر فرقان حمید - (۳۰) در طبقات اعلام که نسبتی با کلام ملک علام دارند و تا آخر سنه الف هجریه بترتیب سنین وفات برسبیل ایجاز مذکور شوند. و آن پنج گروه اند قراء و مفسرین و محدثین و فقها و اهل عربیت -

The first volume which contains 15 chapters is wanting. Written in Ta'līq. Dated A.H 1253 = A.D. 1837.

Beg. :— باب شانزدهم شرح مفردات قرآنیه -

15.

تفسیر سورهٔ یوسف

An extensive commentary upon the سورهٔ یوسف, chapter 12, by Mu'īn al-Miskīn, the author of *Ma'ārij al-Nubūwat*, who died in A.H. 907 = A.D. 1501. See *Ind. Off. Lib. Cat.* No. 138. For another copy see *Govt. Ind. Coll., part I, p.* 13, *No.* 215 (*A.S.B.*). Written in Ta'līq. Not dated.

Beg. :— الحمد لله نحمده .... بندهٔ ضعیف مسکین معین مسکین الخ

(Md. Muhaddith Lib., Rampore.)

16.

امارات الکلام الرحماني

A complete index to all the *Āyats* and *Rukū's* of the *Qur'ān*, arranged alphabetically.

Author :—Ibn Md. Sa'īd Muṣṭafā, known as مقرب خان. The title of the work is a chronogram for the date of composition A.H. 1105 = A.D. 1693. Written in Naskh. Not dated.

Beg. :— محامد حسنی و اثنیه اسنی سزاوار حضرت صمدیت است که کواکب کلمات فرقانی داور بروج سور و منازل آیات قرانی لمعان بظهور داده - الخ

(R. S. Lib.)

17.

خواصّ سُور القرآن

The peculiar characteristics of each chapter of the *Qur'ān*, by an anonymous author.

Written in Arabic Naskh. Dated A.H. 700 = A.D. 1300.

Scribe :—Yaḥyā Md. al-Ṭūsī (?).

Beg. :— سورة فاتحة الكتاب - هرکه مداومت کند بر خواندن - الخ

(M. A. Bārī Lib., Firangī Mahall, Lucknow.)

III.

TRADITIONS.

18.

ترجمه منظوم چهل حدیث

A very extremely valuable versified translation of the collection of the forty Ḥadīth, by Mīr Shaykh B. Nūr al-Dīn Md. al-Yūrānī, composed in A.H. 929 = A.D. 1522.

The illumination on each page is noteworthy for its beauty. Written in very good Ta'līq. Dated A.H. 1221 = A.D. 1806.

Scribe :—Ashraf 'Alī Khān of Lucknow.

Beg. :— الحمد لمن اظهر نبوة حبيبه فی الاربعين ... از ادای حمد و ثنا و درود الخ

(R. S. Lib.)

19.

چهل حدیث

A collection of 40 Ḥadīth with a Persian translation by one Ḥakīm Shāh. Written in a very good Ta'līq in A.H. 1039 = A.D. 1629. The first folio is wanting.

(Maḥbūb Yār Jang Lib., Hyderabad.)

IV.

Theology.

20.

ارشاد المسلمين

A commentary on the famous Arabic theological work عقايد نسفي of 'Abd-Allāh B. Aḥmad an Nasafī (d. A.H. 710 = A.D. 1310). Commentator :—Burhān Miskīn (probably Mu'īn, see No. 15). Composed in A.H. 914 = A.D. 1508 in Hirāt as mentioned in the preface, fol. 4 :—

تا در سنه اربع عشر تسعمائه در قبة الاسلام هراة الخ

Written in Ta'līq. Not dated.

Beg. :— ربنا آتنا من لدنک رحمة ... الحمد لله الذي جعل السنة الخ

(R. S. Lib.)

21.

تذكرة العقايد

A collection of 130 principles of theology, by M. Naṣr-Allāh B. Shaykh Niẓām. Composed by order of 'Ālamgīr (A.H. 1069-1119 = A.D. 1659-1707). It is divided into a *Muqaddamah*, 5 Bābs and a Khātimah. Written in good Ta'līq, within gold-ruled borders. Dated A.H. 1123 = A.D. 1711. The fly-leaf bears two seals, one of 'Ālamgīr, and another of Ghaḍanfar Khān Āzād, folls. I and II, highly illuminated.

Beg. :— بکرمک نستعين يا کريم المستعان - بهترين کلامیکه طوطيان گلشن قدس گويا شوند

(R. S. Lib.)

22.

حشر نامه

A treatise on the signs and prognostics of the day of judgment and the appearance of Imām Mahdī, by 'Alī B. Ḥusām al-Dīn, known as 'Alī Muttaqī al-Hindī[1] (d. A.H. 977 = A.D. 1569). For author and his Arabic works see *Brock.*, Vol. II, p. 384, and (No. 32). It is divided into 4 *Faṣls* :—

(۱) در جبلت و نسبت امام مهدي ... يکي آنست که از سادات حسيني باشد - (۲) در ذکر آيتي که مخصوص بمهدي است (۳) از نشانيهای که

---

1 See for 'Alī Muttaqī *al-Nadwah*, Nov. 1910, Vol. 7. pp. 26-28.

پیش از مهدي در عالم پیدا خواهد شد (۴) در چیزهای که واقع خواهد شد از خروج مهدی

Written in Shikastah-Āmīz Nasta'līq. Not dated.

Beg.:—الحمد لله رب العالمین .... اما بعد میگوید ... این چند علامات است - الخ

(R. S. Lib.)

23.

حیوة النفس

A treatise on Ismā'īlī theology, by Aḥmad B. Zayn al-Dīn al-Iḥsā'ī ?.

It is divided into a Muqaddimah, five chapters and a Khātimah. Written in minute Naskh. Not dated.

Scribe :—'Alī Asghar B. Ḥusayn Karbalā'ī.

Beg.:—الحمد ... فیقول احمد ... انه قد التمس مني بعض اخوان الدین

(W. Ivanow's [1] collection.)

24.

رسالهٔ اشتابگر راجه جنگ بدیه

A dialogue between Rājah Jang Badīh and his father on metaphysical doctrines, translated from Sanskrit into Persian at the desire of 'Dārā Shukūh (d. A.H. 1069 = A.D. 1658). The work is divided into eight chapters (فصل). The title of each chapter is given in Sanskrit with its Persian explanation as follows :—

(۱ نعل) یعني مورد دنیا برغبت (۲ مایا) غفلت از سلک سلوک (۳ دنبه) خود آرائی وغیره (۴ مان) صور دماغ بزرگي بر خود (۵ مل) کثیف طبع (۶ مد) سرپا بیهوشي از هوش (۷ دومله) حق نیوش از نیک بر گشته و کمر بر بدي بسته (۸ داک) خواهش کمال بر چیز نامیسر داشتن و از نا یافت آن ملال و پریشان بودن و بر قسمت نا مقتضی شدن و راضي نبودن باو

Written in fine and minute Nasta'līq. Dated 19th year of 'Ālamgīr's reign = (A.H. 1087 = A.D. 1676). Gold-ruled borders. 'Unwān illuminated. Scribe :—Rūpchand.

---

[1] Mr. W. Ivanow is a Russian traveller. He had a collection of Persian MSS. acquired in Persia. He came to Calcutta in 1914.

Beg. :— سجدات لا نهایت بآن لا نهایات که عالم و عالمیان از قطرهٔ - الخ

(M. A. Bāsiṭ Lib., Hyderabad.

25.

نظام العقاید

A work on theology, by Fakhr al-Dīn Awrangābādī. The author composed this work at the request of some of his friends at Pāk Patan, which contains the tomb of the celebrated saint Farīd al-Dīn [1] Shakarganje (d. A.H. 664 = A.D. 1265). Written in Ta'līq. Dated A.H. 1277 = A.D. 1860.

Beg. :— حمد بیحد و ثنای بیعد مر خالق ودود الخ ...

(R. S. Lib.)

V.

SUFISM.

26

اسرار المجذوبین

A work on religious instructions and precepts, by Md. Ismā'īl B. Mas'ūd 'Alī, known as Sajān Lāhūrī, composed in A.H. 771 = A.D. 1369. Scribe :—Raḥīm-Allāh Ākhūnd. Written in Ta'līq. Dated A.H. 1166 = A.D. 1752.

Beg. :— سپاس و ستایش خدایرا عز و جل که در وجود آرندهٔ خلایق است - الخ

(R. S. Lib.)

27.

اسطر الغیبیه

An anonymous work on Ṣūfism without author's name. From the following note at the end the title of the MS. and the name of the author might be inferred :—

تمت هذه الأسطر الغيبية في سلخ محرم الحرام سنه ۹۳۵ هجري (۱۵۲۸ م)
و انا العبد الفقير حسن على بن حسين على مروي

In the preface the author says that on the 6th of Shawwāl A.H. 871 = A.D. 1466 when he was going through the

1 For Farid al-Din's life see *Khazinat al-Aṣfiyā* (by Muftī Ghulām Sarwar), Vol. I, p. 287.

جام جهان نمای [1] of Md. Shīrīn Maghribī [2] (d. A.H. 809 = A.D. 1406), he was so attracted by its beauty and utility that he determined to write one on the same lines as the above work. Written in elegant Ta'liq. Dated A.H. 935 = A.D. 1528.

(M. A. Bāsiṭ Lib., Hyderabad.)

28.

اشراق الدرجات

An extensive work treating of the daily prayers and other religious observations, etc., by 'Abd al-Ghafūr B. Md. Sharaf, known as Luṭf Rasūl (?). It is divided into 21 chapters, which are subdivided into 108 Faṣls and the Faṣls into 51 Fawā'id (فواید) and a Khātimah. Written in good Ta'līq. Not dated.

Beg. :— مصلی قلم بوضو از آب مداد بر سجادۂ صفحۂ نماز تحریر

عنوان بالحمد لله رب العالمين آغاز گردانيد الخ

(Mata Parshad, Nawāzgange, Lucknow.)

29.

انيس الصالحين

A rare and autograph work on Ṣūfism, by Jamāl al-Dīn (?). Written in Nasta'līq. Dated A.H. 1150 = A.D. 1737.

Beg. :— نحمد لله حمد جميع الحامدين الخ

(Niẓām Lib., Hyderabad.)

30.

انيس العارفين

A work on Ṣūfic doctrines, compiled by Ḥabib-Allāh of Qinnawj. It is divided into a Muqaddimah, 17 Maqāṣid and a Khātimah. Written in bad Ta'līq. Dated Ilachpore, A.H. 1113 = A.D. 1701.

Beg. :— حرمي نه حرمي بلكه محرمي نه حرمي نه محرمي

...... الهي چون حبيب الله نام كردي عدو الله نگرداني الخ

(R. S. Lib.)

---

[1] For *Jām-i-jahān Numā* see *Br. Mus. Pers. Cat.*, p. 866[a], where the copy is mentioned to be without author's name.

[2] For Shīrīn Maghribī see same p. 633[a], and *Sprenger Cat.*, p. 476.

31.

انیس القادریه

An autograph epistolary collection of mystical subjects addressed to the followers of the Qādirī order, by Bahā' al-Ḥaqq Qādirī, written by his own hand in the time of Md. Shāh (A.H. 1131-1161 = A.D. 1719-1748) :—

لهذا کمترین غلامان سلسلهٔ عالیه براي توشهٔ آخرت انیس القادریه تالیف نمود ... تمت الکتاب ... یوم الجمعة ۲۲ - ربیع الثاني بخط مصنف ... في سنة الهجریة یکهزار و یکصد و سي و هشت ... در دار الخلافة شاهجهان آباد و عهد سلطنت ... محمد شاه بادشاه ......

Written in Shikastah-Āmīz Ta'līq. Dated Shāhjahānābād, A.H. 1138 = A.D. 1725.

Beg. :— ای کمینه بخششت ملک جهــان
من چه گویم چون تو میداني نهان

ای درویش قادریه و ای حلقه بگوش این سلسلهٔ علیه ای غلام خدام حضرت غوث اعظم الخ

(R. S. Lib.)

32.

جواهر الثمینة

A treatise on Ṣūfism, by 'Alī B. Ḥusām al-Dīn al-Muttaqī al-Hindī (d. A.H. 977 = A.D. 1569). (For his life and works see *Brock.*, Vol. II, p. 384, *Nadwah* 1910, Vol. VII, pp. 26-28, and for another Pers. work see *Pers. Note* (No. 22). The chapters are arranged alphabetically. . Written in a good Ta'līq. Dated A.H. 1287 = A.D. 1870.

Beg. :— الحمد لله رب العالمین ...... چون فقیر کتابي تالیف کرد نام وی جوامع الکلم فی المواعظ و الحکم است و آن تالیف است مشتمل بر سه هزار حکم الخ

(R. S. Lib.)

33.

خلاصة الاسرار

A work on Ṣūfism according to the doctrines of the Shuṭṭārī order, by Ṣūfī B. Jawhar Jhanjhānī. Written in fine Ta'līq. Dated A.H. 1066 = A.D. 1655.

Beg. :— حمد و ثنا و تعظیم و سجده آن ذات پاک بیچون را که
محیط و ساري ...... این رساله است مسمّی بخلاصة الاسرار در کشف
مشرب شطاریه بر سلوک اهل عرفان الخ

(R. S. Lib.)

34.

دقایق المعاني

A very instructive work on Ṣūfism, composed in A.H. 825 = A.D. 1421.

Author :—Md. Ja'far al-Ḥusaynī al-Makkī (d. A.H. 891 = A.D. 1486). For author and his other works see *Khazīnat al-Aṣfiyā*, pp. 402–405, where from the following quotation it appears that the work was only promised, and was not seen by the author of the *Khazīnat al-Aṣfiyā* :—

و کتاب دیگر یعني دقایق المعاني و حقایق المعاني نیز وعده میکند آیا
تصنیف یافته اند یا نی

For another work entitled *Bahr al-Ma'ānī* by the same author, see *Ind. Office Lib. Cat.* No. 1867. Written in ordinary Nasta'līq. Dated A.H. 1194 = A.D. 1779.

Beg. :— حمد نامحدود و درود بیحد بران الخ

(M. A. Bārī Lib., Firangī Maḥall, Lucknow.)

35.

رساله اطوار

A treatise on Ṣūfism, by Ṣūfī Sharīf Jhanjhānī(?). It is divided into ten Aṭwār (اطوار).

It appears from the colophon that this work was translated from Hindī into Persian.

Scribe :—Sadā Shanker. Written in good Ta'līq. Dated A.H. 1159 = A.D. 1780.

Beg. :—(حمد و ثنای لایق ذات خدائیست ... (الخ طور اول
در تجرید الخ ...

(M. A. Bārī Lib., Firangī Maḥall, Lucknow.)

36.

رساله خواجه عبد الله الانصاري

A very valuable copy of the well-known religious tract of the celebrated saint 'Abd—Allāh al-Anṣārī al-Haravī [1] (d. A.H. 481 = A.D. 1088), consisting of pious invocations to God and exhortations to Ṣūfis, and is due to the penmanship of the famous calligrapher Sulṭān 'Alī al-Mas͟hhadī.[2] It is dated A.H. 921, and is remarkably noteworthy for the exquisite workmanship in its illuminations and decorations. It has acquired an additional value by virtue of the notes written in it by the Mug͟hal Emperors Jahāngīr (A.H. 1014-1037 = A.D. 1605-1628), Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659) and the celebrated Abd al-Rahīm K͟hānk͟hānān.[3]

(1) On the fly-leaf at the beginning, Jahāngīr, in his following note, says that he received this valuable MS. as a present from the K͟hānk͟hānan in A.H. 1023 = A.D. 1614 :—

رساله خواجه عبد الله الانصاري خط ملا سلطان علی از پیشکش خانخانان

بتاریخ ۲۴ جمادی الاول سنه ۱۰۲۳ هجري - حرره جهانگیر ابن اکبر بادشاه غازي -

For another autograph note of Jahāngīr see *O.P. Lib. Cat.*, Vol. I, No. 151.

(2) The above note is followed by that of S͟hāh Jahān, in which the Emperor says that the MS. was received in his library on the very day of his accession to the throne, viz. the 28th day of Jumādā II, A.H. 1037 = A.D. 1627 :—

بسم الله الرحمن الرحيم - بتاریخ بست و پنجم ماه بهمن الهي موافق

هشتم شهر جمادی الثانیه سنه ۱۰۳۷ هجري که روز جلوس مبارکست داخل

---

[1] For 'Abd-Allāh al-Anṣārī's life and his works see *Brock.*, Vol. I, p. 433, *Br. Mus. Pers. Cat.*, p 349, *Ind. Off. Lib. Cat.* Nos. 1778–1780, *Iktifā' al-Qunū'*, p. 53.

[2] 'Alī Mas͟hhadī, who was called '*Sulṭān*' or *Qiblat al-Kuttāb* on account of his mastery in the art of penmanship, is acknowledged to have brought the Nasta'līq handwriting to perfection. He died according to the *Mir'at al-'Ālam* in A.H. 902 = A.D. 1496 and according to the *Ḥabīb al-Siyar* in A.H. 919 = A.D. 1513; but both these dates are incorrect and anachronistic, as the *Resālah* under notice was written in A.H. 921 = A.D. 1515. See *Br. Mus. Pers. Cat.* p. 573ᵃ, *Columbia University Cat. of Pers. MSS.*, Vol. I, p. 160, *Tazkirāt al-Salāṭīn* (MS. copy, Bohār Coll.), Vol. I, fol. 125. Hurt, *Les Calligraphes et les miniaturistes de l'Orient musulman*, pp. 221–323, Martin, *Meisterwerke Muhammedanischer Kunst*, 1, plates 23, 31, Munich, 1912, and *O.B.D.*, p. 391, and *Pers. Notes* No. 101, foot-note No. 1, and No. 239, foot-note No. 2, and J.A.S.B. 1834, Vol. III, p. 12, for the life and other transcriptions of the calligrapher.

[3] K͟hānk͟hānān also had a magnificent library at Ahmadabad. He was a great lover of MSS. and paintings. See for his life *Ma'āt͟hir-i-Raḥīmī* (MS. copy of the *A.S.B. Lib.*), fol. 480, *O.P. Lib. Cat.*, Vol. II, p. 79, and *Maqālāt-i-S͟hiblī*, p. 135.

کتابخانۂ این نیازمند درگاہ شد - حررہ شہاب الدین محمد شاہ جہان ابن جہانگیر شاہ بن اکبر شاہ -

For another autograph see *O.P. Lib.*, Vol. I, No. 93.

(3) 'Abd al-Raḥīm Khānkhānān, the celebrated nobleman of Akbar's Court, in his note written longitudinally on the fly-leaf, gives to understand that he became the owner of this MS. in A.H. 998 = A.D. 1589 :—

در تاریخ سنہ ۳۵ الہي موافق سنہ ۹۹۸ هجري این کتاب داخل عاریتهای کہ دو روزي زمانہ باین بیچارہ سپردہ - دوست نیکان و خاک پای ایشان عبد الرحیم ابن محمد بیرم عفي عنهما -

For another autograph see *O.P.Lib. Cat.*, Vol. I, No. 93.

The MS. also bears the seals of Shāh Jahān, 'Ālamgīr and the Khānkhānān. It is carefully preserved in a splendid binding.

Beg.:— الحمد لله علی نوالہ ...... اما بعد چنین گوید پیر بازاري - الخ

(R. S. Lib.)

37.

رسالہ مبدأ ومعاد

This is a collection of sayings of Aḥmad Sarhindī Fārūqī, better known as *Mujaddid-i-Alf thānī* (مجدد الف ثاني) (d. A.H. 1034 = A.D. 1626), a celebrated Darvīsh of the 11th century of the Hijrah and a disciple of Khwājah Bāqī *Naqshband* of Delhi. It appears from the following colophon that Md. Siddīq Badakhshī collected these sayings of the *Mujaddid*, who addressed them to his disciples in his *I'tikāf* اعتکاف[1] in A.H. 1019 = A.D. 1610 and that Badakhshī wrote it, as he says :—

قال العبد الضعیف الجامع لهذا النکات البدیعة الرایعة محمد صدیق البدخشی الکشمي الملقب بالهدایة - قد وقع الفراغ من تسوید هذه المعارف العالیة الشریفة المسمی بالمبدأ والمعاد في آخر شهر رمضان المبارک عین الاعتکاف سنه ۱۰۱۹ الف وتسع عشر- [۱٦۱۰ع]

[1] Seeking retirement in a mosque during the last ten days of the Fast of Ramadān; during which time the worshipper does not leave the place, except for necessary purposes. The time is spent in reciting the *Qur'ān* and in performing the ceremony of *Zikr*, or the recital of the names and praises of the Deity. (*Vide* Hughes's Dictionary of Islam, p. 222b.

For *Mujaddid-i-Alf thānī* and the work see *Khazīnat al-Aṣfiyā*, Vol. 1, pp. 607 and 609, and Md. Siddīq, p. 483.

Beg. :— حمد الله فی المبدأ و المعاد - الخ

(M. 'Alī Ḥusayn Lib., Kūcha-l-Madrasah-ī-A'izzarh, Hyderabad.)

38.

ریاض الافیاض

A rare and old tract on Ṣūfism, by Rashīd al-Dīn Md. Bīdāwarī. The author composed this work in the monastery (خانقاه) of Jamāl al-Dīn Jurjānī in A.H. 846 = A.D. 1442.

The work is incomplete and breaks off immediately after the 10th Section (واقعه دهم). Written in a good Nasta'līq. Undated.

Beg. :— الحمد لله الذي نور عيون الاعيان بانوار التجليات - اما بعد— از تقديم - الخ

(Mullā A. Bāsiṭ Lib., Hyderabad.)

39.

صحایف اللطایف

A short psychologico-mystical tract without author's name. It appears from the preface that the work is a translation from the Arabic original. The colophon shows that the MS. was transcribed from the autograph copy of Aḥmad B Md. B. Aḥmad al-Bayābāyākī, better known as 'Alā'al-Dawlah al-Samnānī (d. A.H. 736 = A.D. 1336). See *Khazīnat al-Aṣfiyā*, Vol. II, p. 288, and *Ind. Off. Lib. Cat.* No. 1922, p. 1073*a*.

و هذا نقل من خط الفقير الى الله احمد بن محمد بن احمد البيابانكي المعروف بعلاء الدولة السمناني -

For another copy and details see *Bodl. Lib. Cat.* No. 1283. Written in good Nasta'līq. Not dated.

Beg. :— الحمد لله ...... خواستم تا لطایف قلبي و نفسي - الخ

(M. A. Bārī Lib., Firangī Maḥall, Lucknow.)

40.

ظواهر السرائر

Lives and teachings of Sa'dī Lāhūrī, 'Abd al-Raḥmān Salmī Nīshāpūrī and Sayyid Ādam Binnūrī Naqshbandī by Md. 'Umar B. Ibrāhīm al-Nīshāpūrī. Written in Ta'līq. Not dated.

Beg. :— الحمد لمن زين ظواهر الاولياء باتصافهم باخلاق الصفاتية

(Shāh Md. Muḥaddith Lib., Rampore.)

41.

عين المعاني

A work on Ṣūfism, by 'Īsā B. Qāsim B. Rukn al-Dīn B. Ma'rūf B. Shihāb al-Dīn, better known as *'Ishqī* al-Shuṭṭārī al-Qādirī, who lived in the year A.H. 997 = A.D. 1588. Defective at the end. Written in elegant Nasta'līq. 'Unwān illuminated, within gold-ruled borders.

A.S.B. Lib. has a complete copy of the work: see *Pers. Cat.*, p. 56.

Beg. :— الحمد لله ...... انبعاث تعيين تعين

(M. A. Bāsiṭ. Lib., Chādarghāt, Hyderabad.)

42.

مفتوح القلوب

An autograph collection of Persian letters, by Mīr Sulaymān, known as 'Alī Qulī Khān (?).

From the following lines at the end it appears that this is an autograph copy and was written for one 'Azīz Mirzā Md. Hādī :—

كتاب انشاء مفتوح القلوب اتمام يافت بتاريخ هفدهم شهر شوال المكرم
وقت يكپاس بعون الهي بپاس خاطر عزيز مرزا صاحب كرمفرما مرزا محمد
هادي صاحب سلمه الله تعالى - بخط عاصي مؤلف على قليخان بانصرام رسيد -

Written in fine Shikastah-Āmīz Ta'līq. Undated.

('Alī Ḥusayn Lib., Hyderabad.)

43.

مجموعهٔ عالمگيري

A work on Ṣūfism based on several reliable works enumerated at the beginning and divided into two parts.

Author :—'Abd al-Khāliq B. 'Aṭā-Allāh al-Anṣārī.

Written in neat Nasta'līq. Dated A.H. 1114 = A.D. 1702. I have seen another copy of this work at Hyderabad in the possession of a book-seller.

(Maḥbūb yār Jūng Lib., Hyderabad.)

44.

مكتوبات افغاني

One hundred and forty-seven letters on religious subjects written by Sayyed 'Alī B. Md. B. Ilyās Afghān Gharghashī-

shūn (فرفشيشون). Slightly defective at the end. Written in good Naskh. Not dated.

Beg. :—الحمد لله رب العالمين ... . و بعد ابن چند مکتوبات الخ

(Shāh Md. Muḥaddith Lib., Rampore.)

45.

مکتوبات شیخ

A collection of thirty letters, containing spiritual admonitions addressed by 'Abd al-Jalīl of Lucknow to Miyān 'Āshiq Md. Written in Ta'līq. Dated Jahānābād, A.H. 1145 = A.D. 1732.

Scribe :—Khalīl B. Md. Shākir B. 'Abd al-Rashīd.

Beg. :—جزء اول دربیان قول باری عز اسمه خلق السموات و الارض الخ

(Shāh Ḥabib. Ḥaydar Lib., Kākūrī.[1])

46.

همعات

A famous treatise on the principles of Ṣūfism by Walī-Allāh B. 'Abd al-Raḥīm of Delhī (d. A.H. 1176 = A.D. 1762). Written in Ta'līq, by his son 'Abd al-Qādir [2] (d. A.H. 1242 = A.D. 1826) :—بدست فقیر عبد القادر ابن مصنف الکتاب Dated A.H. 1187 = A.D. 1773.

Beg. :—الحمد لله الذي اصطنع طایفة ...... ابن کلمه چند است
که از سحایب الهام بر قلب این شیفته

(R. S. Lib.)

VI.

PRAYER.

47.

حرز روشن

A treatise on prayer, by Nūr Beg (?).

It is divided into 4 Maqālāt :—

---

[1] For Shāh Ḥabīb Ḥaydar library see my Urdū article, published in the *Aligarh Institute Gazette*, 13th March, 1918. For a topography of Kākūrī see *Distr. Gaz* of Lucknow, Vol. XXXVII, pp. 189-195.

[2] See for 'Abd al-Qādir's life *Tazkirah-i-'Ulamā'-i-Hind*, p.129

(۱) در اصول این علم و عمل (۲) در علم و عمل و خواص نقوش تکسیر وغیرہ (۳) در طریق نصاب و خواص و دعوت بعضی سور معظم قرآنی و ادعیۂ معمولۂ مقربان بارگاہ سبحانی و اسمای حسنای ربانی (۴) در بعضی اعمال ضروری مثل حب و بغض و تخریب و تذلیل ظالم مردم وغیرہ

It appears from the following line on fol. 178*b* that it is an autograph copy. Dated A.H. 1221 = A.D. 1806:—

بدستخط خادم الفقراء نور بیگ ... سنه ۱۲۲۱ هجري۔

Beg. of preface شکر بیقیاس مرهادی حافظی را الخ ۔

Beg. of text:— بدان ایدک الله که این جنگ مُسمی است بعوز روشن الخ

(R. S. Lib.)

VII.

Muhammadan Law.

48.

ازالة القناع عن وجوه السماع

A work relating to the legality of music, by M. Nūr-Allāh B. Md. Muqīm al-Dīn of A'ẓampūr, composed by the order of his spiritual guide Shāh 'Abd al-Raḥmān in A.H. 1244 = A.D. 1828. It is divided into a مقدمه and 3 إفادة which are subdivided into ابواب. Written in clear Ta'līq. Dated A.H. 1255 = A.D. 1839.

Beg.:— الحمد للسميع الذي له الغناء و الشكر للغني الذي له الملک و البقاء

(Ḥāfiẓ Aḥmad 'Alī Khān Lib., Rampore.)

49.

زبدة الروايات

A Persian translation of Muhammadan law from Arabic, by Ghulām Ḥusayn of Ghāzīpore. Written in bad Ta'līq. Dated A.H. 1232 = A.D. 1816.

Beg.:— تحية كل حديث يرصع به مفتتح المرام و خلاصة كل خبر يرشح به صدر الكلام

(R. S. Lib.)

50.

طرفة الفقهاء

A versified work on Muhammadan law according to the Hanafite School. Author unknown. Composed in A.H. 785 = A.D. 1383. The author commenced the work at the age of 56 and completed it in five years. It is divided into 335 Nāmah and the number of verses is 15,200, as appear from the following verses :—

اول از عمر خویش شرح دهم   پس بتاریخ نامه خامه نهم
سال پنجاه و شش قلم راندم   پس بششم تمام گردانم
پنج سال اندرین شدم مشغول   هر روایت که دیده‌ی مقبول
آن همه اندرین در آوردم   نثر بودست نظم من کردم
سیصد و سي و پنج شد نامه   عدد ابیات آورد خامه
جمله شد پانزده هزار دو صد   در روایت ببین برون ز عدد
ختم کردم بهفتم شوال   بود هشتاد و پنج هفصد و سال

Nāmah 4 and 5 contain eulogies of Fīrūz Shāh (A.H. 752-790 = A.D. 1351–1384) and Naṣīr-al-Dīn Maḥmūd Ḍihlavī (d. A.H. 757 = A.D. 1356). Written in fine Ta'līq. Another incomplete copy is also here.

Beg. :— حمد ایزد نخست بر خوانم   نام پاکش سر زبان رانم

(R. S. Lib.)

51.

فتاوی امینیه

A collection of legal opinions, arranged under the usual headings of the Muhammadan law books, by Md. Amīn B. 'Abd-Allāh of Mu'minābād. Composed in A.H. 978 = A.D. 1570. It is an autograph copy as appears from a note in the colophon :—

قد فرغت من تاليفه و تسويده من السواد - تمت بعون الله تعالى و حسن توفيقه بقبة الاسلام بلخ صانها الله تعالى عن الخلل و السلخ وقت الظهر...... من ثمان و سبعين و تسعماية - انا العبد المؤلف المفتقر الى الله الهادي محمد امين بن عبد الله المؤمنا بادي -

Written in Naskh.

Beg. :—يا دائما للفضل علينا بتوفيق محامدک . و بعد فيقول محمد امين بن عبد الله المؤمنابادي لما صرفت معظم عمري و عنفوان شبابي في ملازمة الفقهاء . الخ

(R. S. Lib.)

52.

فتاوى شيباني

A collection of Muhammadan law compiled, as stated in the preface, at the request of Md. Shaybānī Khān, king of Khwārizm (A.H. 912–916), by 'Alī B. Md. B. 'Alī al-Khwārizmī.

Scribe :—'Uthmān B. Ghaybī. Written in Naskh. Dated A.H. 912 = A.D. 1506. An index in a different hand is prefixed at the beginning.

Beg. :—حمد بیحدی که زبان قلم و قلم زبان فصحا و بلغاء عرب و عجم الخ

(R. S. Lib.)

53.

فرایض نامه منظوم

A versified treatise on the law of inheritance, by Sirājī (?). Composed A.H. 725 = A.D. 1324. Dated A.H. 774 = A.D. 1372 as stated at the end :—

دو شنبه آخر شهر مبارک	بآخر آمد این نظم مبارک
پس هفصد گذشته خمس عشرین	خدایا رحم کن بر جمله آمین
فرایض شد نوشته در محرم	قیاساً سه زمه یا خود چهارم
بهفتاد و چهار آور تو هفصد	ز هجرت رفته این ای مرد بخرد
ترا این از سراجي یادگار است	دعایش را بخیر امیدوار است
که ناظم را و کاتب را الهي	بیامرزي بفضل پادشاهي

Written in Shikastah-Āmīz Ta'līq.

Beg. : بس از تحمید ذات پاک یزدان درود مصطفی و نعت یاران

(R. S. Lib.)

54.

قوة الاسلام

A treatise on Muhammadan law by Md. Latīf B. Md. 'Alī B. Md. Shāh of Bahrāich in Gujrat. Composed in A.H. 1120 = A.D. 1708. It is divided into 20 chapters.

Incomplete; wanting 10 chapters. Written in Ta'liq. Not dated.

Beg. :— الحمد لله رب العالمين كه علم آدم الاسماء كلها آيتي از آيات الخ

(R. S. Lib.)

VIII.

History.

55.

A general history beginning from pre-Islamic times without any title and carried down to the year A.H. 970 = A.D. 1562.

The name of the author Ghiyāth al-Dīn Muhammad Jāmī appears on fol. 1. In the preface he says that he was in the service of the Emperor Humāyūn[1] till the year A.H. 950 = A.D. 1543 and undertook to write the history after his demise which occurred some time after A.H. 964 = A.D. 1556, as appears from the following quotation :—

عرضه ميدارد بجرعه جام تلخ كامي غياث الدين محمد الجامي خصه الله بفضله السامي - توفيق رفيق اين بنده گشته بود كه مدتی مديد ملازم مجلس نامی و موقف گرامی همايون حضرت و شاه ربع مسكون بود و ذره وار پرتو آفتاب فايض الانوار آنحضرت جولان مي نمود - اعني عاليحضرت خلافت مرتبت ... وارث تخت بادشاه سعيد شاه سلطان ابوسعيد شهريار ...... رافع رايات المجاهدات و المغازي مزين سرير الخلافت محمد همايون بادشاه الغازي سقاه الله صوب رضوانه و كساه ثوب غفرانه الخ -

The history commences with a short account of the prophets, kings and philosophers of pre-Islamic times. Then follows the history of the Islamic period in which the author gives laconic descriptions of the Prophet, his successors and the Imāms; and a tabular account of the renowned personages, Sayyids, learned men, nobles, ministers and celebrated Persian poets who flourished from the 1st year of the Hijrah to the year A.H. 970 = A.D. 1562, as appears from following passage :—

مخفي نماند كه اين مختصر مشتمل است بر احوال انبياء عظام و حكم وسلاطين كه نافذ فرمان بودند پيش از ظهور اسلام و ذكر شمه از سيرت حضرت

[1] Humāyūn (A.H. 937–963 = A.D. 1530–1555) had a great literary taste and was very fond of books and MSS., inasmuch that he carried a select library with him even during expeditions. See Noer's *Akbar*, p. 136 (translated by Annette S. Beveridge). An autograph note of Humāyūn will be found on the margin of a copy of *Diwān-i-Hāfiz* belonging to the *O.P. Lib.* See Cat. Vol. I, No. 151.

سید المرسلین و خلفاء راشدین و ایمه معصومین و بعد ازان از سال هجرة
ابتدا نمودة تا محرم سنه ۹۷۰ سبعین و تسعمائة سال بسال احوال مشاهیر
صحابه و اعاظم و سادات و علما و امراء و وزراء و مشاهیر شعراء مرتب ساخت.

The narrative breaks off at the description of Ibn Ḥusayn Mirzā who died in A.H. 919 = A.D. 1513.

The author has made use of a great number of books in the compilation of his work. The following are among them :—

تاریخ طبري - حبیب السیر - سلسلة الذهب - کشف الغمه - نجم الزاهرة -
تاریخ یافعي - جامع الاصول - ابن خلکان - مقصد الاقصی - روضة الاحباب -
معارف - نظام التواریخ تحفة الملکوتیة - ذخیرة الملوک - روضة الصفا - تاریخ
گزیده وغیرة وغیرة -

The MS. was transcribed in the year A.H. 919 = A.D. 1513 when the author was alive :—

قوبل وصح بقدر الوسع و الامکان سنه ۹۱۹ هجري [۱۵۱۳ ع]

From the following note on the fly-leaf it appears that this MS. was in the possession of one Luṭf-Allāh in the year A.H. 996 = A.D. 1587 who gave it to his son Shāh Ḥusayn for preservation as a legacy :—

صاحبه و مالکه لطف الله بن اسد الله الحسیني عفي عنهما - تحریرا
في شهور سنه ۹۹۶ هجري (۱۵۸۷ ع) - و هبت هذا الکتاب للولد الاعز
الارشد شاه حسین
طوله الله عمرة في اکتساب السعادة -

From 1-206 folls. written in neat Ta'līq and the rest in usual Ta'līq. Headings are in rubric.

Beg. :— شکر و سپاس و حمد بیقیاس کریمی را که از عبودیت الخ

(Dīwān Faḍl-i-Rabbī Lib., Murshidabad.)

56.

احسن السیر

A rare copy of a history of the prophets, Caliphs and the Imāms by Md., surnamed Kāẓim, composed in A.H. 1114 = A.D. 1702. The author seems to be identical with the author of the *Farḥ-i-Nāmah-i-Fāṭimī* mentioned in *Br. Mus. Pers. Cat.*, p. 708*a*, where he gives his name as Ḥāẓiq and refers to the present work as one of his compositions.

Written in a fair Ta'līq. Not dated, but apparently 13th century of the Hijrah. There is another copy of the same work. Headings are in red.

Beg. :— عنوان صحیفهٔ لطایف اخبار انبیاء عظام الخ

(Imperial Lib.)

57.

اخبار الجمال

A biographical work by Yār Md. B. Rājī Kamman, born in A.H. 1098 = A.D. 1686 in the reign of Aurangzīb (A.H. 1069–1119 = A.D. 1659–107). It contains short notices of prophets and saints. Most of the latter were inhabitants of Kol (Aligarh), among whom was the author's spiritual guide. It was composed in the time of the Emperor Md. Shāh (A.H. 1131–1151 = A.D. 1718-1738). See fol. 7^b of the MS., and for an account of the author's life see MS. folls. 247^b to 249^b.

From folls. 1-53 and from 71–368, i.e. the last fol., the pasted parts are not readable.

The MS. is defective at the end. Written in usual Ta'līq. Headings are in rubric.

Beg. :— الحمد لله رب العالمين و الصلوة ... اما بعد ... یار محمد بن راجي کمن

(Cambridge Mission Lib., Delhi.)

(Bought for the Government Coll. in the A.S.B. in 1917.)

58.

بهجة المباهج

A valuable and old copy of a history of the Prophet, 'Alī and their descendants, by Abū Md. Ḥusayn B. Abū 'Alī B. Ḥasan Sabzwārī. For author see *Amal al-Āmil*, p. 37, and *Br. Mus. Pers. Cat.*, p. 758.[1] Written in good Ta'līq, within coloured ruled borders with an illuminated 'Unwān. Not dated, apparently 16th century.

Scribe :—Ḥāfiẓ Md. Bāqir al-Sharīf.

Beg. :— حمد بیحد و ثنای بیعد الخ

(Imperial Lid.)

---

[1] For another copy see *Catalogue of the Oriental MSS. in the Lib. of King's College, Cambridge*, published in the *J.R.A.S.*, Vol. III, New Series, p. 110, No. 58.

59.

تاریخ سلیمانی

This work contains the story of the prophet Solomon and his wife Bilqīs, and a short narrative of the prophet David, by an anonymous author. 'Unwān illuminated, written in Ta'līq, within gold-ruled borders. The MS. contains 18 Indian miniatures. Dated A.H. 1260 = A.D. 1844.

Beg. :— حمد بیعد و ثنای بیعد نثار بارگاه بادشاه حقیقی - الخ

(R. S. Lib.)

60.

تاریخ شاهیه نیشاپوریه

A rare and valuable history of the kings of Oudh from Nawwab Sa'ādat 'Alī Khān (A.H. 1212–1229 = A.D. 1797–1813) to Md. 'Alī Shāh's accession in A.H. 1254 = A.D. 1838 :—

مختصری از حالات دودمان از وقت ورود نواب سعادت خان مرحوم در هندوستان و تفویض صوبهٔ اوده بنام نامی ایشان و بعد ازان بنواب صفدر جنگ بهادر مرحوم الی عهدنا هذا که سنه یکهزار و دو صد و پنجاه و چهار هجری مطابق یکهزار و هشت صد و سی و هشت عیسویست -

The author describes those contemporary events to most of which he was an eye-witness, and which were omitted by the author of the Imād al-Sa'ādat, a history of the Oudh dynasty, brought down to A.H. 1216 = A.D. 1801 :—

جمیع واقعات و سوانح این دودمان عالیشان از چهار پشت پیش نظر احقر العباد وقوع یافته و صاحب کتاب عماد السعادت که بنام نامی جنت آرامگاه موصوف نوشته تا عهد دولت آن جناب مرقوم ساخته بلکه برخی از سوانح آن ایام نیز ازان کس نا تمام باقی مانده - الخ

Contents :—

(۱) ذکر نسب نواب برهان الملک سعادت خان -

(۲) ذکر ورود میمنت آمود نواب سعادت خان در هندوستان و آغاز ترقی درینجا

(۳) ذکر آبای کرام مرزا مقیم نواب صفدر جنگ منصور علی خان مرحوم

(۴) ذکر مسند آرائي نواب صفدر جنگ بمقام نواب برهان الملک

(۵) ذکر نسب و حسب موتمن الدوله محمد اسحق خان شوستري که با صفدر جنگ وصلت کرده

(۶) ذکر جنگ نولرای با احمد خان بنگش و کشته شدن رای مذکور باعث تکبر و بعد از کشته شدن رای مذکور آمدن نواب صفدر جنگ برای انتظام نولرای و شکست خورده رفتن بشاهجهان آباد

(۷) مسند آرای نواب وزیر الممالک شجاع الدوله بهادر و شورش مغلیه باشاره اسمعیل خان کابلي و طلبیدن او محمد قلي خان را برای ریاست بمشوره سرداران مغلیه

(۸) حرکت فوج نواب بفرخ آباد و بیرون آمدن احمد خان بنگش از شهر مذکور

(۹) آمدن خط حافظ الملک حافظ رحمت خان اسمي مظفر جنگ پسر احمد خان بنگش و کشته شدن حافظ الملک از کردار خود

(۱۰) ذکر و ساده سرای نواب آصف الدوله بعد از پدر خود

(۱۱) کشته شدن مختار الدوله و تشریف بردن نواب یمین الدوله باکبر آباد

(۱۲) ذکر نهضت الویه ظفر نواب آصف الدوله در بنارس برای ملاقات گورنر جنرل در سنه هزار و صد و نود و پنج هجري

(۱۳) ذکر مسند نشیني وزیر علي خان که همگي چهار ماه و چند روزه بوده

(۱۴) ذکر نواب سعادت علي خان و مسند آرائي آن جناب بر ریاست وزارت

(۱۵) ذکر کشته شدن بیگناه مسٹر چیري از دست وزیر علي خان باعتماد دوستي خود

(۱۶) ذکر ورود نواب گورنر جنرل مارکویس ویلزلي صاحب بکانپور و ملاقات جناب عالي بان امیر عالیشان

(۱۷) و ساده نشین غازي الدین حیدر بر مسند وزارت بسعي عماد الدوله مسٹر جان بیلي

(۱۸) مسند آرای نصیر الدین حیدر باعانت رزیڈنٹ

Written in usual Ta'līq, except the last folio. No date.

Beg. :— نیکو ترین سخني که قافله سالار کلمه و کلام و مهترین کلامیکه رئیس مضامین علوم

(R. S. Lib.)

61.

تاريخ در حالات سفر محمد بادشاه

An interesting MS. containing an account of a journey undertaken by the Emperor Md. Shāh to a place called Muktesar (مکتیسر). The journey commenced on the 23rd of Muḥarram, and ended in Jumādā I, A.H. 1150 = A.D. 1737, and it was undertaken with the object of shooting and hunting as well as to punish one 'Alī Muḥammad Rohilla :—

بست و سیوم محرم الحرام سال یکهزار و یکصد و پنجاه و هشتم هجري ...... محمد شاه بادشاه غازي ... بسعد الدین خان بهادر خانسامان و هادي یار خان مشرف فراش خانه حکم والا شرف صدور یافت که پیش خانهٔ همایون را از دریای جمن گذرانده متصل فرحت افزا که باغیست در نواح قصبه لوني آراستگي دهند و فرداي آن بست و چهارم ... که آفتاب از مشرق طلوع کند بسواري تخت روان مطلا از قلعه دار الخلافت شاهجهان آباد بیرون خرامیده بارادهٔ سیر و شکار گدهٔ مکتیسر که در ضمن آن گوشمال علي محمد روهیله الخ

The date of the journey is indicated by the following verse, which is a chronogram : see fol. 2*b* :—

رقم تاریخ کرد از روی زاري　　که عمر این سفر کوتاه بادا

Author :—Anand Rām *Mukhliṣ* (d. A.H. 1164 = A.D. 1750). For author and his other works see *Br. Mus. Pers. Cat.*, p. 997[a], and for Nawwāb Md. Khān, consult Mr. Beale's *O.B.D.*, p. 58. Written in Shikastah within gold-ruled borders. 'Unwān illuminated. All headings are in red. Dated A.H. 1158 = A.D. 1745. Autograph copy :—

لله الحمد و المنة امروز که دوازدهم رمضان المبارک سنه یکهزار و یکصد و پنجاه و هشتم هجري و بست و هشتم جلوس محمد شاهي ست و روز یکشنبه این اجزای چند که متضمن احوال سفر بن گدهٔ است چهار گهري شب گذشته در ایام آمد آمد زمستان بخط فقیر انندرام مخلص باتمام رسید -

The work contains two miniatures of good style, to be found on foll. 32*a* and 39*a*.

Beg. :—بست و سیوم محرم الحرام سال یکهزر و یکصد و پنجا و هشتم هجري - الخ

(R. S. Lib.)

62.

تاریخ موسوی

A detailed history of the prophet Moses, by Mu'īn al-Dīn Md. Amīn al-Farāhī (d. A.H. 907 = A.D. 1501). He is the author of many works, e.g. *Ma'ārij al-Nubūwat, Rawḍat al-Wā'iẓīn* معارج النبوة - روضة الواعظين etc. For details see *Ind. Office Lib. Cat.* No. 605. Two copies of the work are in the *A.S.B. Lib. Vide Pers. Cat.*, p. 23, No. D. 75. Written in ordinary Ta'līq, without date, apparently 13th century.

Beg. :— ربنا آتنا من لدنک رحمة الخ

(Imperial Lib.)

63.

تذكرة المعصومين

A history of the Prophet, the twelve Imāms and the fourteen martyrs of Karbalā, by Md. Nādir. Probably this work was composed after the 11th century of the Hijrah. The date of transcription given in the colophon is without year (3rd Ramaḍān, Tuesday). Written in fair Nasta'līq, apparently 12th century of the Hijrah.

Beg. :— حمد و ثنای فراوان و ستایش و نیایش بی پایان الخ

(Imperial Lib.)

64.

ترجمة الاسرار

A history of Muhammad and the early Caliphs with an account of the Caliphate of Imām Ḥasan and Mu'āviyah, by Kamāl-Allāh Md. Pīr Ṣiddīqī, composed in A.H. 1185 = A.D. 1771. The work is divided into 25 sections (فصل). Written in usual Ta'līq. Not dated, apparently 19th century.

Beg. :— الحمد لله رب العالمين و العاقبة للمتقين الخ

(Imperial Lib.)

This volume contains the two following historical works :—

65.

تاریخ فرخ آباد

History of Farrukhābād. See for details *Br. Mus. Pers. Cat.*, p. 959*b*. Written in fine Ta'līq.

66.

حالات عباس خان

Autobiography of Md. 'Abbās Khān Afghānī B. Md. Ziyārat-Allāh. poetically called 'Abbas, who died in A.H. 1188 = A.D. 1774. Vide *Akhbār al-Sanādīd* for Abbās Khān (where extracts from the autobiography are also given), part 1, pp. 373-75. Written in clear Ta'līq.

Beg. :—حمد بیعد و ثنای بیعد مر خالقی را که بیک لفظ کن— وجود کونین را الخ

(Ḥāfiẓ Aḥmad 'Alī Khān Lib., Rampore.)

67.

روضة الاصحاب

A history of the early Caliphs chiefly treating of their merits, qualities and distinctions, by Waḥīd al-Din Md. better known as Mīr Khān, composed in A.H. 944 = A.D. 1537. Written in careless Ta'līq, apparently 18th century.

Beg. :— حمد و ثنا از دل و جان جاري برزبان الخ

(Imperial Lib.)

68.

سوانحات ممتاز

A detailed history of the reign of Nawwāb *'Umdat al-'Umarā*,' who ruled the Carnatic from the beginning of A.H. 1210 = A.D. 1795 to A.H. 1216 = A.D. 1801, with an account of the last year of the reign of his father, Muhammad 'Alī Khān, the son of Anwar al-Dīn. It also contains a summary of the events under *'Umdat al-'Umarā's* successors, his nephew 'Aẓīm al-Dawlah and 'Aẓīm's son 'Aẓīm Jāh (who succeeded his father in A.H. 1235 = A.D. 1820) and a full geneology of the family.

Author :—Ghulām Ḍāmin, who composed the work in A.H. 1235 = A.D. 1873.

For another copy and details see *Ind. Off. Lib. Cat.* No. 502. Written in fine Nasta'līq. Dated A.H. 1281 = A.D. 1864. = A.D. 1828.

Beg. :— حمداً متوافراً و شکراً متکاثراً بخدای عزو جل الخ

(Ahl-i-Islām Lib., Madras.)

69.

لوامع الانوار

A valuable copy of a history of the Prophet and the twelve Imāms, by Aḥmad B. Ḥusayn Zawwārī. It is an abridgment from the *Aḥsan al-Kibār* of Md. B. Abī Zayd B. 'Arabshāh al-Ḥusaynī, and was written by order of Shāh Ṭahmāsp Ṣafavī, A.H. 930-984 = A.D. 1523-1579.

Md. Bāqir Khwānsārī, the author of *Rawḍāt al-Jannāt*, says in p. 407 :—

و هو كتاب متداول كبير عندنا منه نسخة ـ وقد لخصّه من كتاب احسن الكبار في مناقب الائمة الاطهار لبعض علمائنا بامر السلطان شاه طهماسپ الصفوي و زاد عليه بعض المطالب و الفوايد و جعله مرتبًا على مقدمة في اصول الدين و اربعة عشر بآبا في احوال السادات الطاهرين

Written in Nasta'līq within coloured ruled borders. The headings are written in red throughout. Dated A.H. 1244 = A.D. 1828.

Beg. :— حمد خالقى كه مسبحان ملاء اعلى بل مقرب قاب قوسين ـ الخ

(Imperial Lib.)

70.

مجمع الملوک

This historical work is the third Daftar of the *Baḥr-i-Zakhkhār*, a historical encyclopædia. See Elliott, *History of India*, Vol. VIII, p. 433, and *Br. Mus. Pers. Cat.*, p. 915ᵃ.

Author :—Md. Riḍā, poetically called '*Najm*' who succeeded his father as the chief minister of the Delhi Court in A.H. 1227 = A.D. 1812. From a note on the fly-leaf it appears that it is an autograph copy :—

كتاب تاريخ مجمع الملوک تاليف نحيف محمد رضا بن ابوالقاسم عفي الله عن جرائمها

The marginal corrections are by the author. Written in good Ta'līq.

(M. 'Alī Ḥusayn Lib., Hyderabad.)

71.

مراة الاحوال جهان نما

Memoirs of the author's forefathers, and of his life and travels.

Author:—Aḥmad B. Md. 'Alī B. Md. Bāqir of Iṣfahān, composed in A.H. 1224 = A.D. 1809. For details see *Br. Mus. Pers. Cat.*, p. 385.

Written in minute Ta'līq. Not dated.

Beg.:— الحمد لله الذي جعل العلماء ورثة الانبياء و فقه ل مدارهم الخ

(Syed Zayn al-'Ābidīn Lib., Murshidabad.)

72.

مقاصد الاوليا في محاسن الانبيا

A valuable history of saints and prophets, by Maḥmūd B. Aḥmad B. Ḥasan Fāryābī (d. A.H. 607 = A.D. 1210). For author see *Berl. Lib. Ar. Cat.* No. 8771. The name of the author and the work are incidentally mentioned in the *Br. Mus. Pers. Cat.*, Vol. III, p. 1030^a. Written in clear Ta'līq, within coloured ruled borders. No date, apparently 17th century.

Beg.:— سپاس، و ستایش مر خداوندیرا که یاقوت الخ

(Imperial Lib.)

IX.

Biography.

73.

انيس العاشقين

An excellent and valuable collection of biographies of ancient and modern poets and poetesses, by Rājah Ratan Singh Bahādur, poetically called "*Zakhmī*" (d. A.H. 1267 = A.D. 1851). He was an inhabitant of Lucknow and was the financial minister of the Nawwābs; but his property and family were at Bareilly.[1] His titles were Munshī al-Mulūk Fakhr al-Dawlah *Dabīr al-Mulūk* Rājah Ratan Singh Bahādur Hushyārjang. For his life and other works see *Sprenger Cat.*, p. 591, *Br. Mus. Pers. Cat.*, Vol. III, pp. 962*a* and 1096*b* and Beale's *O.B.D.*, p. 426.

This is the 2nd Vol. of the work.[2] It contains about 1,176 notices arranged in alphabetical order, and begins with T.ā.(ط).

---

[1] He left a big library, in which there were many printed books and about 2,000 MSS. (see *Br Mus. Pers. Cat.*, p. 962^a). Many MSS. originally belonging to his library have been purchased by the Government of India for the *A.S.B.*

[2] I saw the 1st Vol. of this work in the possession of Mātā Pershad, a book-seller, Nawāzgange, Lucknow.

Written in fine Ta'līq. Illuminated 'Unwān. Dated A.H. 1239 = A.D. 1820.

Scribe :—Ghulām Ḥusayn.

Beg. :—[طالب] از کتخدا زادگان جاجرمیه و از شاگردان شیخ آذري الخ

(Gorī Pershad, Mashakgange, Lucknow.)

74.

تاریخ قادریه

Short lives of the holy men, who form the filiation of the Qādirī order, from the Prophet to the author's spiritual guide, by Muḥammad 'Abd al-Rashīd Qādirī al-Kayrāvānī. Composed A.H. 1150 = A.D. 1737. For author and his other work see *Br. Mus. Pers. Cat.*, p. 361[b]. Written in Shikastah-Āmīz Ta'līq. Dated A.H. 1193 = A.D. 1779.

Scribe :—Md. Muṣṭafā Qādirī.

Beg. :—الحمد لله الذي جعل قلوب العارفين منورا بنور العرفان ... بعضی مریدان و معتقدان الخ

(R. S. Lib.)

75.

تحفة السعداء

Short lives of Shaykh Sa'd (d. A.H. 988 = A.D. 1580) Qiwām-al-Dīn (d. A.H. 840 = A.D. 1436) and Shāh Mīnā (d. A.H. 870 = A.D. 1465) of the Chishtiyah order, by Khwājah Kamāl. Composed at the request of his son in A.H. 1016 = A.D. 1607 :—

در تاریخ سنهٔ الف و ستة عشر فرزند ... شاه حمید ابو الفیض ازین فقیر ... لا جرم بقدر طاقت در تحریر و تقریر کوشش نموده - و سمیته بتحفة السعداء

Scribe :—Gharbīdās. Written in Ta'līq. Dated A.H. 1175 = A.D. 1761.

Vide *Khazīnat al-Aṣfiyā* for Qīwām al-Dīn and Shāh Mīna, pp. 378 and 389, and *Distr. Gaz.* of Lucknow, Vol. XXXVII, p. 214.

Beg. :—الحمد لولیه و الصلوة علی نبیه ... عارفان حاجي الحرمین بندگي شیخ قوام الدین عباسي لکهنوي الخ

(R. S. Lib.)

76.

تحفة السعدية

Life and sayings of Shaykh Md., known as Shāh Mīnā (a famous saint of Lucknow), (d. A.H. 884 = A.D. 1479). Author:—Muḥyī al-Dīn B. Ḥusayn al-Raḍavī. Written in bad Ta'līq.

Beg. :— سپاس بیقیاس مر صانعی را که مقالات صاحبدلان سبب هدایت ساخته

(R. S. Lib.)

77.

تحفة الشعراء

Biographies of the Persian poets of the Deccan who flourished in the time of Āṣafjāh I (آصف جاه اول) *Niẓām al-Mulk* Mīr Qamar al-Dīn Khān (نظام الملک میر قمر الدین خان) who died in A.H. 1161 = A.D. 1747 at Burhānpore). See *Natā'ij al-Afkār*, p. 47, and *Khīzānah-i-Āmirah*, p. 35.

Author :—Afḍal Khān of Aurangābād. Composed A.H. 1165 = A.D. 1751.

Written in Nasta'līq in the year A.H. 1185 = A.D. 1771 for Āṣafjāh II (آصف جاه ثاني) Mīr Niẓām 'Alī Khān (d. A.H. 1218 = A.D. 1803).

Beg. :— ای ذکر تو گلفروش بازار سخن الخ

(Niẓām Lib., Hyderabad.)

78.

تحفة الفقير الحقير

Short biographical notices of the companions of the Prophet who narrated the Ḥadīth :—(1) (عشرة مبشرة) ten companions, (2) traditionists who are known by surnames, arranged alphabetically, (3) traditionists who are known by their Kunyas, (4) wives and daughters of the Prophet.

The author composed this work by the order of Mīr 'Alī Shīr Nawā'ī[1], the enlightened minister of Sulṭān Ḥu. of Persia (d. A.H. 906 = A.D. 1500) as mentioned on fol. 2 :—

ارباب العلم و الحكم اميرنظام الدولة و الدين على شير خلد الله ايام معدلته اين سخن مذكور شد اشارت فرمودند كه اگر اين معني از قوة بفعل

---

[1] For 'Alī Shīr *Nawā'ī's* life see *Habīb al-Siyar*, Bombay edition Vol. III, Juz 3, pp. 217, 231, and 243, *Oueeby*, Notices, p. 50, and Elliott, *History of India*, Vol. IV, p. 527.

آید و بر منقبت عرض جلوه نماید اولی و انسب باشد - بنابر اتمام امر عالی آنجناب این مختصر در اسامی صحابهٔ کتب مذکور بقلم آمد ... و این رساله را بتحفة الفقیر الی حضرت ...... الکبیر موسوم ساخت (۱) در ذکر عشرهٔ مبشره (۲) اسامی بعضی از صحابه [رض] که مشهورند باسم علی ترتیب الحروف ابيّ ابن کعب کنیت او ابو المنذر بضم المیم وسکون النون و کسر المعجمة آخره راء (۳) ذکر بعضی صحابه که بکنیت و لقب مشهور اند الکنی ابو سعید بفتح الهمزة و کسر المهملة آخره مهملة - الخ (۴) ذکر زوجات پیغمبر و بنات الحفرة و سایر صحابیات -

Chapter IV is divided into 3 *Faṣl* :—

Beg. of 1st *Faṣl*:— (۱) ذکر زوجات پیغمبر ص - ام المؤمنین عایشه الصدیقه بنت ابي بکر صدیق و امها

Beg. of 2nd *Faṣl*:— (۲) ذکر صحابیات که باسم مشهور اند بترتیب اسماء بنت بي بکر رض زوجه زبیر بن العوام در کتب ستة از وی

Beg. of 3rd *Faṣl*:— (۳) بعضی از صحابیات که بکنیت مشهور اند ام ایوب الانصاریه بنت قیس بن سعد زوجه

Written in minute Taʻlīq. Valuable copy. Fol. I is wanting. Fol. II is highly illuminated.

Beg. of preface:— ارباب العلم و الحکم امیر نظام الدولة و الدین علی شیر

(R. S. Lib.)

79.

تحفهٔ مرشدي

Another treatise on the same subject, by ʻAbd-Allāh B. Abd-Allāh al-Ḥusaynī, called Murshid B. Aṣīl al-Ḥusaynī. Composed by the order of Mīr ʻAlī Shīr ʻ*Nawāʼī*ʼ (of Harat [1]) :—

باشارت علیه جناب علي شیر ... در قلم آورد مشتمل بر اسامي صحابه رضي الله تعالی عنهم و عدد مرویات ایشان در کتب ستة صحیح بخاري - مسلم - سنن ابي داؤد سجستاني سنن ترمذی و سنن ابي عبد الرحمن نسائي سنن ابي عبد الله بن ماجة القزویني -

[1] For a brief description of the city of Harat see *J.A.S.B.* 1834, Vol. III, p. 9, and Muʻjam, Vol. IV, p. 958.

The purport of the MS. is same, but is different in arrangement. Arranged alphabetically as he says :—

از براى سهولت طالب اسامي صحابه بترتيب حروف تهجي ثبت افتاده و در حرف ابتدا از عشرهٔ مبشره نموده كه آن حرف اولى آن اسم واقع شده و بعد ازيشان كسى را كه مرويات او بيشتر بوده بيشتر ذكر كرده و بعضى را كه در عدد مرويات برابر اند بر ترتيب حروف ايراد شده و هركس كه بكنيت مشهور است در حرف مسطور گشته و اين رساله بتحفهٔ مرشدي موسوم ساخته -

Written in very bad Ta'līq. Not dated.

Beg. of the Preface :— الحمد لله الموافق المعين و الصلوة الخ -

Beg. :— ابوبكر رض اولاد عشره مبشره است و اسم او عبد الله الخ

(R. S. Lib.)

80.

تذكرهٔ شعراى قاينات

A short collection of biographies of the thirty Persian poets of Qā'ināt or Barjand. Arranged in alphabetical order.

Qā'ināt is a village in Persia situated between Mashhad and Sīstān.

Author :—Ḍiyā' al-Dīn of Qā'ināt.

Written in fine Naskh. Dated A.H. 1330 = A.D. 1911. Copied from the author's copy, who is still living.

Beg. :— بزرجمهر قايني اسمش قيم بن ابراهيم ابن منصور سلطان محمود غزنوي است الخ

(W. Ivanow's collection.)

81.

تذكرهٔ كاتب

A very rare copy of the short biographical dictionary of Persian and Indian poets, arranged alphabetically.

Author :—Kātib Ṣafavī Muḥammad 'Alī. Composed in A.H. 1225 = A.D. 1810, according to the chronogram on the last page :—

شد تذكره از فضل تدبير قيوم   گرديد بدهر نام كاتب موسوم
تاريخ تماميش بگفتا هاتف   كم كن توصد از تذكره گردد مفهوم

The author deals with those Persian poets who are not mentioned in the *Makhzan al-Gharā'ib* [مخزن الغرايب] of Aḥmad

'Alī Khān Hāshimī of Sandīlah, mentioned in *Bodl. Lib. Cat.* No. 395 and *Tuḥfat al-Shu'arā'* [تحفة الشعراء] of Sulṭān Muḥammad Mirzā noticed in *Br. Mus. Persian Cat.*, p. 430ᵃ. Composed by the order of the said Sulṭān Muḥammad Mīrzā, who adopted the poetical title of "*Ṭulū'ī*" (طلوعي), as stated in the prologue :—

چون این ذرهٔ خاکسار ...... در سرکار خدیو جم ... سلطان محمد صفوی
المتخلص طلوعي ...... در مصاحبت و شغل شریف کتابت بود حکم فرمودند
که انچه از تذکرهٔ مخزن الغرایب بقلم عنایت رقم جا بجا اشعار آبدار نشان
و نقطه گذارده ام همگي را برنگارند بحروف تهجي تا دفعه ثاني جداگانه
و نظر ...... من بگذرد اگر اسامي سامي عظامي در تحفة الشعراء من بناشد
درج سازند - بحسب الامر حضور ...... شروع در جمع آوري آن نمود -

Written in beautiful Ta'līq. No date.
Beginning of the preface :—

شعلهٔ که نوالهٔ اخگر او زمین و آسمان را فرو گرفته منور سازد

Beg. :— (الف) اشرف سمناني که در قصبهٔ کچهوچه من اعمال
صوبه اوده مدفون است الخ

End :— يقين از مردم ولايت است درلباس درويش سيردهلي ميكرد الخ

(R. S. Lib.)

82.

تذكرة النساء

Short biographies of the poetesses of India, without author's name. Written in Shikastah-Āmiz Ta'līq. Dated A.H. 1182 = A.D. 1768

(Ḥajī Ḥabīb-Allāh Lib., Nillore.)

83.

تكملة الشعراء

An extensive biographical dictionary of Persian poets of ancient and modern times, composed during the time of Muḥammad Shāh (A.H. 1131–1161 = A.D. 1719–1748) as mentioned in the preface :—

...... از تذکرهٔ شاعران زمان چه اهل فارس و اهل هندوستان خالي است
که جامع تذکرهٔ اسامي جمیع شعراء متقدمین و متاخرین از ابتداء ایجاد شعر

فارسي تا عهد دور سلطنت محمد شاه ...... بر آورده درين مختصر جمع

ساختم ...... موسوم بتکملة الشعرا جام جمشید است

The author compiled this work after his جام جهان نما (composed A.H. 1191-3 = A.D. 1777-9) :—

از تالیف جام جهان نما که مشتمل ...... فارغ شد بعضی آشنایان ......

که این تالیف که جامع بذکر جمیع هر فرقه و متاخرین و سابقین و لاحقین

نموده شد الخ -

The work is arranged in alphabetical order. For author and his other works see *Br. Mus. Persian Cat.*, p. 1024*b* and 1051[a]; and Elliott, *History of India*, Vol. VIII, p. 184.

Author :—Muḥammad Qudrat-Allāh of Gūpāmū in Oudh. Transcribed by Ḥāfiẓ Ghulām Muhyī al-Dīn B. Jān Md. for Muẓaffar 'Alī Khān Bahādur. Written in fine Ta'līq. Dated A.H. 1218 = A.D. 1803.

Beginning of the preface :— کهن شد قصهٔ مجنون حدیث

نوز من بشنو

Beg. :— حمد وافر و ثنای متکاثر ...... ابا یزید بسطامي رح الخ -

End :— یحیی سمرقندي ...... الخ

There is another copy in this library written in Shikastah hand.

(R. S. Lib.).

84.

ثمرات القدس

Biographies of some saints and pious women, most of whom belong to the Chishtiyah order, by La'l Beg. Written in Ta'līq. It is divided in four sections گروه. Incomplete at the end.

Beg. :— حمد بی انتها و منت بی منتها حکیمی را رسد - الخ

(R. S. Lib.).

85.

روضات شاهي مسمى كتاب الدين المبين

A work on the science of tradition illustrated with biograpies of some eminent traditionists, by Md. Ja'far B. Sayyid

Jalāl B. Maqṣūd 'Ālam Shāhī, poetically called "*Jalālī*" (d. A.H. 1085 = A.D. 1674). Composed in A.H. 1077 = A.D. 1666. The following subscription suggests that the copy is an autograph of the author :—

فرغ من كتابته مولفه اقل العبيد الالهيّة كليب العتبة العلية الشاهية
خويدم الحديث المصطفوي مملوک اهل البيت النبوي محمد جعفر ابن سيد
جلال الدين محمد مقصود عالم الشاهي الرضوي كان الله تعالى لهما و لمن
احبهما و اجلهما - وهذا الكتاب من الكتب الاربعة و العشرين من الروضات
الشاهية المسمّى بكتاب الدين المبين المتين في شرح اصول الحديث و بيان
احوال المشاهير من المحدثين و يتلوه فى السفر الثاني بالكتاب الثاني وهو
المسمى بكتاب المعجزات و الآيات البينات -

و كان الفراغ من كتابة هذا السفر ضحوة يوم الاحد السادس و العشرين
من ذى الحجة من سنة ١٠٧٧ هجري و آخر دعوانا ان الحمد لله رب
العالمين و الصلوة و السلام و البركة و الترحم و التحنن على سيد العالمين
محمد و آله و اصحابه و ازواجه و احبابه لهما ولاولادهما كان لآبائهما
و اجدادهما آمين -

For author and his other works see *Tazkirah-i-'Ulamā-i-Hind* (by Ramaḍān'Alī), p. 214. *Sprenger Cat.*, p. 445, and my *Pers. Note* (No. 135) for his *Rubā'īyāt*.

An autograph copy of the *Dīwān of Jalālī* is in the *A.S.B. Lib.* See *Pers. Cat.*, p. 106. It was once in the possession of Tippū Sulṭān *Lib.*[1] (A.H. 1196–1213 = A.D. 1781–1798) as appears from a miniature seal on fol. 1*b*.

(M. 'Alī Ḥusayn Lib., Hyderabad.)

86.

سرو آزاد

An autograph copy of the biographical notices of the famous men of Bilgrām and other parts of India, by Ghulām 'Alī Āzād Bilgrāmī (d. A.H. 1200 = A.D. 1785). For details see *Sprenger Cat.*, p. 143, and *Ind. Off. Lib. Cat.* No. 683. Lith. at Āgra. Written in minute Shikastah-Āmīz Ta'līq.

(Ḥakīm 'Abd al-Ḥayy Lib., Amīnābad, Lucknow.)

---

[1] For Tippū Sultan Lib. see No. 270 foot-note and my Urdū article published in the *Aligarh Inst. Gazette*, 1917, May 16, and *History of Hyder and Tippū*, p. 313.

87.

سوانح شاه نعمت الله ولي

Biography of Shāh Ni'mat-Allāh Walī, abridged from *Jāmi' Mufīdī* of Md. Mufīd Mustawfī B. Najm al-Dīn Maḥmūd Yazdī. See *Br. Mus. Pers. Cat.*, p. 2076.

Author :—Ṣan'-Allāh *Ni'mat-Allāhī* as stated in the MS. See fol. 9 :—

بر دانشوران کشور شعور مستور نماند که بسیاری از فضلای عالي
تبار و مورخین بلاغت شعار خوارق عادات و واردات احوال و اربعینات
و سیر و سلوک و حضر که در عرض یکصد و چهار سال که حضرت
ولایت منقبت کاشف اسرار ازلي شاه نور الدین نعمت الله ولي بر خواص
و عوام این بلاد ظاهر گردیده در صفحات کتب مسطور گردانیده خصوصاً
مولانا صنع الله نعمت اللهي بعبارت روشن رسالهٔ ترتیب داد الخ ۔

Written in Shikastah-Āmīz Ta'līq. Dated A.H. 1281 = A.D. 1864. Scribe :—Md. Ṣādiq Kirmānī *Ni'mat-Allāhī.*

Beg. :— بر ضمیر خورشید اقتباس هوشمندان سخن شناس در لباس الخ

(W. Ivanow's collection.)

88.

کلمات الشعرا

A very valuable copy of the notices of poets who flourished during the reigns of Jahāngīr, Shāhjahān and 'Ālamgīr, by Muḥammad Afḍal '*Sarkhush*' (d. A.H. 1126 = A.D. 1724). Composed in A.H. 1039 = A.D. 1681. See for details *Br. Mus. Pers. Cat.*, p. 369. The MS. was transcribed three years after the author's death by the order of Anand Rām '*Mukhlis*' (A.H. 1164 = A.D. 1750). The MS. contains many small miniatures of excellent style. 'Unwān illuminated.

Written in perfect Ta'līq. Dated A.H. 1129 = A.D. 1716. Scribe :—Md. Māh.

This copy was in the library[1] of the Emperor Muḥammad Shāh (A.H. 1131–1161 = A.D. 1719–1748). It bears his seal.

Beg. :— سخن جانست و دیگر گفتگو جانان ز من بشنو ـ الخ

(R. S. Lib.).

---

[1] During the reign of the Emperor Muhammad Shāh, Nādir Shāh (A.H. 1148-1160 = A.D. 1735-1747) carried away with him the celebrated Imperial library of Delhi along with enormous treasure on his return to

89.

مآثر باقري

Short biographical notices of 53 eminent *savants* and poets of ترک, عجم, عرب, روم, هند, آذر بایجان, فارس, خراسان, عراقین and دیلم. Composed in A.H. 1245 = A.D. 1829 at the request of Md. Bāqir-al Mūsavī al-Ḥusaynī in the reign of Fatḥ Alī Shāh Qāchār فتحعلي شاه قاچار (1212–1250 = A.D. 1797–1831). The date of composition is expressed by the following chronogram at the end :—

منشی کلک وفا زد بهر تاریخش رقم — این همایون جایگه جاوید وعشرتگاه باد

Author :—Muḥammad 'Ālī B. Md. Ṭabāṭabā'ī. Written in small Persian Ta'līq. Dated A.H. 1247 = A.D. 1831.

Scribe :—Md. 'Alī Bazzāz Iṣfahānī.

Beg. :— منت خدایرا جلت کلمته که گوهر بشري را - الخ

(R. S. Lib.).

90.

مجالس العشاق

Lives of the great mystics and of some celebrated lovers, by Sulṭān Ḥusayn B. Sulṭān Manṣūr Baiqra (d. A.H. 911 = A.D. 1505). For details see *Br. Mus. Pers. Cat.*, p. 351*b*. The MS. is noteworthy for its fine and beautiful illuminations. It also contains 52 beautiful miniatures of the Persian style. This valuable copy once belonged to the library of the celebrated 'Abd al-Raḥīm Khānkhānān in A.H. 999 = A.D. 1590 as would appear from the following note on the fly-leaf at the beginning :—

الله اکبر - در تاریخ روز جمعه غرة شهر ذی الحجة الحرام سنه ۹۹۹ هجري

[۱۵۹۰ م] داخل کتاب خانهٔ عالي نواب کامگار گردون اقتدار سپه سالار خان

خانان بن نواب رضوان جایگاه محمد بیرم خان خانان شد در مقام بکر -

---

Persia. This Imperial library has been preserved by the Mughal Emperors as their most precious possession (see Martin's *Miniature Painting and Painters of India, Persia and Turkey*, Vol. I., pp. 58, 77. (Nūr al-Dīn was librarian (savant) of Md. Shāh's library).

After Nadir Shāh's plunder books and MSS. continued to be collected by the royal family, in as much that a decent library was formed. From this collection Gholām Qādir, the Rohela Chief carried away 8 baskets of books and MSS. in the reign of Shāh 'Ālam II (A.H. 1173-1221 = A.D. 1806). (See *'Ibrat Nāmah*, by Faqīr Khayr al-Dīn Md., and Elliott, *History of India*, VIII, p. 249.

It was subsequently transferred to the library of Badr al-Dawlah *Shuja' al-Mulk* Muḥammad Sa'ādatmand Khān Bahādūr Asad Jang, the grandson of *Shams al-Dawlah* Ghazanfar Jang,[1] in A.H. 1263 = A.D. 1846, as appears from the following note on the fly-leaf of the MS :—

Beg. :— بتاریخ دوازدهم ذی الحجة سنه ۱۲۶۳ هجری مقدسه روز جمعه نسخه مجالس العشاق بکتب خانهٔ نیازمند درگاه بدر الدوله شجاع الملک محمد سعادت مند خان بهادر اسد جنگ ابن نواب امین الدوله محمد محمودمند خان بهادر بیرجنگ خلف الرشید نواب شمس الدوله محمد خدا بنده خان بهادر غضنفر جنگ والی ملک فرخ آباد داخل گردید

(R. S. Lib.).

91.

مجمع الکرامت

Life of Shāh Dargāhī Naqshbandī of Rāmpore, by Imām-al-Dīn Khān B. Ghulām Ḥusayn Khān B. Ghulām Gīlānī Khān. The author was in the Court of *Amīr al-Dawlah* Md. Amīr Khān Bahādur, Nawwāb of Tūnk. It is divided into 4 chapters.

Written in bad T'alīq. Dated A.H. 1236 = A.D. 1820.

Beg. :— کرامتهای فیاضی را که بخشش هریک بدرگاه والابش الخ

(Ḥāfiẓ Aḥmad 'Alī Khān Lib., Rampore).

92.

مرآة مداریه

Life of Shāh Madār[2] whose original name was Badi' al-Dīn. He was one of the most popular saints of India, and died in A.H. 840 = A.D. 1436. The author of the work is 'Abd al-Raḥmān Chishtī (d. A.H. 1094 = A.D. 1682). See *Br. Mus. Pers. Cat.*, p. 361^b, *India Off. Lib. Cat.*, p. 333, *O. P. Lib Cat.* (Bankipore), and *A.S.B. Lib. Cat.*, p. 40. The title of the work is given in the last catalogue as *Mir'at-i-Badī'ī*.

Scribe :—Ḥasīb al-Dīn Aḥmad (Head Maulavī Madrasah-i-Jalālīyah)[3]. For Ḥasīb al-Dīn see *Rawā'iḥ al-Muṣṭafā*, p. 4.

---

1 Ghadanfar Jang known as Nawwāb Muḥammad Khān Bangash who founded the city of Farrukhābād in the name of his patron the Emperor Farrukh Siyar (A.H. 1124-1131 = A.D. 1712-1718). Ghadanfar Jang died in his native place, Farrukhābad, A.H. 1156 = A.D. 1743, at the age of nearly eighty years. See *Tārīkh-i-Muḥammadī* and *Br. Mus. Pers. Cat.*, pp. 986 and 960.

2 For Shāh Madār see *Āīn Akbarī* text, Vol. II, p. 219.

3 For Madrasah-i-Jalālīyah see my *Notes*, Vol. XIII, 1917 (Lib. No. 25).

Written in fine Ta'līq. Dated A.H. 1304 = A.D. 1886.

Beg. :— الحمد لله الذي خلق الاشياء وهو عينها الخ -

(Imperial Lib.).

93.

مراة المذاهب في كشف المناقب

A work on the merits of 'Alī, the 4th Calīph, composed in A.H. 1050 = A.D. 1640 in Birār.

Author :—Sikandar.

The author attempts to prove the superiority of 'Alī over the other three caliphs. It is divided into a مقدمه, *Muqaddamah* 4 مراة *mir'at* and 4 رکن. *ruku.*

Scribe :—Mīr Ṣadr al-Dīn al-Ḥusaynī.

Written in Shikastah-Āmīz Ta'līq. Dated A.H. 1111 = A.D. 1699.

Beg. :— شوق حمد مبرّا از مذاهب انتها الخ

(Wājid Ḥusayn, Lucknow.)

94.

منتخب الاشعار

A poetical anthology, with short biographical notices of poets, composed A.H. 1161 = A.D. 1748 (see the chronogram in the last verse :—پی سال تاریخ نظم معانی).
۱۱۶۱

Author :—Mardān 'Alī Khān B. Md. 'Alī Khān Bahādur with the Takhallus "*Mubtilā*" (مبتلا). The anthology is alphabetically arranged, and begins from fol. 2*b*.

The present copy was written in the time of the author as appears from the colophon :—

حسب الارشاد مولانا محمد وجيه اين منتخب الاشعار که از مؤلفات
خان ذيشان مردانعليخان است سمت تحرير يافت - و کان ذلک في سلخ
محرم الحرام سنة ۱۱۶۶ هجري

For author's life see this work in *Mīm* (م) (مبتلا). For full details see *Bodl. Lib. Cat.* No. 379.

The author is wrongly called Md. 'Alī Khān (the author's father's name) in *Bodl. Lib. Cat.* by Dr. Ethé.

Written in clear Nasta'līq.

Beg. :—منتخب دیباچهٔ حمدی که عندلیبان چمن خوش‌نوائي الخ

('Abd al-Ḥusayn, Lucknow.)

95.

مهمة المحدثين

A short biographical dictionary of the Hanafī traditionists, by Md. called Khawāṣ Khān al-Hanafī al-Qādirī al-Qarashī al-Madanī al-Bījāpūrī, who flourished in the time of Farrukh Siyar (A.H. 1124-1131 = A.D. 1712-1718). The work contains besides the various traditions such as احسن, غير مرضوع, موضوع etc. of the Hanafī school, a detailed life of Imām Abū Ḥanīfah Nu'mān B. Thābit, one of the four juris-consults of Meccah, and founder of the first orthodox sect. He died in A.H. 150 = A.D. 767. The title of the work is a chronogram for the date of its composition (A.H. 1128 = A.D. 1715).

It is divided into a *Muqaddamah*, some *Muhimmah* and a *Khātimah*.

Beg. :—شیرین ترین حدیث متفق علیه که طوطیان شکرستان اخبار الخ

Written in elegant Naskh.

(Niẓām Lib., Hyderabad.)

96.

میخانه

A collection of *Sāqī Nāmahs* of ancient and modern Persian poets with their biographical accounts, by 'Abd al-Nabī B. Khalf Fakhr al-Zamān, composed in the time of the Emperor Jahāngīr (A.H. 1014-1037 = A.D. 1605-1628). The author says in fol. 5[b] that he collected these *Sāqī Nāmahs* in five years and divided them in three *Martabahs* مرتبه as follows :—

(۱) مرتبه اول در ذکر سخنورانی که داعي حق را لبیک اجابت گفته و سر در نقاب خاک تیره کشیده.

(۲) در ذکر شاعرانی که الحال در حیات اند و صحیفهٔ این ایام خجسته فرجام از منظومات ایشان مزین میکرد و درمیان این طایفه هر کدام سرشاري دارند و ساقي نامهٔ تمام عیاري گفته اند.- (۳)-در ذکر فصحای که مولف کتاب با ایشان برخورد و با ایشان صحبت داشته و یقین حاصل کرده که تا غایت

ملاقات ساقي نامه نگفته اند و اشتهار تمام عياري دارند و اكثر ابيات ايشان
برتبه واقع شده است مجملي احوال آنها با یک بیت و بیت که مناسبتی باین
کتاب داشته باشد مرقوم قلم شکسته رقم میگردد در تمام این مجموعه هرجا
که ذکر بادشاهان عظیم الشان و شاهزادگان جم نشان با وزرای تدبیر و امرای
بشمشیر کرده مي شود - اسامي گرامي ايشان را از روی اعزاز و اکرام بر بیاض
مي برد -

After this he gives an index of the names of the poets from whom he has made the selections. An account of his life will be found on folls. 301[b] to 310[b] where he states that he dedicated the first and second *Mārtabahs* to Nawwāb Sardār Khān and the third *Martabah* to Himmat Khān (d. A.H. 1092 = A.D. 1681). He further states that he himself composed 2,528 verses and wrote two other works, viz. *Dastūr al-Fuḍalā* (دستور الفضلا) and *Nawādir al-Ḥikāyāt* (نوادر الحکایات) (composed in A.H. 1041 = A.D. 1631), which is in the *Br. Mus.* See *Catalogue*, p. 1004*b*. Shams al-'Ulamā Shiblī (d. A.H. 1333 = A.D. 1914) had a copy of the *Maykhānah* (میخانه). See *Makātīb-Shiblī*, Vol. II, p. 73. The MS. was written in the author's lifetime and is dated A.H. 1039 = A.D. 1629. Written in minute Ta'līq. One fol. is wanting at the beginning.

Beg. :— ...... دیدهٔ او در جریان است مولد آن الخ

(R. S. Lib.).

97.

نشتر عشق

A very extensive biographical dictionary of 1,470 Persian and Indian poets, arranged in alphabetical order, by Ḥusayn Qulī Khān of 'Aẓīmābād, poetically called '*Āshiqī*, composed in A.H. 1233 = A.D. 1817. The work was commenced in A.H. 1224 = A.D. 1809 and completed in A.H. 1233 = A.D. 1817. An index is given at the beginning. A copy of this work in two volumes is preserved in the *O.P. Lib.* (Bānkīpore), and *Sprenger* also mentions this work : see p. 644.

Scribe :—Makhdūm Bakhsh "*Murawwat.*"

Written in usual Ta'līq. Dated Buland Shahr, A.H. 1236 = A.D. 1820.

Beg. :— جمیع محامد محمودی را که نسخهٔ جامع موجودات را
بقلم قدرت الخ -

(R. S. Lib.).

98.

عجایب المخلوقات و غرایب الموجودات

NATURAL HISTORY.

A rare and valuable cosmographical work, composed in the beginning of the latter half of the sixth century of the Hijra. The author does not give his name anywhere in the work, but from a passage on fol. 7ᵇ it appears that he wrote this work for Ṭughral B. Arsalān B. Ṭughral (A.H. 571-590 = A.D. 1175-1193).

The date given by the scribe, A.H. 125, is clearly an error: it should be A.H. 1025 (= A.D. 1616); the zero has apparently been omitted. The beginning of this copy does not tally with the copy noticed by *H. Kh.* entitled *'Ajā'ib āl-Makhlūqāt* by Md. B. Maḥmūd B. Aḥmad al-Ṭūsī al-Salmānī. (d. A.H. 555 = A.D. 1160). See *H. Kh.*, Vol. IV, p. 188.

The MS. has 21 miniatures, written in fine Ta'līq, by Md. Qāsim, within gold and coloured ruled borders on gold-sprinkled papers with an illuminated frontispiece.

Mr. Beveridge has omitted to note this rare work in his notice of MSS. belonging to the Bohār Lib. See *J.R.A.S.* 1910 p. 82.

Beg. :— سپاس مر خداوندیرا که بمعرفت خود بینا گردانیده - الخ .

(Imperial Lib.).

XI.

99.

انتخاب بیاض شعرای اساتذه

POETRY.

Selections from the poems of the most distinguished and eminent poets of Persia, made by the celebrated poet Mīrzā Md. 'Alī, poetically called *Ṣā'ib* of Isfahān (d. A.H. 1088 = A.D. 1677). The verses numbering 16,914 are arranged in alphabetical order. A table of contents in the MS. contains the names of the poets from whom the selections are made. See *Makātīb-Shiblī*, Vol. II, p. 13.

Gold-ruled, written in two columns. The 'Unwān is richly illuminated. Written in elegant Ta'līq.

Scribe :—Zayn al-Dīn Bahbahānī, better known as *Majnūn* (مجنون), dated A.H. 1099 = A.D 1687.

(Niẓām Lib., Hyderabad.)

100.

منتخبات نظم

A very valuable collection of Persian poems selected from the works of eminent poets. The first hemistich (مصرعه) of the opening line is illegible. Written in good Persian hand. Dated A.H. 1271 = A.D. 1858.

Beg. :— .... هر که شود مشتري تا چه دهد در بها

(رباعيات بايزيد بسطامي)

ای عشق تو کشتهٔ عارف و عامی را — سودای تو گم کردهٔ نکو نامی را
شوق لب میگون تو آوردهٔ برون — از صومعـهٔ بایزید بسطـامي را

('Ali Ḥusayn Lib., Hyderabad.)

101.

انتخاب دواوين

Selections from the *Dīwāns* of the six following famous Persian poets :—

(1) Ḥāfiẓ Shīrāzī (d. A.H. 791 = A.D. 1388).

Beg. :— الا يا ايها الساقي ادر كاسا و ناولها

End :— حافظ حديث سحر فريب خوشت رسيد

(2) Kamāl Khujandī (d. A.H. 803 = A.D. 1400).

Beg. :— افتتاح سخن آن به که کنند اهل کمال

End :— مـرا از فضـل راه راست بنمـای

(3) Hasan Dehlavī (d. A.H. 727 = A.D. 1326) on margins.

Beg. :— احمـد الله علي معـدن السلطاني

End :— بر زلف تو دست کس نیاید زاءست

(4) Nāṣir Bukhārī (d. A.H. 772 = A.D. 1370).

Beg. :— درویش را که ملک قناعت مسلم است

End :— دریاب که اکسیر سعـادت این است

(5) Md. B. 'Abd-Allāh Kātibī Nīshāpūrī (d. A.H. 839 = A.D. 1435) on margins.

Beg. :— نقـد گنجينهٔ ابن سينهٔ ويراني ما

End :— ختـم کن حق باد یار و حـافظـت

(6) Ibn Yamīn[1] (d. A.H. 745 = A.D. 1344).

Beg :— الهي زبان مرا در سخن

End :— گوشهای ابرویت بیداد بی خم میزند

The copy is extremely valuable, written in beautiful Nasta'līq, illuminated throughout with gold. Undated, but seems to be very ancient.

(Maḥbūb Yār Jang Lib., Hyderabad.)

102.

برهان السعادت

An autograph commentary upon the famous *Haft-Band* (هفت بند) of Afḍal al-Dīn, of Kā<u>sh</u>ān, called Bābā Afḍal Kā<u>sh</u>ī, died A.H. 707 = A.D. 1308. (See *Bodl. Lib. Cat.* No. 749.)

Commentator :—Md. 'Alī B. Md. Ṣādiq al-Ḥusaynī al-Nī<u>sh</u>āpūrī. Composed in the time of Sa'ādat Ālī <u>Kh</u>ān, A.H. 1212-1229 = A.D. 1797-1813, Nawwāb of Oudh,

Written by the commentator himself as mentioned in the colophon :—

العبد الاقل محمد علي ابن محمد صادق الحسيني النيشاپوري ... قد الف هذا الكتاب و كتبه بخطه ۔

Written in <u>Sh</u>ikastah-Āmīz Ta'līq. First two folls. are illuminated.

Beg :—الحمد لله الذي خلق الانسان لعبادته و اصطفاه على ما سواه

(R. S. Lib.).

103.

بیاض اشعار

An extensive collection of Persian poetical works of kings, princes, nobles and eminent poets. It is divided into seven Firqahs فرقه :—

(۱) سلاطین صفویه - (۲) سلاطین گیلان - (۳) سلاطین دودمان صاحبقران - (۴) سلاطین دکن - (۵) سلاطین مقدم و موخر هر کشور - (۶) جمعی که از طرف مادر نسب شان سلسله صفویه میرسد باشرف دامادي این خاندان یافته

[1] A magnificent copy of the *Muqaṭṭa'āt-i-Ibn Yamīn* was seen by me at Benares. It was in the library of the Emperor <u>Sh</u>āhjahān and bears his autograph on the fly-leaf and was transcribed by the famous calligrapher Sulṭān 'Alī Ma<u>sh</u>hadī. (See for Sulṭān 'Alī Ma<u>sh</u>hadī's life and another autograph No. 36 and footnote No. 2.)

اند - (۷) صدور و وزراء و امراء و اطبای مقرب سلاطین و بعضی احبّای معاصرین - الخ -

A detailed index is given at the beginning. Faṣl I and II are wanting. Written in finest Ta'līq and Shikastah, within gold-ruled columns and borders.

Beg. :— بیستون نالهٔ زارم چو شنید از جا شد - الخ

(R. S. Lib.).

104.

جریدهٔ کلان (رباعیات)

Some Persian quatrains written in elegant Ta'līq by 'Abd al-Rashīd Daylamī[1] (d. A.H. 1085 = A.D. 1674), an eminent calligrapher of the Emperor Shāhjahān's time (A.H. 1037-1069 = A.D. 1628–1659). The MS. bears a very nice picture of the scribe 'Abd al-Rashīd. Dated A.H. 1033 = A.D. 1623.

(Khalīl al-Dīn Aḥmad Lib., Benares.)

105.

دیوان آهي چغتائي

The lyrical poems of Āhī (d. A.H. 927 = A.D. 1520). See for details, *Sprenger Catalogue*, p. 327, and *Sham'-i-Anjuman* (شمع انجمن), p. 63. The *Dīwān* consists of *Ghazalyāt* and nine *Rubā'īyāt*. Written in Shikastah.

Beg. :—
ای صد خجالت از گل روی تو لاله را
ماند غزال چشم تو چشم غزاله را

(R. S. Lib.).

106.

دیوان آذر

The lyrical poems of Ḥājī Luṭf 'Alī Beg, with the takhalluṣ *Āẕar* (d. A.H. 1195 = A.D. 1780). For another copy and refer-

---

[1] This celebrated penman, better known as Āqā Rashid, was the sister's son of Mīr 'Imād Qazvīnī (d. A.H. 1024 = A.D. 1615). Mīr 'Imād, a Nasta'līq writer of great repute, lived in Isfahān under Shāh 'Abbās I [A.H. 996–1038 = A.D. 1587–1628]. He was assassinated at the instigation of the Shāh, to whom he was hateful as a Sunnī, and had given personal offence. (See *Riyāḍ al-Shu'arā'*). He went to India where he founded a school of calligraphy, and died in Agra. See *Tārikh Muhammadī*. A copy of *Yūsuf Zulaykhā* penned by Mīr 'Imād is in the *O.P. Lib.* See Vol. II, No. 197, p. 80.

ences to his life and works *vide O.P. Lib. Cat.* (Bankipore), Vol. III, No. 400, p. 219. The *Ghazalyāt* are arranged in alphabetical order. Written in Shikastah-Āmīz Ta'līq.

Beg. :—
دور از تو جان بیرون دشوار بود یارا
گر بیتو زنده ماندیم معـــذور دار مارا

(R. S. Lib.).

107.

دیوان ابجدی

Lyrical poems by Mīr Ismā'īl Khān of Madras, poetically called '*Abjadī* (d. A.H. 1193 = A.D. 1779). See for author and his works *Tazkirah-i-Gulzār* (composed in A.H. 1269 = A.D. 1852), (see *J.A.S.B.*, 1917, Vol XIII, p. lxxxii), pp. 22-27, *Sprenger Cat.*, pp. 307-308, *O.B.D.* and *Tazkirah-i-Subh-i-Watan*, p. 27. For another copy see *A.S.B. Lib. Pers. Cat.*, p. 103, and my *Pers. Note* on *Mathnawī Haft Jawhar* (No. 219), another work by the same author.

Written in ordinary Ta'līq. Not dated.

Beg. :— ای نام تو مفتاح در نطق و بیانها

(M. A. Bārī Lib., Firangī Mahall, Lucknow.)

108.

دیوان ادهم

The lyrical poems of Mīrzā Ibrāhīm, poetically called "*Adham*" (d. A.H. 1060 = A.D. 1649). The author came to India in the time of the Emperor Shāh Jahān. See for author's life *Sham'-i-Anjuman*, p. 41. Written in Ta'līq. Frontispiece illuminated. Not dated.

Beg. :—
از تاب آفتاب رخت در جســد مرا
سوزد چو شمع مغز نفس تا ابد مرا

(R. S. Lib.)

109.

دیوان استغنا

The lyrical poems of Mīrzā 'Abd al-Rasūl, of Kashmīr, poetically called "*Istighnā*", who died in the time of the Emperor 'Ālamgīr (A.H. 1068-1118 = A.D. 1651-1706) as noticed in *Br. Mus. Pers. Suppl. Cat.* No. 111, and see also *Rūz Raushan*

(روز روشن) and *Sham'-i-Anjuman* (شمع انجمن), p. 28. Written in Ta'līq. Some folls. are wanting at the beginning.

Beg. :—

یار دل باش زبان گرد زبان گردان ما

گشتهٔ صاحب مغز از نامت سر دیوان ما

(R. S. Lib.)

110.

دیوان اطعمه موسوم بکنز الاشتها

A curious but very interesting work consisting of parodies by Abū Isḥāq, known as Ḥallāj and Aṭ'imah (d. A.H. 827 = A.D. 1423). See for author *Natā'ij al-Afkār* of Qudrat-Allāh, Gupāmavī, p. 19. For notice of the work see *H. Kh.*, Vol. V, p. 248, *Sprenger Cat.*, p. 68, and *Ṣubḥ Gulshan*, p. 63. The author quotes verses from well-known poets to each of which he adds a number of his verses of the same metre. In those verses the author mentions the various kinds of delicious foods and table luxuries as:—

(سعدي)

بامدادان که تفاوت نکند لیل و نهار

خوش بود دامن صحرا و تماشای بهار

مصنف

بامدادان که بود از شب مستیم خمار

پیش ما جز قدح بورق و پرسیر میار

حافظ شیرازي

اگر آن ترک شیرازي بدست آرد دل ما را

بخال هندویش بخشم سمرقند و بخارا را

مصنف

بنزدم چون خراساني گر آری صحن بغرا را

ببوی قلیه اش بخشم سمرقند و بخارا را

عماد فقیه

مگر فرشتهٔ رحمت نیـــاید از در ما

که شد بهشت برین کاچهٔ معطر ما

مصنف

مگر که شمع مزعفر در آمد از در ما
که بر فروخت ازو سفرهٔ محقر ما

سلمان ساوجي

مشنوای دوست که غیر از تو مرا یاری هست
یا شب و روز بجز عشق توام کاری هست

مصنف

مشنوای نان که بجز دنبه مرا یاری هست
یا بجز مالش چنگال مرا کاری هست

Written in Ta'līq. Dated Ajmīr, 43 years after the (Julūs) of the Emperor Awrangzib = A.H. 1111 = A.D. 1699. Fol. I is wanting in the beginning).

Beg. :— .... و مربای به و پالنگ بشیرهٔ مورت پرورش داد

(R. S. Lib.)

111.

(دیوان بلیغ) تلوین الخیال

A *Dīwān* of *Balīgh*, composed in A.H. 1168 = A.D. 1754. For author and his other works see *Sprenger Cat.*, p. 371. Another poet Shāh Md. Rūḥ-Allāh with the Takhalluṣ of *Balīgh* mentioned in the *Tazkirah-i-Gulzār-i-A'ẓam* (composed by Nawwāb Md. Ghawth Khān in A.H. 1269 = A.D. 1852, see *J.A.S.B.*, 1917, Vol. XIII, p. lxxxii, my *Pers. Notes*) was born in A.H. 1230 = A.D. 1814. See *Tazkirah-i-Gulzār-i-A'ẓam*, pp. 132-137.

Beg. :— صفحهٔ اول بود روی تو در دیوان ما

(Ḥājī Ḥabīb-Allāh Lib., Nellore.)

112.

دیوان بهلول

The lyrical poems of '*Bahlūl*,' who died before A.H. 970 = A.D. 1562 as noticed in *Br. Mus. Pers. Cat.*, p. 659, and *Sprenger Cat.*, p. 370. For details and another copy see *O.P. Lib. Cat.* (*Bankīpore*), Vol. II, No. 240, p. 161. Written in fine Ta'līq. Dated A.H. 1090 = A.D. 1679. Some portions of the MS. are worm-eaten.

شبنمي از بحر و دشت عشق شد گل خاک ما
Beg. :— مخزن اسرار شد خاک گل نیناک ما

(R. S. Lib.)

113.

دیوان بیتاب

Lyrical poems by Ghulām Ḥusayn, poetically called "*Bitāb*" (d. A.H. 1259 = A.D. 1843). See for author's life and his works *Gulzār-i-A'ẓam*, pp. 113-114. Written in Ta'līq. No date.

Beg. :— مزین کردم از طغرای بسم الله دیوان را

(Wajid Ḥusayn, Lucknow.)

114.

دیوان بیدار

The lyrical poems of Mīrzā Muḥammadī of Akbarābād (a disciple of Fakhr al-Dīn of Delhi (d. A.H. 1199 = A.D. 1784). See *Anwār al-'Ārifīn* of Md. Ḥusayn of Murādābād, pp. 431-2. For author's life see *Rūz Rawshan* (روز روشن), p. 114. Written in bad Ta'līq.

بجرم عشق تو سازند گر مرا تشهیر
Beg. :— سزا است انچه کنند از عقوبت و تعزیر

(R. S. Lib.)

115.

خلد بیمثال

A collection of Persian poetical works, collected and written by Mīrzā Ghulām Md. by the order of Aḥmad 'Alī Khān, Nawwāb of Rāmpore. The title of the MS. is a chronogram for A.H. 1227 = A.D. 1812, as mentioned in the preface :—

یکایک ریخت در دل فکر سالي خرد فرمود خلد بیمثالي
۱۲۲۷

Written in good Ta'līq, gold-ruled borders, 'Unwān illuminated.

ای شوق تو آوردهٔ بلبیک حرم را
Beg. :— یاد تو باندیشهٔ فرو بردهٔ صنم را

(R. S. Lib.)

116.

دیوان تبریزي

A *Dīwān* by Md. Ḥusayn Tabrīzī, poetically styled "*Ma'lūm.*"

The *Dīwān* Murtaḍā Qulī Beg "*Wāla*" (d. c. A.H. 1100 = A.D. 1688) is on the margin. For life of Wālā, see *Br. Mus. Pers. Cat.*, p. 796*b*.

Slightly defective at the end. Written in elegant Ta'liq. No date.

(Nawwāb Iḥtishām al-Dawlah Lib., Madras.)

117.

دیوان تائید

The lyrical poems of Khwājah 'Abd-Allāh, poetically called "*Tā'īd,*" who died according to the chronogram in *Nishtar-i-'Ishq* in A.H. 1186 = A.D. 1772 (of this library) :—

چو آن خواجهٔ شاعران فصیح　　ز دنیا سوی خلد بگرفت راه
سن رحلتش زد رقم عاشقي　　ز اهل سخن بود تائید آه

But according to Md. 'Alī, poetically called "*Tamannā*" (author's son), in A.H. 1206 = A.D. 1791 :—

قبلهٔ و کعبهٔ دارین جناب تائید　　که بروحش ز خدا باد هزاران برکات
بود اسم متبرک بجهان عبد الله　　صرف در طاعت حق کرد گرامي اوقات
بست درنصف رجب رفت سوی دار جنان　　یافت از بند پر آشوب جهان راه نجات
فکر این واقعه چون کرد تمنای ملول　　از جهان عارف حق رفته شده سال وفات

(Vide *Subḥ Gulshan*, p. 79.)

Written in cursive Ta'liq. Not dated.

(R. S. Lib.)

118

دیوان جرات

The poetical works of Sayyid Ja'far, poetically called "*Jur'at*" who flourished in the time of the Emperor Md. Shāh. See *Nishtar-i-'Ishq*, fol. 165*b* (of this library). Written in Shikastah. Dated 9 accession (جلوس محمد شاهي).

Beg. :—
تا کی دلم آئینه بود پیکر غم را
یا رب سحر عیش کن این شام الم را

(R. S. Lib.)

119.

دیوان حبیب

The Ṣufic lyrical poem of Shāh Ḥabīb of Bukhārā as mentioned at the end of the MS. :—

اتمام یافت و اختتام پذیرفت کتاب دیوان تصنیف مرحومي مغفوري
میان شاه حبیب بخاري غفر ذنبه و عطاء مرحمته و منور مرقده

Written in finest Ta'līq on gold-sprinkled paper. Gold-ruled borders. Not dated.

Beg. :—

اندر کنــــار جانان اسرارها بگفتــم
جبریل با ملایک اندر میان نگنجد

(R. S. Lib.)

120.

دیوان چهارم حزین

A very valuable copy of a few selections from the fourth Dīwān of the celebrated poet 'Alī Ḥazīn (d. A.H. 1180 = A.D. 1766), revised by the poet himself as well as by his learned pupil, the celebrated poet 'Alī Qulī Khān, *Wālih* Dāghistāni (d. A.H. 1169 = A.D. 1755), the author of the most popular Persian anthology *Riyāḍ al-Shu'arā*, composed A.H. 1161 = A.D. 1747.

The following subscriptions at the end of the copy support the above statement :—

این چند قصیده و غزلیات از دیوان چهارم این فریفته گفتار بیکردار که حسب الفرمان واجب الاذعان زیبنده و مسند منامت اجلال سلالهٔ دودمان حشمت و اقبال نتیجة الامراء الفخام صدیق شفیق وثیق علی قلي خان اعز الله انصاره و ایّد بنصره انتساخ شده بود و بنظر رسیده مقمی که دیده شد باصلاح پیوست امید که فیض اصلاح پرتو نظر قبول صاحبدلان یابد - فقیر خاکسار محمد علي حزین اعطاه الله نورا یمشي به یوم الدین -

بتاریخ شهر محرم الحرام سنه ۱۱۴۹ هجري ۱۷۳۶ ع این کتاب مستطاب که دیوان چهارم جناب قدسي القاب شیخ الاجل الاکرم و مومی الاعز الاعظم مولانا و مولوي العارفین صاحبنا و شیخنا و استاذنا شیخ محمد علي حزین روحي فداه و سلمه الله تعالی هست حسب الخواهش فقیر کثیر التقصیر در دار الخلافة دهلي کاتب کشمیري کتابت نموده باتمام رسید اول خود مرور نمود و ثانیا از نظر فیض منظر آن قدوهٔ عالم و زبدهٔ بني آدم گذشت اگر غلطي

بنظر نرسیده و از نظر افتاده باشد از جانب فقیر حمل به بیدانشي و از جانب آن قمر رکاب مضمون این بیت را پیش نهاد خاطر داشته باشند . — ع

گهی بر طارم اعلی نشینـــم   گهی بر پشت پای خود به بینم

العبد العاصي ، ابن مرحوم محمد علي غفر له علی قلي داغستاني المتخلص بواله . تحریر في شهر جمادی الثاني سنه ۱۱۴۹ هجري

Written in Ta'līq. Dated A.H. 1149 = A.D. 1736.

(M. 'Alī Ḥusayn Lib., Hyderābad.)

121.

دیوان حسین

The lyrical poems of Ghulām Ḥusayn, poetically called *Ḥusayn,* Nawwāb of Shāhjahānpūr, who died, according to the chronogram found in Nawwāb 'Abd al-'Azīz's poetical work, in A.H. 1292 = A.D. 1875 :—

نواب عالي خاندان چون کرد از دنیا سفر
از مردنش زایل شده رونق ز بزم دوستـــان
جستم چو سال نوت او بر خواند هاتف مصرعهٔ
پرواز کرده از چمن این عندلیب بوستان
۱۲ ———————— ۹۲

It appears from a note by Nawwāb Kalb 'Alī Khān that this MS. was entered in the library in A.H. 1280 = A.D. 1863 :—

بسم الله الرحمن الرحیم . الحمد لله که دیوان بلاغت عنوان مشفقي محبي نواب غلام حسین خانصاحب شاهجهانپوري از اولاد امجاد نواب دلاور خان و بهادر خان سرداران حضرت شاهجهان بادشاه غازي انار الله برهانه بودند . بتاریخ بست و دوم جمادی الاني سنه ۱۲۸۰ هجري مقدسه [۱۸۶۳ع] داخل کتب خانه [نیازمند] گردید . محمد کلب علیخان عفي عنه .

(R. S. Lib.)

122.

دیوان حیا

The lyrical poems of Shew Rām Dāss, poetically called "*Ḥayā*" (d. A.H. 1144 = A.D. 1731). See *Ṣubḥ-Gulshan* (صبح گلشن), p. 144, and for another copy see *Bodl. Lib. Cat.* No. 1171, and *Sprenger Cat.*, p. 154. Written in Ta'līq, within red-ruled borders. Dated A.H. 1227 = A.D. 1812.

Beg. :— مي برد ديرو حرم از خود دل ديوانه را
طرح صحبت باد شمع افتاد اين پروانه را

(R. S. Lib.)

123.

دیوان خواجو کرمانی

A rare Dīwān of Khwājū whose full name was 'Aṭā Maḥmūd B. 'Alī, poetically surnamed '*Khwājū*.' He was a native of Kirmān and he died at Shīrāz in A.H. 753 = A.D. 1352. See *Br. Mus. Pers. Cat.*, p. 620; *Sprenger Cat.*, p. 471; *H. Kh.* III. p. 279; *Pertsch, Berl. Lib. Cat.*, pp. 6 and 70, and *G. Flugel*, I, p. 544, and *Mīr'at al-Khayāl* of Shir Khān Lūdī. Āgha Aḥmad Alī gives his date of death A.H. 742 = A.D. 1341. See *Haft Āsman*, p. 77.

Wanting some pages at the beginning.

Written in good Ta'līq. Not dated. Old copy.

A copy of the *Kullīyāt* and five poems of Khwājū mentioned in *Sprenger Oudh Cat.*, pp. 471-473, three poems in the *Brit. Mus. Pers. Cat.*, p. 620:—روضة الانوار - كمال نامه - هماى همايون — *A.S.B. Lib.* has a fine copy, dated A.H. 991, and containing three poems كمال نامه - هماي همايون - گوهر نامه (see p. 97), one *Mathnavī* هماى همايون is *Ind. Off. Lib. Cat.* No. 1234 and one *Calcutta Madrasah Library* (see *Cat. Ar. and Pers. MSS.*, p. 108), and has one old *Dīwān* Abu'l Ḥasan Ḥaqqānī, bookseller of Delhī; for details see *Bodl. Lib. Cat.*, Nos. 794, 796 and *Haft Āsmān*, p. 77.

(Ḥājī Ḥabīb-Allāh Lib., Nellore.)

124.

دیوان حافظ

Very excellent and valuable *Dīwān-i-Ḥāfiẓ* with the preface of Gul Andām (d. A.H. 791 = A.D. 1388). Apart from its remarkable calligraphy, this MS. is noteworthy on account of the exquisite illuminations and the very artistic and finished drawings in gold on the margins which display to great advantage the Abrī paper of those times. There are also eleven miniatures in excellent style, including one of Akbar receiving three literary men. Evidently the MS. was designed and prepared for Akbar. Nawwāb Kalb 'Alī Khān purchased this MS. for Rs. 50 only, as appears from a note on fly-leaf :—

الحمد لله كه نسخهٔ متبركهٔ هذا بتاريخ پنجم جمادي الاولى سنه ١٢٧٣ هجري از محمد اكرم نبيرهٔ حافظ خورشيد خوشنويس لكهنوي بقيمت پنجاه روپيه خريده شد - محمد كلب علي خان عفي الله عنه -

(R. S. Lib.)

125.

دیوان حافظ

Dīwān-i-Ḥāfiz with the same preface. This copy was presented by the Hon'ble Sir Alfred Lyall, Lt.-Gov. of North Western Provinces; to Md. Mushtāq 'Alī Khān (d. A.H. 1306 = A.D. 1888-1889), Nawwāb of Rāmpore, in the year A.H. 1304 = A.D. 1887. Written by some distinguished calligrapher in perfect Ta'līq. Dated A.H. 971 = A.D. 1563.

(R. S. Lib.)

126.

دیوان حافظ

Another valuable copy of the *Dīwān-i-Ḥāfiz* is in the library.

(R. S. Lib.)

127.

دیوان حافظ محشی

A very beautiful and valuable copy of the above work with a preface by Gul-Andām. It has short glosses on the margin, and contains 38 miniatures of fine style. Highly illuminated. Written by the order of Nūr-Allāh Khān B. Khudā Dād Khān, in A.H. 1217 = A.D. 1802, in Ta'līq.

(R. S. Lib.)

128

شرح دیوان حافظ

A glossary of the *Dīwān-i-Ḥāfiz*, by Bahlūl Kūl B. Mīrzā Khān al-Barkī of Jālandhar. Composed in A.H. 1132 = A.D. 1719, after a labour of 17 days:—

در هفده شبا روز رقم اندوز شد و ابیاتي که در دیوان مرقوم با یکدیگر
در مضمون متحد و متفق بودند یکجا جمع ساخته اند تا از ترجمه یک بیت
معني هر واحد ازین ابیات حل شود .

Written in Nīm-Shikastah by the author's pupil. Dated A.H. 1140 = A.D. 1727.

Beg. :— حمد مر حافظی را که شمس دین محمدي را علیه و علی
آله و اصحابه کالنّجوم الخ

(Ḥāfiẓ Ahmad 'Alī Khān Lib., Rāmpore.)

129.

خلاصة البحر فى التقاط الدهر

A commentary upon the *Dīwān-i-Ḥāfiz.*

Commentator :—'Abd-Allāh, better known as 'Ubayd-Allāh Khalīfahjī B. 'Abd al-Ḥaqq, called 'Abd al-Qādir Khuwayshkī, Chishtī. Written in elegant Ta'līq.

Scribe :—Dārā Shikūh (d. A.H. 1069 = A.D. 1658), who was a disciple of Sayyid Ādam Rasūl of Māwarā'al-Nahr as would appear from the colophon. See for details and another copy, *Ind. Off. Lib. Cat.* No. 272.

Beg. :— سپاس و ستایش خداوندی را که اولیای خود را الخ

(Niẓām Lib., Hyderabad.)

130.

دیوان خاموش

The poetical work of Rāi Ṣāḥib Rām, poetically called "*Khāmūsh*" who died previous to A.H. 1229 = A.D. 1812. See *Sprenger Cat.*, p. 461, and for other copies see *O.P. Lib. Cat.* (Bankipore), Vol. III, p. 260. No. 432, and *A.S.B. Lib. Cat.*, p. 108.

Written in careless Shikastah. Not dated.

Beg. :— اگر باري نمـــايد دررة او همـــت دلهـــا

باهی میتوان خون برق کردن قطع منزلها

(R. S. Lib.)

131.

دیوان دانا

The poetical work of Mīr Dānā, probably Mullā Dānā who was engaged in Farrukh Siyar's reign (A.H. 1124-1131 = A.D. 1712-1718) with Nāẓim Khān, usually called 'Abd al-Raḥīm "*Fārigh*," in copying the *Shāhnāmah*. See *Sprenger Cat.*, p. 122. and *Ṣubḥ Gulshan*, p. 159.

Written in Ta'līq. Not dated.

Beg. :— بیـــا ای طالب دانا بدان اسرار آدم را

که استـــاد ملایک شد ز راه علّم الاسماء

(R. S. Lib.)

132.

دیوان دانش

The lyrical poems of Rāzī Mashhadī, poetically called "*Dānish*" (B. Mīr Abū Turāb) (d. A.H. 1076 = A.D. 1665). See,

for author's life, *Nishtar-i-'Ishq*, fol. 252 [of this library], and *Sham*'i-*Anjuman* (شمع انجمن), p. 146.

Written in Shikastah in the 10th year of Muhammad Shāh.

Beg. :— همچو بوی گل که می بیند درین بستان مرا
تا توانی کرده است از دیدها پنهـــان مرا

(R. S. Lib.)

133.

دیوان دیده

The poetical work of Nawwāb A'izz Khān Tarkamānī, poetically called "*Dīdāh*" (d. c. A.H 1200 = A.D. 1785). See, for author's life, *Sham'-i-Anjuman*, p. 157.

Written in Shikastah and Tālīq. Not dated.

Beg. :— بود افلاک دود خرمن از خود دمیدنهـــا
زمین باشد غبار توسن در خود رسیدنهـــا

(R. S. Lib.)

134.

دیوان ذرّه

The lyrical poems of Bachchū Beg, poetically called "*Zarrah*," composed, according to *Sprenger Cat.*, p. 389, in A.H. 1188 = A.D. 1774. The chronogram mentioned by Dr. Sprenger does not appear in this copy. The beginning of the MS. is also different from that in *Sprenger Cat.* There are two other poets with the Tokhallus. "*Zarrah*" mentioned in *Ṣubḥ-Gulshan*, p. 166.

Written in Ta'līq, within red-ruled borders. Dated A.H. 1234 = A.D. 1818.

Contents :— رباعیات and دیوان - قصاید

Beg. :— دارم بدوست شرح غم انتظار عرض
یا تا شکیبی دل امیــــد وار عـــرض

Beg. :— رحم ده بار خدا این ز خدا دوران را
یا شکیبی و قراری دل مهجوران را

Beg. :— چون بود ولای شاه دین حبل متین
بی شبه زدم بدامنش دست یقیـــن

(R. S. Lib.)

135.

رباعیات مقصود عالم

According to a marginal note written in a different hand the author of these *Rubā'iyāt* is Maqṣūd 'Ālam مقصود عالم who was in the service of the Emperor Shāhjahān (A.H. 1037-1069 = A.D. 1628-1659). The author was a native of Gujrāt and died at Lāhore in A.H. 1059 = A.D. 1649. See *Rawḍāt Shāhī* (No. 85). Compiled by his son Md. Ja'far. See, for author's life, *Tazkirah-i-'Ulamā'-i-Hind* p. 216, *Sprenger Cat.*, p. 445.

Written in good Ta'līq. Undated.

Beg. :— نیرنگی ما رنگ نگارست اینجا -

(Wajid Ḥusayn, Lucknow.)

136.

دیوان رضا اصفهانی

The lyrical poems of Mullā Riḍā Iṣfahānī, poetically called "*Riḍā*." See, for author's life, *Sham-'i-Anjuman* (شمع انجمن), p. 170.

Written in Ta'līq.

Beg. :—
زهی از گوهر نام تو روشن خانهٔ دلها
بتوحید تو سر گرم تکلّم حق و باطلها

(R. S. Lib.)

137.

دیوان رفعت

The lyrical poems of Ghulām Jīlānī of Rampore, poetically called '*Rif'at*' (d. A.H. 1235 = A.D. 1819). See, for author's life, *Intikhāb-i-Yādgār* of Amīr Mīnā'ī (d. A.H. 1318 = A.D. 1900).

Written in Shikastah in the author's lifetime. Dated A.H. 1230 = A.D. 1814.

Beg. :—
چون ز بسم الله زیبا شد سر عنوان ما
نقطه اش گردید خال چهرهٔ دیوان ما

(R. S. Lib.)

138.

دیوان ملا ساطع

The lyrical poems of Mullā Sāṭi' who was alive in A.H. 1136 = A.D. 1723, in the time of Bahādur Shāh (1118-1124 =

A.D. 1706–1712). For author and his works see *Sprenger Cat.*, pp. 122, 156 and 560.

Written in Ta'līq. No date.

Beg. :— بآب و رنگ حمدت برگ گل گردن زبانم را

(Al-Nadwah Lib., Lucknow.)

139.

دیوان سامی

The lyrical poems of a poet with the Takhalluṣ "*Sāmī*" identical with Khwājah 'Abd-Allāh Sāmī who was in the service of A'ẓam Shāh and died in the time of Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748) at Lahore; see *Sprenger Cat.*, p. 156, and *India Office Lib. Cat.* No. 1704.

Written in Nasta'liq on gold-sprinkled paper. Not dated.

Beg. :— چون ز بی برگی ندارد خامه در دل آه را - الخ

(Maḥbūb Yārjang Lib., Hyderabad.)

140.

دیوان سرمد

A very interesting copy of a *Dīwān* of undotted letters. The poet calls himself '*Sarmad*,' but he must not be confounded with the celebrated mystic Sarmad of Aurangzīb's time, a short notice of whose life is given in the preface of the MS.

Preface begins thus :— بعد حمد داور دادار و نعت سید ابرار الخ -

Written in neat Tālīq. 'Unwāns illuminated. On fol. 20*a* there are two pictures, one of Sarmad and the other of Ubbhī Chand, beloved of Sarmad.

Beg. :— حمد لاحد الله عالم را کو روا کرد کام آدم را

(R. S. Lib.)

141-142.

دیوان سردار و قصاب

Wrongly styled "*Ḥilyat al-Kumayt*" on the fly-leaf of the MS. Both the works are bound in one volume.

Written in Ta'līq. Not dated.

(1) *Dīwān-i-Sardār* begins thus :—

بجز ارواح مکرم که ز دیوان ازل
بخداوندي شان خط غلامي دادم

(2) *Dīwān-i-Qaṣṣāb* begins thus :—

یار در سن پیر و در شهوت جوان است ای خدا
این غم دیگر که دریابی دوکان است ای خدا

Probably this is the same Qaṣṣāb whose *Kulliyāt* was deposited in the library of the Emperor Aḥmad Shāh, in the year A.H. 1176 = A.D. 1762. The verses of the *Kulliyāt* number about 3,500. See *Subḥ Gulshan* (صبح گلشن), p. 331.

(R. S. Lib.)

143.

دیوان سیادت

The lyrical poems of Mīrzā, poetically called 'Sayādat,' who belonged to the Jamāl al-Ḥusaynī's (the author of *Rauḍat al-Aḥbāb*) family and lived at Lāhore in A.H. 1100 = A.D. 1688 and died in the latter portion of Aurangzīb's time (1068-1118 = A.D. 1657–1706). See, for author, *Nishtar-i-'Ishq*, fol. 334*b* (of this library) and *Sham'-i-Anjuman* (شمع انجمن), p. 195.

Written in Shikastah within red-ruled borders at the request of 'Abd al-Rasūl. 'Unwān illuminated.

Scribe :—Faqīr Muhammad.

Beg. :—

ای سوختهٔ گرمیِ نام تو زبانها
حیرت زدهٔ حسن کلام تو دهانها

(R. S. Lib.)

144

دیوان سید

The lyrical poems of Ṣalābat Khān of Sūrat, poetically called "*Sayid*" (d. A.H. 1137 = A.D. 1724). See, for author's life, *Nishtar-i-'Ishq* fol. 309 (of this library), and *Yad-i-Bayḍā*.

Written in finest Nasta'līq. 'Unwān illuminated, gold-ruled borders.

Beg. :—

آنکه شور عشق خود در انس و جان انداخته
لذت غم در دل پیر و جوان انداخته

(R. S. Lib.)

145.

جُنگ هزار شکل

A very extensive collection of Persian poems with a preface, selected from the works of well-known poets. It is divided into 4 *mamsam*, subdivided into 1,000 *Faṣls*.

Author:—"*Shā'iq*," collected in the time of the Emperor Shāh 'Ālam (A.H. 1253-1274 = A.D. 1837-1857).

Written in Ta'līq, within 4 columns of red-ruled and gold borders. 'Unwān illuminated.

Preface begins thus:—

شایق ارغون بهم ساز فصول بیشمار
از فریق خلق بیحد در بیاض روزگار

Beg. :—

بنام قدرت آن حکم ران را
بیک کن کرد پیدا این جهان را

(R. S. Lib.)

146.

دیوان شایق

The poetical work of Mīr Ghulām Ḥusayn with the Takhallus. "*Shā'iq*" (d. A.H. 1243 = A.D. 1827). The author flourished under Ghāzī al-Dīn Ḥyder (A.H. 1229-1242 = A.D. 1812-1826). See *Sprenger Cat.*, p. 569. For a complete copy see *Ind. Off. Lib. Cat.* No. 1729.

Written in Ta'līq. Not dated.

Beg. :—

نور بخش مهر و ماه و لؤلؤ لالا ستی
جلوه ساز گلشن و هم لعل وهم خارا ستی

(R. S. Lib.)

147.

دیوان شرف

The lyrical poems of Sharaf-i-Jahān (d. A.H. 968 = A.D. 1560) with a short prologue. See *Sprenger Cat.*, p. 566.

Written in Shikastah-Āmīz Ta'līq. Most of the folios are damaged.

Preface begins thus:— يا احسن المقال زينت باسم الخ

Beg. :— وقت آن است که جان از پی جانان گردد. الخ

(R. S. Lib.)

148.

دیوان شفروه

Wrongly styled *Dīwān-i-Kamāl Khujandī* on the fly-leaf of the MS.

Author:—'Abd al-Mu'min Sharaf al-Dīn of Shufurwah

(d. c. A.H. 600 = A.D. 1203). See *Br. Mus. Pers. Suppl. Cat.* No. 239 III.

Written in Shikastah-Āmīz Ta'līq. Dated A.H. 1021 = A.D. 1612.

Beg. :—

حمد وثنا خالق زمین و زمان را

صانع بی آلتی همین و همان را

(R. S. Lib.)

149.

دیوان شوق

An autograph copy of the *Dīwān* of *Shawq*, dated A.H 1174 = A.D. 1760.

ابیات چند که از افکار ناقص فراهم شده بود بخط شکسته بسته گرد

برین اوراق بطریق یادگار رقمی گردید - روز چهار شنبه نهم رمضان المبارک

سنه ۱۱۷۴ هجری وقعه قلعه اتک - حرره احقر الانام - متخلص شوق

Written in Shikastah within gold-ruled borders. Fol. I and II richly illuminated.

Some mischievous hand has erased the name of the poet. There are 4 other poets with the Takhallus شوق who are mentioned in *Ṣubḥ Gulshan* (صبح گلشن), p. 226.

Beg. :—

گردیده است ملک جنون تختگاه ما

دیوانه ایم و زمرهٔ طفلان سپاه ما

(R. S. Lib.)

150.

دیوان شهرت

The lyrical poems of Ḥakīm Shaykh Ḥusayn with the Takhallus "*Shuhrat*" (d. A.H. 1149 = A.D. 1736). For details see *Bodl. Lib. Cat.* No. 1178 with a different beginning, *O.P. Lib. Cat.* (Bankipore), Vol. III, No. 391, p. 206, and *Sprenger Cat.*, p. 571.

Written in Ta'līq. Another copy of the same is in this library :—

(1) Beg. :—

ای پر گل از ثنای توجیب و کنارها

مست مدام ذکر تو گلها و خارها

(2) Beg. :—

مطرب شوم چو نغمه آن دلنواز را

در گوشها یکی کنم آهنگ و ساز را

(R. S. Lib.)

151.

دیوان شهابی

The poetical works of Mīrzā Khān, poetically called "*Shīhābī*." See, for author, *Sham'-i-Anjuman* (شمع انجمن), p. 240.

Scribe:—Md. Akbar Qarashī al-'Abbāsī. Written in Ta'līq. Dated A.H 1011 = A.D. 1602.

Beg. :— بسـم الله الرحمن الرحيـم * حمد و ثنا گویم خالق کریم

(R. S. Lib.)

152.

دیوان شیدا

The lyrical poems of Mullā Shaydā (d. A.H. 1080 = A.D. 1669). Vide *Sham'-i-Anjuman* (شمع انجمن), p. 220 and *Khizānah-i-'Amirah* (خزانهٔ عامرهٔ), p. 271. For another imperfect copy see *Br. Mus. Pers. Suppl. Cat.* No. 326.

Written in Ta'līq

Beg. :—

الهی پرتو از نور یقین ده شمع جانم را

بشو از حرف باطل یک قلم لوح بیانم را

(R. S. Lib.)

153.

دیوان شاه

The lyrical poems of Mīrzā Shāh Husayn (as given on the top of the 'Unwān on the fly-leaf at the beginning), arranged in alphabetical order. Written in neat Ta'līq.

Beg. :—

مسند نشین فرجهٔ دیدار دور را

تقصیر عذر گفت چه شادیم زین ادا

(R. S. Lib.)

154.

دیوان صابر

The lyrical poems of 'Alā'al-Dīn 'Alī Aḥmad "*Ṣābir.*" Arranged in alphabetical order. Name of the author appears at the end :—

تمام شد رسالهٔ متبرکه فی النظم من کلام قطب العالم ... حضرت

مخدوم سید علاؤ الدین علی احمد صابر ... بتاریخ هفدهم شهر ذیقعده یوم پنجشنبه سنه ۱۲۳۹ هجري (مطابق ۱۸۲۳ م) در مقام مرادآباد -

It appears that the author flourished in the time of Naṣīr al-Dīn Maḥmūd (d. A.H. 757 = A.D. 1356) whom he praises in the following couplet :—

بجز ذات نصیــر الدین محمود
ندیدم در جهـــان شـایان دهلي

Written in usual Ta'līq. Dated Murādābād (A.H. 1239 = A.D. 1823). Probably the author is Ṣābir Shāh of Delhī. See *Bodl. Lib. Cat.* for *Ṣābir* No. 1180.

Beg. :—

اگرخواهي غم و غربت طلب کن از دو دلها
بکوی دلبران جان ده که گردي شمع محفلها

(R. S. Lib.)

155.

دیوان محمد صالح

The lyrical poems of Md. Ṣāliḥ. From the preface it would appear that the poet came to India during the time of the Emperor Shāh Jahān (A.H. 1037-1069 = A.D. 1028-1659) :—

محمد صالح در زمان شاهجهان از ولایت بهند آمده بیشتر در طرف دکن وبنگاله بسر برده و دیواني مختصر دارد و اشعارش شیرین و لطیف است و مدتی در خدمت شاهجهان سر آمد سخنوران بود در فن غزل سرائي طرز خاصی دارد و صاحب نکر ومعني بلند مي بود این دیوان ازآن اوست -

See *Sprenger Cat.*, p. 382, for another copy with a different beginning. Written in clear Ta'līq, within gold-ruled borders. The first two pages contain beautifully illuminated 'Unwāns. Dated A.H. 1260 = A.D. 1844.

Beg. :—

مهـــر بتـــان مـاه جبینست کار ما
هرجا که میـــرویم همین است کار ما

(R S. Lib.)

156.

دیوان صامت

The lyrical poems of Ḥājī Ṣādiq Iṣfahānī, poetically called "Ṣāmit." The author came to India during the time of the Emperor 'Ālamgīr (A.H. 1069-1119 = A.D. 1659-1707). See for

author *Sham'-i-Anjuman* (شمع انجمن), p. 266. Written in neat Ta'līq.

Beg. :— چنان بر یکدیگر پیچیدهٔ زلفش داستانم را

که غیر از شانهٔ در بزمش نمي فهمد زبانم را

(R. S. Lib.)

157.

ديوان صبري

The lyrical poems of Mīr Ṣabrī Rūz Bahān who lived in the time of Shāh Ṭahmāsp Ṣafavī (A.H. 930-984 = A.D. 1523-1576). See *Nishtar-i-'Ishq*, foll. 383-384 (of this library) and *Ātashkadah* (Bombay ed.), p. 149. Written in clear Ta'līq.

Beg. :— نمي خواهد دلم بيدرد داغش زندگاني را

(R. S. Lib.)

158.

ديوان طوسي

A rare, old, and valuable copy of the lyrical poems of 'Abd-Allāh Ṭūsī, a native of Khurāsān who died in A.H. 869 = A.D. 1464. The poems are arranged in alphabetical order. Written only one year after the author's death. Fine Nasta'līq. Dated A.H. 870 = A.D. 1465.

For author see *Daulatshāh*. Some select Ghazals are quoted in the *Br. Mus. Pers. Cat.*, p. 735ᵃ, and *Br. Mus. Suppl. Pers. Cat.*, No. 286.

(Maḥbūb Yār Jang Lib., Hyderabad.)

159.

ديوان عاشق

The poetical works of '*Ashiq*[1]? The proper name of the author is Mīr Qāsim Khān, which appears on the fly-leaf of the MS. Another poet with the takhalluṣ '*Āshiq* is mentioned in the *Br. Mus. Suppl. Pers. Cat.*, Nos 340 and 341, *O.P. Lib. Cat.*, Vol. III, No. 415. Written in Nasta'līq, within red-ruled borders. Not dated.

Beg. :— ادب در سرمهٔ مي پيچد زبان عجز فرسا را

نفس خون گشتهٔ مي نالد كه روشن كن معما را

(R. S. Lib.)

---

[1] See *Sprenger Cat.*, pp. 204-205 for Mahdī 'Alī Khān.

160-161.

ديوان عاصي

The lyrical poems of Nawwāb 'Abd-Allāh Khān (B. Nawwāb 'Alī Md. Khān of Rampore) with the Takhallus " '*Āsī*."

The author died in Ujhyānī, a small town in Rohilkhand in A H. 1181 = A.D. 1767. Collected and transcribed by the order of Nawwāb Naṣr-Allāh Khān, B. Nawwāb Md. 'Abd-Allāh Khan of Rampore (d. in A.H. 1225 = A.D. 1810). For author's life see *Intikhāb Yādgār* of Amīr Mīnā'ī (انتخاب یادگار مؤلفه امیر مینائي), pp. 19-21.

Scribe :—Fayḍ 'Alī B. Md. Qāsim. Written in Ta'līq. Dated A.H. 1192 = A.D. 1778.

Preface begins thus :—

سپاس بیقیاس و نیاز بارگاه حقیقي که بیک کن فیکون

Beg. :—

ز دم چتری بفرق از مد بسم الله عنوانها

نشاندم برسر تخت خرد طبع سخندان را

(R. S. Lib.)

162.

ديوان عبرت

The lyrical poems of Mīr Ḍiyā' al-Dīn " '*Ibrat*" (as written on the first fly-leaf). The *Dīwān* contains 89 quatrains. Written in Shikastah on blue paper.

Beg. :—

جز حمد او بهیچ نگردد زبان ما

گویا بحرف اوست زبان و دهان ما

(R. S. Lib.)

163.

ديوان عترت

The lyrical poems of Mīr Md. of Akbarābād. See for author *Rūz Rawshan* (روز روشن), p. 444. Written in Ta'līq.

Beg. :—

بذکر خویش یا رب رنگ ده چون گل بیانم را

چو سوسن لال گردان جز بحمد خود زبانم را

(R. S. Lib.)

164.

ديوان عزلت

The poetical work of 'Uzlat Dīwānah (as written on the top of the 'Unwān). Written in clear Shikastah. Incomplete copy.

Beg. :— گشت تقریب ثنا بسم الله عنوان مرا
نام او شد سرنوشت جبهه دیوان مرا

(R. S. Lib.)

165.

دیوان عشقي

The lyrical poems of Ghulām Ḥaḍrat, poetically called '*Ishqī*' as mentioned in the preface, composed in A.H. 1242 = A.D. 1826. The author dedicated the work to Aḥmad 'Alī Khān, Nawwāb of Rampore. The author further states in the preface that he was a pupil of Mīrzā Qatīl (d. A.H. 1233 = A.D. 1817). Written in Ta'līq. Not dated.

Preface begins thus :—حمد سخن آفريني که زبان

Beg. :— ز قید هستي خود پرستي اگر گذاري دلا برون پا
تفوز فوزاً تعيش عيشاً تنال فرحاً تدوم حيّا

(R. S. Lib.)

166.

دیوان عصمت بخاري

The poetical works of 'Iṣmat Bukhārī (d. A.H. 829 = A.D. 1425). For other copies see *Br. Mus. Suppl. Per. Cat.* No. 282 and *Bodl. Lib. Cat.* No. 861.

Written in elegant Ta'līq. Gold-ruled columns. 'Unwān beautifully adorned in gold and *ultramarine*. Valuable copy. Dated A.H. 1030 = A.D. 1620.

Scribe :—Mīrak Bukhārī. The MS. bears three stamps of the following three kings of Oudh :—

(محمد علي)	(امجد علي)	(سليمان جاه)
Md. 'Alī.	Amjad 'Alī.	Sulaymān Jāh.

(R. S. Lib.)

167.

دیوان غریب

The lyrical poems of Gharīb, who is quite different from the poets with the same Takhalluṣ mentioned in *Nishtar-i-'Ishq*, *Rūz Raushan* and *Sham'-i-Anjuman*.

Written in Nīm-Shikastah. Dated A.H. 1217 = A.D. 1853.

Beg. :— ای زباني کوکه گوید شکر احسانی ترا
کی در آرد در حبـاب آب عمان ترا

(R. S. Lib.)

168.

دیوان غیاثي

The lyrical poems of Ghiyāth al-Dīn poetically called "Ghiyāthī," who was a disciple of Ahmad Sirhind called *Mujaddid-i-Alfthānī* (d. A.H. 1033 = A.D. 1623) as he states in fol. 5*a*. (See for *Alfthānī*, *O.B.D.*, p. 42.)

بجان و دل غیاث الدین غلام شاه سرهندم

Written in irregular Ta'līq. Not dated. Defective at the end.

Beg. :— حمدا حمد تو گویم که توفیانی عمیمی

(M. A. Bārī Lib., Ferangī Mahall, Lucknow.)

169.

دیوان غیوري

The poetical works of Lachman Singh, with the Takhallus '*Ghuyūrī*' of Delhī. He was a pupil of Mīr Shams al-Dīn Faqīr (d. A.H. 1183 = A.D. 1769). For this Ghuyūri see *Rūz Raushan* (روز روشن), p. 498. Written in Ta'līq. Not dated.

Beg. :— غیـرت نمي گذارد گفتی اگرچه یارا
از بهـر خاطر من با غیـر کن مدارا

(R. S. Lib.)

170.

دیوان فایز

The lyrical poems of "*Fā'iz*". It contains a preface by Sadr al-Dīn Md. B. Zabardast Khān (A.H. 1151-1161 = A.D. 1738-1747), the author of the work called *Irshād al-Wazarā*. See *Br. Mus. Pers. Cat.*, p. 338, and *Sprenger Cat.*, p. 127.

Written in good Ta'līq. Not dated.

Beginning of the preface :— الحمد لمن ابتدع نوع الانسان و کلمه الخ

" of the Dīwān :— بسم الله است زیب بهار سفینه ها

(Wājid Husayn, Lucknow.)

171.

دیوان فایز

The lyrical poems of 'Alī Gīlānī, poetically called "*Fai'z*," with a preface, composed in A.H. 1112 = A.D. 1700.

The author composed the following chronogram on the conquest of Golconda by 'Ālamgīr (A.H. 1069-1119 = A.D. 1659-1707). See fol. 60*b*. The year 1082 is deduced from it:—

سال این فتح چو از پیر خرد جستم گفت
قلعهٔ و ملک ز تائید الهي بکشاد
١٠٨٢

For author see *Rūz Rawshan* (روز روشن), p. 502, and *Sprenger Cat.*, pp. 402 and 158.

Written in Shikastah. Dated A.H. 1174 = A.D. 1760.

Scribe:—Ghulām Ṣamadānī.

Preface begins thus:—بعد از حمد و سپاس جناب کبریاء احدیت—

Beg.:—
الهي در غم آباد جنونم بادشاهي ده
مرا از ترک دنیا دولت صاحب کلاهي ده

(R. S. Lib.)

172.

دیوان فراقي

Several poets with the Takhallus "*Firāqī*" are mentioned in the *Tazkirah-i-Rūz Rawshan* (تذکرهٔ روز روشن). Written in Shikastah.

Beg.:—
آب زر تازه کرد باغ مــرا
سبزي نشه زان دماغ مرا

(R. S. Lib.)

173.

دیوان فرقتي

The lyrical poems of Abū Turāb Beg Anjadānī, poetically called "*Furqatī*" (d. A.H. 1026 = A.D. 1616). See, for author's life, *Tazkirah-i-Rūz Rawshan* (تذکرهٔ روز روشن), p. 520.

Written in neat Ta'līq. Dated A.H. 1247 = A.D. 1831.

Beg.:—
دگر زلالهٔ نو رستهٔ کوه فصل بهار
چو مادریست که فرزند پرورد بکنار

(R. S. Lib.)

174.

دیوان فروغی

The lyrical poems of Mīrzā 'Abbās, poetically called "*Farughī*" B. Āqā Mūsā (d. A.H. 1274 = A.D. 1857). The author was one of the court poets of Fatḥ 'Alī Shāh (A.H. 1274-1250). See *Br. Mus. Pers. Cat.*, p. 210*a*. Another poet with the Takhallus "*Farughi*" is mentioned in *Ṣubh Gulshan*, p. 315. The *Dīwān* is preceded by a prologue written by Md. Khān who collected the poems.

Written in good Ta'līq. Not dated.

Preface begins thus :— فروغي فروغ گوهر فصاحت الخ

Beg. :—

کی رفتهٔ ز دل که تمنا کنم ترا

کی بودهٔ نهفته که پیدا کنم ترا

(R. S. Lib.)

175.

دیوان فرهنگ

The lyrical poems of "Farhang," probably Farhang Shīrāzī, arranged in alphabetical order. Written in Ta'līq, within red and silver-ruled borders. Not dated.

Beg. :—

مه بسم الله ابروست بچشم بینا

دور بینی که بود عینک دیدار خدا

(R. S. Lib.)

176.

دیوان فیاض؟ لاهیجی

A valuable copy of the *Dīwān* of Fayyāḍ Lāhjī (d. A.H. 1060 = A.D. 1649) with a preface which begins thus :—

فیاض ازل که بزم هستي آراست

جام سخن از می معاني پیراست

See for details *O.P. Lib. Cat.* (Bānkīpore), Vol. III, No. 313, p. 94, and *Sham'i-Anjuman* (شمع انجمن), p. 374. Written in excellent Ta'līq, within gold-ruled borders. 'Unwān richly illuminated.

Beg. :—

ای بر فراز مسند الا گرفته جا

یک لقمه کرده هر دو جهان را بکام لا

(R. S. Lib.)

177.

قصاید شمس طبسي

The *Qasīdahs* of Qādī Shams al-Dīn of Tabas (d. A.H. 626 = A.D. 1228). See *Sprenger Cat.* for notice, p. 17; for other copies see *India Office Lib. Cat.* No. 1030. *Pertsch, Berl. Lib. Cat.*, p. 1247, and *Bodl. Lib. Cat.* No. 621. Written in Ta'līq.

Beg. :—

هر آن که سوی عرصهٔ تحقیق راه یافت
در سایهٔ سرادق عزت پناه یافت

(R. S. Lib.)

178.

کلیات احقر

The poetical works of *Ahqar*, consisting of غزلیات, قصاید, رباعیات and مخمسات. Regarding the Mukhammasāt which he entitles as *Gulzār Mukhammas* گلزار مخمس the author says in the beginning that their total number is 150 and that he composed them in A.H. 1134 = A.D. 1721.

مخمس شد شمار یک صد و پنج — ز گوهر خانهٔ طبعم بود گنج
چو گلشن هست اشعار مخمس — نهادم نام گلزار مخمس
پی تاریخ این در فکر بودم — سروش هاتفي ناگه شنیدم
بگفت از لطف در گوشم چه نیکو — ز گلزار بهار بیخزان جو

Written in bad Shikastah, slightly defective at the beginning.

Beg. :—

آن قادر کریم خداوند اکبر است
جان و دلم گدای شهنشاه داور است

(R. S. Lib.)

179.

کلیات جمالي

A collection of the lyrical poems of Hāmid B. Fadl-Āllāh, poetically called '*Jamālī*,' of Delhi (d. A.H. 942 = A.D. 1535). See for author and his other works *Br. Mus. Pers. Cat.*, p. 354*a*. Written in Ta'līq.

Beg. :—

حمد سپاس مر ملک مالک ملک
کامل کمال او بري از ملک مشترک

(R. S. Lib.)

180.

كليات جويا

The poetical works of Mīrzā Dārāb Beg of Kashmīr, with the Takhalluṣ '*Jūyā*' (d. A.H. 1118 = A.D. 1706). For notice see *Sprenger Cat.*,' p. 453, and for another copy see *O.P. Lib. Cat.* (Bānkīpore), Vol. III, No. 369, p. 178. Written in Ta'līq.

Beg. :—

الهي رة نما سوی خرد این گمراة غافل را

ز دردت جامهٔ زیب داغ چون طاؤس کن دل را

(R. S. Lib.)

181.

كليات داوري

The lyrical poems of Dāwarī ? Written in very bad Shikastah. Not dated.

Beg. :— شب دوشین کزین نیلي دژ پیروزة گون پیدا

شد این زرّین ترَنج زعفـراني رنگ ما پیـدا

تمـامي پرّ زاغان گشـت پشت تودهٔ اغبـر

سراسر چشـم شاهي گشت روی گنبد خضـرا

(R. S. Lib.)

182.

كليات سعدي

The MS. is of historical interest and is one of the most valuable possessions of this library. It bears on the first fly-leaf some notes in the handwriting of Mun'im Khān [1] B. Bayrām (Beg)[2] (d. A.H. 983 = A.D. 1575) and 'Abd al-Raḥīm Khānkhānān [3] B. Bayrām Khān as follows :—

---

[1] Mun'im Khānkhānān (son of Bayram Beg), a nobleman who was raised to the dignity of prime minister by the Emperor Akbar. He was appointed governor of Jawnpur in A.H. 962 = A.D. 1560 after the death of Khānzamān. See for his life *Ma'āthir al-Umarā'*, Vol. I, pp. 635-645, *Badā'ūnī*, Vol. II, p. 217, *Darbār Akbarī*, pp. 229-252, and *O.B.D.*, p. 279.

[2] Bayrām Khānkhānān was one of the most distinguished officers of the Mughal court. He died in A.H. 968 = A.D. 1561. See for his life *Badā'ūnī*, Vol. II, pp. 190-192, *Darbār Akbarī*, pp. 157-196, *O.B.D.*, p. 100, and *Ma'āthir al-Umarā'*, pp. 371-384.

[3] For 'Abd al-Raḥīm Khānkhānān, see Blochmann's *Ā'īn-Akbarī*, Vol. I, p. 334, *O.B.D.*, p. 11.

این کلیات حضرت شیخ سعدي را قدس سره آنعزیز کوچ [1] بهادر خان در بلدهٔ پر سرور جونپور بدین فقیر فرستاده بود پانصد روپیه انعام شد - در تاریخ نهصد و هفتاد و شش عدد اوراق این کتاب سیصد و نود و چهار است - عدد ابیات و سطورش از متن و حاشیه نوزده هزار و هفتصد ——— حاشیه چهار هزار و هفت صد و بست و هشت است . مشتملبر دو وسمه و دیباچهٔ مصور و چهار لوح شیرازي - العبد منعم بن بیرم غفر الله ذنوبهما و ستر عیوبهما -

(۲) الله اکبر - در گجرات بعد از فتح سلطان مظفر گجراتي [2] علي مردان خان بهادر [3] گذرانیدند تاریخ نهصد و نود و دو هجري - حرره عبد الرحیم ابن محمد بیرم از اول تا آخر مطالعه بلکه انتخاب هم نمودم -

First two fly-leaves are adorned with two circles illuminated with gold and floral designs. Foll. 3 and 4 contain hunting seats. The handwriting is an extremely handsome Nasta'līq. Dated A.H. 938 = A.D. 1531.

(R. S. Lib.)

183.

کلیات طالب علي خان

The complete poetical and prose works of Ṭālib 'Alī Khān, poetically called '*Ayshī*', arranged in alphabetical order with an interesting preface, composed at the request of his friend Mīrzā Md. 'Alī in A.H. 1232 = A.D. 1822.

Beg. of preface :— غازهٔ رخسار شاهد معاني حمد صورت آفریني

Beg. of *Dīwān* :— ای بوجودت وجود ملت امکان ما ......

Written in Indian Ta'līq.

('Abd al-Ḥusayn, Lucknow.)

184.

کلیات علوي

A rare and good copy of the lyrical poems of Ṭāhir al-Ḥusaynī with the poetical title "*Ulvī*."

---

1 Probably Bahādur Khān Fārūqī ; see *O.B.D.*, p. 94.

2 Sultān Muẓaffar of Gujrāt (A.H. 917-932 = A.D. 1511-1525).

3 'Alī Mardān Khān Bahādur, who served under Akbar and Jahāngīr, from A.H. 984 = A.D. 1576 to his death, distinguished himself especially in the Deccan wars. He died in A.H. 1021 = A.D. 1612. See for details *Ma'āthir al-Umarā'*, Vol. II, pp. 773-775, and Blochmann, *Āīn-Akbarī*, p. 496.

He lived in the Emperor Aurangzib's time and died at Kashmīr. See for details *Sprenger Cat.*, pp. 100, 126 and 327-328, and *O.P. Lib. Cat.* (Bankipore) No. 389, p. 203.

Written in neat Ta'līq, within gold-ruled borders. Not dated.

(Maḥbūb yār Jang Lib., Hyderabad.)

185.

کلیات فقیه عماد

A very valuable and complete copy of the poetical works of 'Imād (d. A.H. 773 = A.D. 1371). For author's life and details see *O.P. Lib. Cat.* (Bānkīpore), Vol. I, No. 149, p. 218, *Ind. Off. Lib. Cat.* No. 1852, *Sprenger Cat.*, p. 436, and for another complete copy see *Bodl. Lib. Cat.* No. 803. The title of the work is written in gold within two richly illuminated Circles at the beginning of the copy.

Written in a very elegant Naskh within gold-ruled columns. Not dated. The headings are written in gold-and red.

Beg. :—

ای حکمتت زبانرا فصل الخطاب داده

کشت امید جانرا از دیده آب داده

(R. S. Lib.)

186.

کلیات قدسی

A very valuable copy of the poetical works of *Qudsī* (d. A.H. 1055 = A.D. 1645). See *O.P. Lib. Cat.* (Bankipore). Vol. III, p. 14. Written by the order of Nawwāb Nithār Md. Khān, by the calligraphist Md. A'ẓam in A.H. 1162 = A.D. 1748. Richly illuminated with gold, written in a very beautiful Nasta'līq, within gold-ruled borders. The MS. was purchased by Nawwāb Kalb 'Alī Khān from Nawwāb 'Ubayd-Allāh Khān Bahādur Fayḍ Jang, C.S.I., *Madār al-Muhām* of Tūnk, in A.H. 1299 = A.D. 1881.

(R. S. Lib.)

187.

کلیات مقیم سلمی

The complete poetical works of Muqīm Shīrāzī, poetically called '*Salmā*' (سلمی).

The author could not be traced, but from some poems in praise of Dārā Shikūh (d. A.H. 1069 = A.D. 1658), 'Abd al-

Raḥīm Khānkhānān (d. A.H. 1036 = A.D. 1616, etc.), it is evident that he flourished at the time in question.

Written in fine neat Shikastah, within three columns.

Beg. :— همت بفلک میبرد آوازهٔ جم را الخ

(M. 'Alī Ḥusayn Lib., Hyderabad.)

188.

دیوان نظامی

The lyrical poems of "*Niẓāmī*" Ganjavī (d. c. A.H. 602 = A.D 1205). The *Dīwān* consists of *Ghazalyāt, Qaṣā'id* and 23 *Rubā'iyāt*. For details see *Sprenger Cat.* From a signature of Mr. H. Blochmann on the fly-leaf it appears that he consulted this copy in A.H. 1286 = A.D. 1869. The work is rare. A copy exists in the Buhār collection, Imp. Lib. The present MS. is full of clerical mistakes.

Written in neat Ta'līq. Not dated.

Beg. :—

هرکه از روی خرد روی بیزدان آرد

لطف یزدان همه تحفهٔ غفران آرد

(R. S. Lib.)

189.

دیوان والی

The poetical works of "*Wālī*." Another poet, namely Najaf Qulī Khān, with the Takhallus "*Wālī*" is mentioned in *Ṣubḥ Gulshan*, p. 585. Written in Shikastah. Not dated.

Beg. :—

خداوندا ز ظلمت صاف گردان سینهٔ ما را

مقابل ساز با حسن قبول آئینهٔ ما را

(R. S. Lib.)

190.

دیوان وامق

The lyrical poems of Niyāz Muḥyī al-Dīn Bilgramī, poetically called '*Wāmiq*'. The author was in the court of Shitāb Rāi [1] Rājah (Kāyath) Dīwān of Patnah, who died about A.H. 1187 = A.D. 1777. See *O.B.D.* of Mr. Beale, p. 380. For author's life vide *Nishtar-i-'Ishq* fol. 4766 (of this library).

---

[1] There is a hereditary library in the family of Rajah Shitāb Rāi. (See *Ma'ārif*, an Urdū Journal of A'ẓamgarh, May 1918, Vol. II, p. 13).

Written in Ta'līq. For another copy and details see *O.P. Lib. Cat.*, Vol. III, No. 427.

Contents :—

Qaṣā'id : Beg. :— گشته در پای قلم رشته ز پایش پیدا
خواست تا کام زند در ره توحید خدا

Ghazalyāt : Beg. :— چو کند خیال نشاط خلوت وصل او دل زار ما
شده خون چکد چو سرشک لخت و دل و جگر بکنار ما

Rubā'īyāt : Beg. :— ای دادهٔ وجود خلق خود را ز عدم
آن کیست که او کند صفات تو رقم

(R. S. Lib.)

191.

دیوان وفائي

The lyrical poems of "*Wafā'ī*"? Written in fine Ta'līq, within gold-ruled borders. Frontispiece beautifully illuminated. Not dated.

Beg. :— ای شده ماه رخت نوردهٔ محفل ما
روشن از شمع جمال تو چراغ دل ما

(R. S. Lib.)

192.

دیوان هلالي

A very valuable and fine copy of *Dīwān* of Badr al-Dīn, poetically known as *Hilālī* (d. A.H. 936 = A.D. 1529). See for details *O.P. Lib. Cat.* (Bankipore), Vol. II, No. 228, p. 123, and *Br. Mus. Pers. Cat.*, p. 656. The MS. bears many seals of the nobles of Shāh Jahān and 'Ālamgīr's time :— سعد الله چلبی - عالمگیر - عثمان خان - عارف - صادق - عباس - عبد الرشید دیلمی. First two fols. are highly illuminated. Written in excellent Ta'līq, within gold-ruled borders. 'Unwān and margin of first fol. adorned in gold and flowers. Dated A.H. 992 = A.D. 1583 (Lith. Lucknow).

Scribe :—Mīr Ḥusayn al-Ḥusaynī.

(R. S. Lib.)

193.

دیوان مجیر بیلقانی

A complete *Dīwān* of Mujīr al-Dīn Baylqānī (d. A.H. 594 = A.D. 1197). Dr. Ethe remarks in the *Bodl. Lib. Cat.* No. 559 that it is a "very rare *Dīwān*." *Br. Mus. Lib.* has an incomplete copy. See *Br. Mus. Pers. Cat.* p. 562, and, for notice, see *Sprenger Cat.*, p. 503. There are also two other copies: see Nos. 495 and 407. No. 497 has the following note on the fly-leaf by Mr. H. Blochmann, dated A.D. 1870: "Exceedingly rare." Written in Ta'līq (undated but old). 'Unwān illuminated, gold-ruled borders. Folls. 4 to 25 are written by another hand on blue paper.

Beg. :—
تا تو از هستی خود خود را نگردانی جدا
هودج جان چون تهی در بارگاه کبریا

Another incomplete copy of the same *Dīwān*.

Beg. :—
مساز حجرهٔ وحدت درین مضیق خراب
که روی صبح سلامت بماند زیر نقاب

Written in fine Ta'līq. First two folls. richly illuminated, with gold and blue colour borders.

Another copy of the same *Dīwān*, defective in both sides.

Beg. :— ابو المظفر ارسلان سلطان حق پرور که خلق ...

Written in Ta'līq.

194.

دیوان (انند رام) مخلص

A very rare, valuable and draft copy of a *Dīwān* by the author Anand Rām *Mukhlis* himself (d. A.H. 1164 = A.D. 1750). The date of composition, A.H. 1150, is expressed in the following *Rubā'ī* :—

شور انداخت بگلزار سخن   چهچهٔ بلبل فکوم مخلص
یافت ترتیب چو دیوان تاریخ   کردم انشا گل فکرم مخلص
۱۱۵۰

For author's life and his other works see *Br. Mus. Pers. Cat.*, and Elliott, *History of India*, Vol. VIII, p. 76, p. 997*a*.

Contents :—

غزلیات Beg. :— الهی آب و رنگ شور بلبل ده بیانم را الخ .

رباعیات Beg. :—
فصل گل و جوش ابر سر هست بر آ
مخلص اگرت ذوق طرب هست بر آ

تاریخ Beg. :— چو رکن السلطنت دستور اعظم
گه می تابد ز تیغش دین پناهی

اشعار ریخته Beg. :— گرہنگے فصل گل دھوم آشنای باغبان اپنا
قدیمی صاحب اپنا مشفق اپنا مهربان اپنا

A note on the fly-leaf runs thus :—

دیوان الله رام مخلص خاص مسودهٔ مصنف میر منشي محمد بادشاه غازي استاد میرزا همایون شاه

The MS. written by the author himself is dated A.H. 1151 = A.D. 1738 :—

بتاریخ نهم شهر رجب المرجب جلوس محمد شاهي روز یکشنبه طرف صبح بخط مصنف باتمام رسید

For another copy vide *India Office Lib. Catalogue* No. 1707. 'Unwāns first and second folls. are richly adorned with gold. Written in Nīm-Shikastah within gold-ruled borders.

(R. S. Lib.)

Mathnavī.

195.

مثنوي اشک و آه

A romantic poem, without author's name. Some folls. at the beginning are damaged. Written in good Ta'līq. This copy was formerly in the library of the Emperor Shāh 'Ālam (A.H. 1173-1221 = A.D. 1757-1806). Dated A.H. 1194 = A.D. 1779. Āghā Aḥmad 'Alī[1] does not mention this work in the *Haft Āsmān*. Another copy of the same is in the Niẓām Lib.

Beg. :— الهي تشنه لب خونین زبانم را
بنامت رشک کوثر کن دماغم را

(R. S. Lib.)

196.

بوستان

The *Bustān* of Sa'dī Shīrāzī (d. A.H. 690 = A.D. 1291). Written in excellent Nasta'līq, by the famous calligrapher Mīr

[1] For Āghā Aḥmad Alī, see my *Pers. Note* (No. 219).

'Alī[1] (d. A.H. 957 = A.D. 1550). For difference of his date of death, see *Br. Mus. Pers. Cat.*, p. 531b and my *Pers. Note* (No. 233). Dated Harāt, A.H. 927 = A.D. 1520, as mentioned at the end :—

تمت على يد العبد الفقير المذنب على الحسيني الكاتب غفر الله ذنوبه
و ستر عيوبه في اوايل شهر ذي قعده سنة سبع و عشرين و تسعمائة بدار السلطنة
هراة حميت عن الآفات

(R. S. Lib.)

197.

بوستان

Another copy of the *Bustan*, written in fine Nasta'līq, on gold-sprinkled paper with two most sumptuously decorated frontispieces. Written by the famous calligrapher Md. Murād Kashmīrī known as *shīrīn Qalam* of Shāh Jahān's time (A.H. 1037-1069 = A.D. 1628-1659). The MS. is valuable. It bears on the first fly-leaf an autograph of the Emperor Shāh Jahān :—

الحمد لله الذي انزل على عبده الكتاب حرره شاهجهان بن جهانگير شاه
بن اكبر بادشاه غازي -

Humāyūn, Jahāngīr, Shāhjahān, Mun'im Khān and 'Abd al-Raḥīm Khānkhānān's autograph will be found in the facsimile of the *O. P. Lib. Cat.* at the end of the 3rd volume.

(Habīb al-Rahmān, Dacca.)

198.

جامع الاسرار

(Wrongly styled مصباح القلوب.) A *Mathnavī* containing thoughts on spiritual life, illustrated by copious anecdotes of Prophets, Saints and Fakīrs, by Rashīd al-Dīn, composed in the time of 'Abd-Allāh Khān in the year A.H. 852 = A.D. 1448 :—

---

[1] Another valuable Persian treatise on Sufic poem without title, dated Harāt A.H. 880 = A.D. 1475. Written by the same calligrapher as appears from the colophon quoted below :—

(تمت على يد العبد الفقير المذنب سلطان علي الكاتب في عشر الاول
من صفر ختم الخير و الظفر سنة ثمانين و ثمانمائة بدار السلطنة هراة)

is in the Arabic and Persian collections belonging to the Hon'ble Mr. W. A. Ironside, President of the Chamber of Commerce.

Notices on the said Arabic and Persian collection will be found in my third instalment (next year).

چون گذشت از هجرتِ خیر الانام　　هشتصد و پنجاه و دو شد این تمام

The correct title جامع الاسرار is given in the preface. See fol. 3 :—

یک سحر بودم بفکر این کتاب　　اندران اندیشه شد چشمم بخواب
مجمعی دیدم ز خیل اولیا　　جمله از نور محبت پر ضیا
در حقیقت طالبانرا دستگیر　　هر یکی در کشور معنی امیر
رو بایشان کردم ازروی نیاز　　گفتم ای قوم برحمت سرفراز
همتی ورزید اندر کار من　　تا بیاید رونقی بازار من
گردد این نسخه بعالم دلپذیر　　درمیان خلق چون بدر منیر
نام این بنهند تا دانند چیست　　این دُر ناسفته از گفتار کیست
در زمان آن جمله از راه کرم　　جامع الاسرار کردندش رقم

Written in Ta'līq. Dated A.H. 1064 = A.D. 1653.
Scribe :—Pīr Md.

Beg. :—

ابتدا کردم ز نامت نامه را　　در شکر گیرم زبان خامه را
در رهت هم شب سحرخیزی کنم　　از نی خامه شکر ریزی کنم

(R. S. Lib.)

199.

مثنوی جلوهٔ ناز

A *Mathnavī* in praise of Akbarābād, Kashmīr and other important cities of India, by Zafar Khān, poetically called "*Ahsan*" (d. A.H. 1037 = A.D. 1627). The title of the poem and the author's name are given in the following lines on fol. 13b :—

میان اهل معنی خاص گشتم　　ببحر مثنوی غواص گشتم
نمودم جمع احسن گوهری چند　　غلط گفتم درخشان اختری چند
ازان نامش نهادم جلوهٔ ناز　　که کرده دفتر حسن بتان باز

For author see *Br. Mus. Pers. Cat.*, pp. 687, 807. 'Unwāns ruled on gold-sprinkled paper. Written in excellent Ta'līq.

Preface :— حمد بیحد و سپاس بیعد مر حضرت واهب الصور و نگارنده الخ

Beg. :—
بنام آنکه گل هم بلبل اوست
به بستان لاله سرخوش از مل اوست

(R. S. Lib.)

200.

مثنوي حسن و دل

A *Mathnavī*, by Md. Yaḥyā, poetically called "*Fattāhī*" of Nīshāpūr, who died according to *Br. Mus. Pers. Cat.* in A.H. 852 = A.D. 1448 and according to *Nishtār-i-'Ishq* in A.H. 853. The MS. contains two excellent miniatures of the best Pers. style to be found on folls. 13ᵇ and 14ᵃ. Written in good Nasta'līq. Dated A.H. 909 = A.D. 1503. Folls. 1ᵇ, 2ᵃ and 14ᵇ are richly illuminated. The preface begins thus:—

چنین گوید مخترع این حکایت و متبع این روایت الخ -

Beg. :— بنام آنکه دلها را در آغاز
بنام اوست حسن مطلع راز

(R. S. Lib.)

201.

روضة الانوار

An old and valuable copy of the Ṣūfic poem of Kamāl al-Dīn Abu'l 'Aṭā Maḥmūd B. 'Alī, poetically surnamed "*Khwhājū*" of Kirmān (d. A.H. 742 = A.D. 1341). Written by Sayyid 'Alī al-Kātib probably Mir 'Alī al-Kātib (see *Br. Mus. Pers. Cat.*, p. 531), who wrote it for Kamāl al-Dīn Maḥmūd B. Jalāl ad-Dīn Jawrqānī in A.H. 975 = A.D. 1567.

تمت الكتاب ... سيد على الكاتب في تاريخ سلخ شهر ذيقعده سنه ٩٧٥
هجري [١٥٦٧ ع] بجهة كمال الدين محمود بن جلال الدين جورقاني -

Written within gold-ruled borders. 'Unwān illuminated. Dated A.H. 975 = A.D. 1567. For author and other copies see *Br. Mus. Pers. Cat.*, p. 621, and *Sprenger Cat.*, p. 472.

(R. S. Lib.)

202.

مثنوي ذكر العيش

A very valuable copy of the rare romantic poem by آسي (*Āsī* ?). The name of the author appears thus on fol. 12 :—

آسي زرخ و لبش چو بلبل   بر بوی گل و گلاب شد مست

It was composed in A.H. 832 = A.D. 1428, according to the chronogram on the last fol. of the MS. :—

در هشتصد و سي و دو ز هجرت   این درج کشاد گنج فکرت

The total number of verses is 4,620 :—

پرسید چوکست شمار او چیست گو چار هزار ششصد و بیست

در سلخ ربیع آخر این ماه این فکـــر دراز گشت کوتاه

The MS. contains nine beautiful pictures of Persian style. 'Unwān illuminated, gold-ruled borders. Written in excellent Ta'līq in Persian hand. The MS. is undated but old.

Beg. :— ای نام تو فتح گنج مقصود
بکشـــاده در خـزاین جود

(R. S. Lib.)

203.

مثنوي سادہ پرکار

A *Mathnavī*, by Md. Murād, with the Takhallus "*Lā'iq*" as he says in the *Khātimah* :—

راقم این نامهٔ معنـي سواد محو سخن بنـده محمد مراد

Written in Shikastah. Shāhjahānābād. Modern.

Beg. :—

بســم الله الرحمن الرحیـم مصـرع موزون کتـاب کریم

(R. S. Lib.)

204.

سبع المعاني

A rare copy of seven *Mathnavīs* in imitation of Jāmī's *Haft Awrang*, by Yūsuf 'Alī B. Muḥammad al-Ḥusaynī al-jurjānī who flourished in the time of Shāh 'Abbās I of Persia (A.H. 996-1038 = A.D. 1587-1628). These poems are dedicated to him as stated in the prologue fol. 3ª :—

چون ابر بیان درین هفت دریا گوهر معاني باراننده من حیث التناسب
آنرا بسبع المعاني موسوم گردانیده - چون تالیف سبعه فارغ گردیدم مزین
و مزینش گردانیدم بنام نامي و اسم سامي حضرت شاه عالم پناه .. سلطان
شاه عباس بهادر خان الخ -

The author enumerates in the preface his seven poems with their metres in the following order :—

(1) ذکر العیش consisting of 5,090 verses.

(2) سادہ پرکار consisting of 2,500 verses.

(3) قبلة الاخبار consisting of 3,446 verses.

(4) صورت و معني consisting of 1,270 verses.

(5) مطالب consisting of 5,032 verses.

(6) ظفر نامهٔ حیدري consisting of 8,665 verses.

(7) یوسف زلیخا consisting of 4,650 verses.

The following five *Mathnavis* of this author in a separate volume are preserved in this library :—

ذکر العیش

On ethics, etc., with eulogies on the Emperor Akbar (963-1014 = A.D. 1556-1605) in the metre of the *Haft Paykar.* The preface of the work contains three pages. Wanting fol. I.

Beg. :—

ای عیش بجز ذکر تو بر خلق حرام   وز ذکر تو عشاق تو در عشق مدام

سادهٔ پرکار

On mysticism, etc., in the metre of the *Makhzan al-Asrār* of Niẓāmī and *Manṭiq al-Ṭayr* of Farīd al-Dīn '*Aṭṭār*, with a long preface beginning thus :—

ای روی چو ماه از تو دلداران را   خال از تو ابروی سادهٔ رخساران را

The poem begins thus :—

بسم الله الرحمن الرحیم   صیقل آئینهٔ طبع سلیم

The above work was composed in A.H. 990 = A.D. 1582 as the chronogram at the end shows :—

گر نهی اندر رهٔ تاریخ روی   معنی تاریخ وی از نظم جوی
۹۹۰ = ۱۵۸۲

قبلة الاخبار

On morals and mysticism, etc., in the metre of *Subhat al-Abrār* of "*Jāmī*" with a short preface beginning :—

توفیق بحالم نظر انداخته است   خورشید بحال ذرهٔ پرداخته است

The *Mathnavī* begins thus :—

بسم الله الرحمن الرحیم   منجی المؤمن من نار جحیم

The author composed the above work in A.H. 1003 = A.D. 1594 as the chronogram on fol. 46ᵃ shows :—

گر درین باغ نشینی بطرب   سال تاریخ هم از باغ طلب
۱۰۰۳

صورت و معني

On love in the metre of Jāmī's *Lailā* and *Majnūn*. Composed in A.H. 1004 = A.D. 1695 as the chronogram on fol. 15[b] shows:—

Beg. :—

گر تاریخ ش را شوي طلبگار　　از دری معرفت طلب دار
۱۰۰۴
ای صورت و معني از تو پیدا　　از فیض تو عقل معني آرا

یوسف زلیخا

In the metre of Jāmī's *Yusuf Zulaykhā*, composed in A.H. 1011 = A.D. 1602 as the chronogram at the end shows:—

Beg. :—

اگر تاریخ را باشي طلبگار　　ریاض و روضه را هم در نظر آر
۱۰۱۱-۱۰۱۱
خداوندا بخویشم راه بنمای　　زبانم را ببسم الله بکشای

Written in fine Ta'līq. Headings are written with rubrications.

(R. S. Lib.)

205.

شیرین خسرو

A very valuable copy of the *Shīrīn Khusraw* of the celebrated *Nizāmī* (d. c. A.H. 600 = A.D. 1203). Written in excellent Ta'līq, within four columns and ruled borders, and adorned with beautifully designed full-page decorations on fols. I[b] and II[a]. Dated A.H. 983 = A.D. 1575.

Scribe :—Maḥmūd Zāhidī.

Beg. :— خداوندا در توفیق بکشای الخ

(R. S. Lib.)

206.

شیرین خسرو

Another extremely valuable copy of the same work, containing seven pictures in excellent Persian style. Written in fine Ta'līq on gold-sprinkled paper, margins are adorned with gold flowers, headings are written in gold within blue coloured flowers. Dated A.H. 984 = A.D. 1576.

(R. S. Lib.)

207.

شیرین خسرو

Another *Mathnavī* entitled *Shīrīn Khusrau* by Nawwāb Āṣaf Khān Ja'far, whose original name was Mīrzā Qiwām al-Dīn Md. He died in the reign of the Emperor Jahāngīr (d. A.H. 1037 = A.D. 1627). Dr. Sprenger has wrongly calculated the date of his death containing the chronogram صد حیف از آصف خان A.H. 1212 = A.D. 1797. The correct calculation is A.H. 1022 = A.D. 1613. See *Sprenger Cat.*, p. 120. See a full account of his career in Blochmann's *Ā'īn-ī-Akbarī*, Vol. I, p. 411, *Ma'āthir al-Umarā'*, *Tazkirat al-Umarā'*, Elliott, *Bibliographical Index*, pp. 143-162, and Elliott, *History of India*, Vol. V, pp. 150-176, *Br. Mus. Pers. Cat.*, p. 118b, *Sprenger Cat.*, p. 110, and *Bodl. Lib. Cat.*, No. 1068. For other copies see *Bodl. Lib. Cat.*, Nos. 1069-1071.

The work was written by the order of Mīrzā Ḥasan Beg Bakhshī of Gujrāt as mentioned at the end :—

تمت بحسن توفیقه کتاب خسروی شیرین آصفخان بحسب فرموده
بخشي الملکي میرزا حسن بیگ بخشي گجرات -

In a note on the first fly-leaf the title of the MS. is given "*Shīrīn Khusraw-i-Āṣafī*" (شیرین خسرو آصفي).

Written in fine minute Ta'līq on gold-sprinkled paper within gold-ruled borders and columns. First two folls. are richly illuminated. Dated A.H. 1001 = A.D. 1592.

Scribe :—Fatḥ Md. B. Mullā Ṣāḥib Kātib.

Beg. :—

خداوندا رهی از غیب بنمای — ز غیبم چشم دل از عیب بکشای

(R. S. Lib.)

208.

شیرین فرهاد

A *Mathnavī* by Ghinā'ī. Composed according to the chronogram at the end in A.H. 1021 = A.D. 1612 :—

بر آمد این یقین از پردهٔ شک — بتاریخ هزار و بست و با یک

Written in excellent Ta'līq, within gold-ruled borders on gold-sprinkled papers. Contains 8 miniatures of Persian style. Many folls. are injured. Not dated.

Beg. :— بنام صورت آرای معانی
چراغ افروز بزم زندگانی

(R. S. Lib.)

209.

مثنوي علي اكبر شيرازي

The author 'Alī Akbar Shīrāzī wrote this *Mathnavī* in praise of Lucknow, the river Gūmtī, etc. :—

لكهنؤ آن غيرت جنات خلد هند ازو بافته جنات خلد الخ

composed in the time of Amjad 'Alī Shāh,[1] king of Oudh (A.H. 1258-1263 = A.D. 1842-1846).

Written in clear Ta'līq. Modern copy.

(R. S. Lib.)

210.

مثنوي در طوي فرخسير

A famous and an autograph *Mathnavī* on the marriage of the Emperor Farrukh Siyar (A.H. 1124-1131 = A.D. 1712-1718).

---

[1] Amjad 'Alī Shāh was the son of Md. 'Alī Shāh, whom he succeeded on the throne of Lucknow as king of Oudh, with the title of "*Thurayyā jāh* on the 5th Rabī' II, A.H. 1268, 17th May, A.D. 1842, and died on the 26th Ṣafar, A.H. 1263, 16th March, A.D. 1847. He was succeeded by his son Wājid Alī Shāh (see *O.B.D.*, p. 73).

Md. 'Alī Shāh, son of Amjad 'Alī Shāh, built an observatory at a cost of 4,00,000 rupees, and there was a big magnificent library attached to it. The library was transferred to the palace of Nawwāb Alī Naqī Khān (d. A.H. 1278 = A.D. 1871), who was the father-in-law and prime minister of Wājid 'Alī Shāh, poetically called "*Akhtar*," the last king of Oudh, after the deposition of Wājid 'Alī Shāh. (See *Aligarh Institute Gazette*, 30th May, 1917.)

The above library contained an extensive collection of books and MSS., but on the deposition of the last king the contents of the library were so completely dispersed that there is hardly a single library or depository in India in which a volume formerly belonging to the library in question cannot now be found. The following account of the library of Oudh and its contents has been given by Dr. Sprenger in the preface of his *Oudh Catalogue*: (1) Mūt Maḥall Palace library, 3,000 vols.; (2)Farḥ Bakhsh Palace library (in which the late king used to reside), 1,000 vols.; (3) Topkhānah library; volumes deposited in 40 dilapidated boxes.

For fuller details see my Urdū articles, published in the *Aligarh Institute Gazette*, 23rd May, 1917. and *Report of the Researches into the Muhummadan libraries* of Lucknow by Dr. Sprenger, 1848 A.D.

The seal of the library of Wājid 'Alī Shāh contains the following Persian couplet :—

خاتم واجد علي سلطان عالم بركتاب ثابت و پر نور بادا تا فروغ آفتاب

(See *Catalogue of the Ar. and Pers. MSS. in the Calcutta Madrasah Library*, p. 99, and *O. P. Lib. Cat.*, Vol. II, No. 236, p. 144.)

Author :—Mīr ʻAbd al-Jalīl Bilgrāmī (d. A.H. 1138 = A.D. 1725). For his iife and works see *Khizānah-i-ʻĀmirah*, pp. 352-361. The work was copied in the year when the author died. Mīr Āzād Bilgrāmī's (d. A.H. 1200 = A.D. 1805) handwriting are in some places in the MS. For his another autograph see my *Arabic Note* (No. 152) in the *J.A.S.B.*, Vol. XIII, 1917. Written in Taʻliq and Shikastah. Dated A.H. 1138 = A.D. 1725.

Beg. :— شهنشاه سریر سرفرازی الخ

(M. ʻAlī Ḥusayn Lib., Hyderabad.)

211.

منطق الریاحین

A rare and valuable copy of a romantic poem by "*Āsī*"(?). Composed in A.H. 830 = A.D. 1426 after a labour of six months as he says on fol. 63ᵇ:—

سال تاریخ هشتصد و سی بود — کین بنای خجسته شد موجود
قرب شش ماه کوشش سحری — گشت این درج برزدر دری
این همه برگ گل درین گلزار — شش صد و شش هزار شد بشمار

Total verses 6,600.

The MS. contains also 11 pictures. The illuminations, etc., of this copy seem to be by the same hand as in the preceding copies of the same author.

Beg. :— ای خداوند آسمان و زمین
نه تو بیجا نه جای تو تعیین

(R. S. Lib.)

212.

مهر و مشتری

A valuable copy of a romantic *Mathnavī*.

Author :—Shams al-Dīn Md. "*Aṣṣār*" of Tabrīz (d. A.H. 784 = A.D. 1382). See for details *O.P. Library Cat.* (Bankipore), Vol. I, p. 225, No. 148, *Br. Mus. Pers. Cat.*, p. 626ᵇ, *Ind. Office Lib. Cat.*, No. 1244, *Pertsch, Berl. Lib. Cat.*, pp. 843-845 and 1066, *Bodl. Lib. Cat.*, Nos. 811-814, *Sprenger Cat.*, p. 311, *Cambridge University Cat.*, p. 345, Dr. Ross and Prof. Browne *Cat.*, p. 31, and *A.S B. Lib. Cat.*, p. 100.

A Turkish translation of this poem is noticed in the *Paris Lib. Cat.*, No. 313. Written in good Taʻlīq, illuminated with gold. Dated A.H. 937 = A.D. 1530.

(ʻAlī Ḥusayn Lib., Hyderabad.)

213.

مہر و مشتري

Another valuable copy of the same work.

The MS. contains seven beautiful miniatures. Written in excellent Ta'līq, within gold-ruled borders and columns. Undated but old.

Scribe :—Muḥammad Qiwām Shīrāzī.

Beg. :— بنام پادشاه عالم عشق الخ

(R. S. Lib.)

214.

مثنوي نافجي

A very valuable, unique and autograph *Mathnavī* with a preface, by Qāsim B. Ḥusayn B. Ḥaydar al-Isfahānī al-Nāfijī, composed in A.H. 901 = A.D. 1486.

It appears from the *Khātimah* that the MS. was written and collated by the author himself as he says :—

قابل القايل الفقير الى الله قاسم بن حسين بن حيدر الاصفهاني
ثم النافجي ما كان مكتوبا منه فاتمه بخط في شهر شعبان سنه ۹۰۱ هجري

Āghā Aḥmad 'Alī does not mention this *Mathnavī* in his *Haft Āsmān*. Written in minute and neat Persian hand. Dated A.H. 910 = A.D. 1495.

Beginning of the preface :— نسیم بهار لطف و صفا . الخ

,, ,, *Mathnavī* :— ای از تو نسیم عشق در شور

(M. 'Alī Ḥusayn Lib., Hyderabad.)

215.

مثنوي ناظر و منظور

A rare *Mathnavī* relating a story of love among *Nāẓir* and *Manẓūr* (ناظر و منظور) by the same author " *Asī*."

The author composed this work in A.H. 830 = A.D. 1426, after a labour of two months. See fol. 53^b.—

قرب . ماهم بسحرهای شام — گشت تمام این بت شیرین کلام
ماه محرم بدو بشور مشهور — در سحر آدینه کرد این ظهور
گردش گردون که خوش احوال بود — هشتصد و سي ز کهن سال بود

Total number of verses are 3,020 :—

یک بیکش بیت که کردم شمار بست فزون آمد ازین سه هزار

نام که درسلک کتاب آمدش ناظر و منظور خطاب آمدش

The MS. contains also ten beautiful pictures. Another *Mathnawī* of the same title "*Nāẓir and Manẓūr*" composed by "*Waḥshī*" (d. A.H. 1012 = A.D. 1603) is described in *Bodl. Lib. Cat.*, p. 391, and *Sprenger Cat.*, p. 586.

Beg. :—

مطلع این مایهٔ فرخندهٔ فال

هست بنام احد ذو الجلال

This copy contains two other romantic poems, composed by the same author in A.H. 823 = A.D. 1424 and consisting of 2,900 verses. Contains ten and seven pictures. The illuminations and paintings of the above copies seem to be in the same hand as in the preceding one.

Beg. :—

خداوندا بتوفیق عنایت

دلم را بخش انوار هدایت

Beg. :—

توئی پاک دامن چوگل در چمن

برخ لاله و عارض چون سمن

The last copy is incomplete at the end.

(R. S. Lib.)

216.

وامق و عذرا

"*Wāmiq* and '*Aẓrā*," a love story, by Shaykh '*Ṣarfī*,' composed in A.H. 993 = A.D. 1584. See the chronogram representing the composition and the author's name in the following *Bayt* :—

بچشم شیخ صرفی دید لایق که تاریخش بود معشوق و عاشق

The MS. contains eight good pictures. Written in clear Ta'līq. Dated Lahore A.H. 1290 = A.D. 1873. First two folls. are richly illuminated with gold.

Beg. :—

خداوندا حجاب از پیش بکشا

بمشتاقان جمال خویش بنما

(R. S. Lib.)

217.

وامق و عذرا

Another copy of the same title, by '*Ṣulḥī*' (?), as appears from fol.. 2[b]:—

بیــا صلحي بتوفیق خداوند چو خامه برمیان جان کمر بند

Composed in the time of the Emperor Akbar (A.H. 963-1014 = A.D. 1556-1605). Written in Ta'līq. Dated A.H. 1072 = A.D. 1661, by the request of one Nūr Md.

Beg. :— خــداوندا دری از وصل بکشــای
ز فرعم ره بسوی اصل بنمــای

(R. S. Lib.)

218.

وامق و عذرا

Another copy of the same, by *Qatīlī* of Bukhārā, who was in the Court of the Sulṭān 'Abd al-'Azīz Khān Uzbak of Bukhārā (son of Sulṭān 'Ubayd-Allāh of Uzbak Khāqāns, A.H. 939-946 = A.D. 1532-1539). See for author's life *Nishtar-ī-'Ishq*, fol. 547[b] (of this Lib.). The name of the author is mentioned on fol. 256[b] in the MS :—

زان غــرقهٔ فیض جبــرئیلي خوش کن بني دل قتیلــي

The MS. contains 52 miniatures of excellent style. Written in clear Ta'līq, gold-ruled borders. Frontispiece richy illuminated and the first two pages are interlined with gold. Undated.

Beg. :— ای نام خوش تو درد دلها است
در یاد تو هست هرچه پیدا است

(R. S. Lib.)

219.

مثنوي هفت جوهر

A *Mathnavī* on Bahrām Gūr, by '*Abjadī*' (d. A.H. 1193 = A.D. 1779). For author and his another work see my *Pers. Note* on *Dīwān Abjadī* (No. 107).

Āghā Aḥmad 'Alī does not refer to this work in his *Haft Āsmān* in which he mentions other 78 *Mathnavis*. Āghā Aḥmad 'Alī died at Dacca in A.H. 1290 = A.D. 1873. See

Biographical notice of *Haft Āsmān* written by Mr. Blochmann (Bib. Ind.).

Written in Ta'līq. Not dated.

Beg. :— اي جهان داور فريب نواز

(Sh. 'U. 'Ubayd-Allāh Lib., Madras.)

220.

هفت اورنگ

An extremely valuable copy of the famous seven *Mathnawīs* of *Jāmī* (d. A.H. 898 = A.D. 1492) with a prose preface. Written in fair Ta'līq, in four gold-ruled columns, with a richly illuminated 'Unwān at the beginning of each poem. The headings are written in Naskh, with gold. The MS. contains nineteen (19) miniatures of excellent Persian style. Dated A.H. 1038 = A.D. 1628. For details see *Br. Mus. Pers. Cat.*, p. 644[b].

Scribe :—Jamāl al-Dīn Khaṭīb al-Shīrāzī.

Nawwāb Kalb 'Alī Khān purchased this MS. for Rs. 100 in A.H 1298 = A.D. 1873, as written by him on the fly-leaf of the MS. :—

الحمد لله كه نسخهٔ متبركه هذا مسمى بهفت اورنگ جامي بقيمت يک صد روپيه خريد گرديده داخل كتب خانه گرديد - حرره محمد كلب علي خان عفي عنه - بتاريخ بست و سوم ذي حجه سنه ۱۲۹۰ هجري مقدسه

(R. S. Lib.)

221.

يوسف زليخا

A very valuable copy of *Yūsuf Zulaykhā*, by '*Jāmī*' (d. A.H. 898 = A.D. 1492), contains seven pictures of excellent style in full page, and marginal pictures are richly adorned with gold and flowers. First and last 4 folls. are also highly illuminated with gold, etc. (No date.) For details see *Br. Mus. Pers. Cat.*, p. 645[a].

(R. S. Lib.)

222.

يوسف زليخا بزبان پشتو

A Pushto version of the well-known Qur'ānic story *Yūsuf-Zulaykhā*, by 'Abd al-Qādir ? See *Ind. Off. Lib. Cat.*, No. 1356.

Written in good Naskh. Dated 1229 A.H. = A.D. 1813.

Beg. :— عنایت ربّ بما کریما
و امید غنچهٔ م واگرے

(Maḥbūb Yar Jang Lib., Hyderabad.)

223.

خمسهٔ جامي

An extremely valuable copy of *Jāmī's Khamsah* خمسهٔ جامي, contains nine excellent miniatures of Persian style. 'Unwans illuminated. Written in four gold-ruled columns. For details see *Bodl. Lib. Cat.* No. 900 and *Br. Mus. Pers. Cat.*, p. 645. Excellent binding. Dated Bākharz A.H. 977 = A.D. 1569.

Scribe :—Md. B. 'Alā al-Dīn. Good Ta'līq.

(R. S. Lib.)

224.

خمسهٔ نظامي

A very valuable copy of *Khamsah-i-Nizāmī*. Fine 'Unwans and margin richly illuminated. Written in minute neat Ta'līq, within gold-ruled columns and borders. Dated A.H. 1021 = A.D. 1612. For details see *Br. Mus. Pers. Cat.*, p. 564a.

Scribe :—M. B. Ḥājī M. Khaljān Shīrāzī.

(R. S. Lib.)

225.

گرشاسپ نامه

The history of Garshāsp, the hero of Sīstān. Written in imitation of the *Shāhnāmah* of *Firdawsī*, by '*Asadī* (d. A.H. 458 = A.D. 1065). See *Br. Mūs. Suppl. Pers. Cat.*, p. 134, No. 201. Written in elegant Nasta'līq. 'Unwān highly illuminated. Not dated, but old and valuable copy.

Beg. :— سپاس از خدا ایزد رهنمای

('Alī Ḥusayn Lib., Hyderabad.)

226.

مفتاح الاکبر

A Persian translation of the well-known work of *Sanghāsan Battīsi* (سنگهاسن بتیسي). A series of 32 tales about Rājah Bikramājīt, king of Mālwah.

Translator :—Sayyid Muẓaffar B. Sayyid Hāshim al-Ḥusaynī al-Hūpyānī ? It is stated in the prologue that the work had been translated from the Hindī original to Persian by the order of the Emperor Akbar (A.H. 963-1014 = 1556-1605 A.D.). For details see *Br. Mus. Pers. Cat.*, p. 763a.

Written in Ta'līq. Dated A.H. 1212 = A.D. 1797.

Beg. :— سزاوار حمد بیقیاس بادشاهی است که وجود اعیان را از مخزن غیب الخ

(R. S. Lib.)

XII.

SCIENCES.

227.

رساله در تحقیق نفس ناطقه

A treatise on metaphysics without author's name, composed in the year A.H. 1062 = A.D. 1651, as mentioned in the preface :—

چون در عنفوان شباب که بمطالعهٔ بعضی از رسایل حکمیه در شهور سنهٔ ۱۰۶۲ هجري ۱۶۵۱ ع درصحبت سقادي ...... مولانا السید لسند اشتغال داشت - سوال چند که از مختلجات خاطر بود درین اوراق مسطور گردانید *

The work is dedicated to a prince Salīm-Allāh سليم الله (some letters are omitted before his name) :—

این رسالهٔ شریفه که از آثار انفاس نفیسهٔ شاهزادهٔ والا گهر قدسي القاب مهر شرا ع ..... سلیم الله ظلال جلاله علی مفارق العالمین الی یوم الدین الخ

Scribe :—'Abd al-'Alī B. Pīr 'Alī al-Haravī (?).

Written in a very clear and good Nasta'līq, within gold-ruled borders, and marginal notes are in Shikastah. 'Unwāns are illuminated. Valuable copy.

Beg. :— صدر دیباچهٔ دانش و آغاز صحیفهٔ بینش الخ

('Abd al-Ḥusayn, Lucknow.)

228.

رساله في بيان كيفيت سريان نور

A valuable treatise on Philosophy by Ṣadr al-Dīn Md. B. Ibrāhīm Shīrāzī called *Mullā Ṣadrā* [1] (a pupil of Mīr Bāqir

[1] For *Mullā Ṣadrā's* life and his works see *Br. Mus. Pers. Cat.* p. 829a, Gobineau, *Religions de l'Asie*, p. 84, *Brock.*, Vol. II, p. 413, *Cairo*

Dāmād and author of *al-Asfār al-Arba'h*) (d. A.H. 1050 = A.D. 1640).

Beg. :— احمدک یا من تجلیت الخ

Written in a fine Nasta'līq, by author's son.

(M. 'Abd al-Bāsiṭ Lib., Hyderabad.)

229.

الدرة الثمينة

A valuable treatise on Philosophy by the same author.

Beg. :— سپاس بی انتها و ثنای بیرون الخ

Written in a fine Nasta'līq, by author's son.

(M. 'Abd al-Bāsiṭ Lib., Hyderabad.)

XIII.

Mechanics.

230.

کلید دانش

A very curious work on mechanical contrivances for purposes of utility or amusements. The work is divided into many sections and figures, treating of the following subjects:—hour glasses, dials and other instruments for the measurements of time; magical cups and other devices connected with wine drinking; fountain pumps and other contrivances for raising water, etc. Each figure is illustrated and all headings of the section and figures are written in red ink. Preface which is written by a later author does not throw any light upon the real author of this work but from the colophon it appears that the work was composed by Fatḥ-Allāh[1] Shīrāzī (d. A.H. 997 = A.D. 1588) of the Emperor Akbar's time under the title of کلید دانش. Several folls. are missing.

Scribe :—Ḥamīd al-Dīn B. Jamāl al-Dīn of Iṣfahān. Written in a clear Naskh and Ta'līq. Dated A.H. 993 = A.D. 1584.

Lib Cat. Vol. VI, p. 88, and *Catalogue of the Arabic books in the Br. Mus.*, Vol. II, pp. 192-194.

[1] For Fatḥ-Allāh's life see *Darbār Akbarī*, pp. 673-684, *Badā'ūnī* Vol. II, p. 369, Vol. III, p. 154, Blochmann, *Ā'īn Akbarī*, p. 33, and *Ma'āthir al Umarā'*.

Beg. :— الحمد لله ... اما بعد بدانکه الخ

End :— تمت الکتاب کلیه دانش (مصنفه ملا شاه فتح الله شیرازي المخاطب بعز الدولة [بعضد الدولة] بدرجهٔ اکمل مقبول بارگاه محمد اکبر بودند) که آن بر جر اثقال و نیزگلهای عجائب مفخر بودند

The work begins from 9th figure (شکل نهم).

In 1918 I saw the same copy in the possession of a man of Bhopāl who came to Calcutta with this copy.

(Jagat Narā'in & Co., Cawnpore chowk.)

231.

معيار العقول

A tract on mechanical contrivances for purposes of utility or amusements by Abū 'Alī (?).

The work is divided into five chapters. Written in Ta'līq. For other copies see *Cat.* of Dr. Ross and Mr. Browne, p. 10, and *Govt. Ind. Coll., A.S.B.*, part I, p. 53, No. 959.

Beg. :— الحمد لله الذي رفع مقادير اهل الكمال ... الخ

(Khalīl al-Dīn Aḥmad Lib., Benares.)

XIV.

PHYSIOGNOMY.

232.

رساله در علم فراست

A tract on Physiognomy. The author's name does not appear in the MS. but we learn from the *Bodl. Lib. Cat.*, No. 1880, that the author of this work is Nūr Bakhsh. Written in Nasta'līq. Undated.

Beg. :— حمد و سپاس وثنای بیقیاس حضرت حکیمی را الخ

('Abd al-Husayn, Lucknow.)

XV.

CALLIGRAPHY.

A very useful and interesting collection of treatises on calligrapy, as following :—

233.

رسم الخط

A treatise, in verse, on the rules of Persian penmanship in six characters, by '*Majnūn*,' better known as Mīr 'Alī al-Kātib, who died, according to the *Mir'at al-'Ālam*, A.H. 924 = A.D. 1518, and according to the other authors A.H. 951 = A.D. 1544 and A.H. 957 = A.D. 1550.

See for details and another copy *Br. Mus. Pers. Cat.* p. 531, and my *Pers. Note* (No. 196). Written in Ta'līq. Not dated.

Beg. :— ای خامه انشای رقم کن ...

234.

رساله خطاطی

Another treatise on calligraphy dealing with various forms of writing, viz. Thulth ثلث, Tawqī' توقیع, Naskh نسخ and Nasta'līq نستعلیق by Fath-Allāh who is probably identical with the author of *Ākhlāq Ẓahīrīyah* اخلاق ظهیریهٔ. Vide *Br. Mus. Pers. Cat.*, p. 865[a].

Written in Naskh, not dated.

(Maḥbūb Yārjung Lib., Hyderabad.)

235.

(رساله) عبد الله الصيرفي

A treatise on the rules of formation of alphabets by the famous calligrapher Abd-Allāh Ṣayrafī. It is divided into a *Muqaddamah*, two chapters and a *Khātimah*. Written in Ta'līq. Not dated.

Beg. :— اما بعد چنین گوید مقرر این کتاب عبد الله الصیرفي الخ

236.

A treatise in verse on the rules of writing the Naskh character by Murād of Kashmīr, better known as "*Begam*," composed at the request of Hājī Md. 'Urf Dār. The author was a pupil of Md. Ḥusayn. Written in fine Ta'līq.

Beg. :— بعد حمد ایزد و نعت رسول
گوش بر قولم کن از سمع قبول

(M. Md. Muḥaddith Lib., Rampore.)

XVI.

Agriculture.

237.

ارشاد الزراعت

A work on agriculture treating chiefly of the culture of fruits, trees, flowers, vegetables and grains as practised in India, composed in A.H. 921 = A.D. 1515.

Author :—Qāsīm Yūsuf Abū Nasrī Ansārī, poetically called "*Qānī'ī.*" The colophon states that the transcriber of the MS. is Khwājah Kalān Kātib and that the late of transcription is A.H. 986 = A.D. 1578 :—

قد وقع الفراغ من تسويد هذه النسخة الشريفة في علم الحراثة
بدار السلطنة هراة في تاريخ شهر صفر سنه ۹۸۶ هجري [۱۵۷۸ م] ست و ثمانين
و تسعمائة على يد الضعيف خواجه كلان كاتب في ولايت خواف بقصبة سلومة
غفر ذنوبه و ستر عيوبه مني يا رب العالمين -

For another copy see *A.S.B.*[1] *Govt. Coll.*, part. I, p. 3, No. 30 (in 3 parts) where the name of the author is not given.

Written in minute and clear Ta'liq.

Beg. :— حمد مر قادري را كه در عرصهٔ چهار باغ الخ

(Nizām Lib., Hyderabad.)

XVII.

Ethics.

238.

ساز و پيرايهٔ شاهان

A treatise on ethics by the famous *Rubā'ī* writer. Afdal al-Dīn Kāshī[2] (d. A.H. 707 = A.D. 1307) For another copy see

---

[1] *A.S.B. Lib.* A beautiful copy which was formerly in the Emperor 'Ālamgīr's library as appears from his seal on the 1st fol. 'Ālamgīr had a big library. He acquired a library belonging to 'Ādil Shāh of Bijāpore. All the most valuable MSS. were, it is said, taken away by him in cart-loads. Aurangzīb's love of theology led him to collect Tafsīrs, Hadīth, Fiqh, etc. The collection in his library was thus augmented. (See *Mir at al-'Ālam*, MS. copy Buhār collection, leaf 258). He made several provisions for the good management of his library. (See *Bodl. Lib. Cat.* No. 829).

'Abd-Allāh Chalpī, Qābil Khān, Mubārak rū, Mīr Sayyid 'Alī Khān, Jawāhir Raqam, Hidāyat-Allāh *Zarrīn Raqam*, Dilāwr 'Alī, Multafīt Khān, I'timād Khan, Md. Hādi al-Husaynī, Mu'tamad Khān, Amjad Khan, Md. Ibrāhīm, Khiradmand Khān, Nasr al-Dīn, Mun'im Khān, Khān-khānān, Maymanat Khān, Md. Sālih, Md. 'Alī, Suhayi, Arshad Khān, Md. Bāqir, Nūr Md., etc., were the superintendents and Tahseldars of the Imp. library.

[2] For his life see *Sprenger Cat.*, p. 17, *Ātashkadah* and *Riyād al-Shu'arā'*.

Bodl. Lib. Cat. No. 1445-II. Written in S͟hikastah. Undated but an old copy.

Beg. :— آغاز گفتار کنیم الخ ـ

(R. S. Lib.)

239.

صد پند لقمان مع رساله خواجه عبد الله انصاري

The popular hundred sayings of Luqmān (Æsop) with the abovementioned religious tract of 'Abd-Allāh Anṣārī, bound in one volume. This valuable MS. dated A.H. 945 = A.D. 1539 is in the handwriting of Mīr 'Alī (d. A.H. 957 = A.D. 1550), one of the most accomplished Nasta'līq writers. Like the preceding copy this MS. bears the autographs of the emperors Jahāngīr and S͟hāhjahān, and the Princess Jahān Ārā Begam which is very rare. A seal of this accomplished lady is however found in a very valuable copy of an unique work *S͟hahans͟hāh Nāmah* preserved in the *O. P. Lib. Cat.* (Bankipore). (See Vol. III, p. 1, No. 265).

Jahān[1] Ārā, the eldest child of S͟hāhjahān, was the most accomplished lady of S͟hāhjahān's harem. She is the authoress of the famous Persian work "*Mūnas al-Arwāh*," a notice of the celebrated saint K͟hwājah Mu'īn[2] al-Dīn *C͟his͟htī*, (d. A.H. 633 = A.D. 1235), composed in A.H. 1049 = A.D. 1639.

The MS. bears two notes by S͟hāhjahān, one by Jahān Ārā and one by Jahāngīr.

(1) Note by S͟hāhjahān (A.H. 1037-1069 = A.D. 1627-1658). In this note the emperor says that the MS. was received for his library in Akbarabād in Rabī' I, A.H. 1039 = A.D. 1629 :—

بسم الله الرحمن الرحيم — اين پند نامهٔ لقمان حكيم وغيره كه بخط
خوب ملا مير علي ست بتاريخ بست و پنجم ماه ابان الهي سنه ۱۰۳۹ هجري
۱۶۲۹ ع در دار الخلافة اكبراباد داخل كتاب خانهٔ اين نيازمند درگاه شد - حررة
شهاب الدين محمد شاه جهان بن جهانگير بادشاه بن اكبر بادشاه غازي -

Immediately after the emperor's signature is the endorsement قيمت هزار روپيه, which suggests the price of the MS. to be one thousand rupees.

(2) Another Note by S͟hāhjahān.

In this note the emperor says that he gave this "book

---

[1] Jahān Ārā died A.H. 1092 = A.D. 1681. (See *Ma'āt͟hir-i-'Ālamgīrī*, p. 213, and *'Amal-i-Ṣāliḥ* (Bib. Ind.), p. 80.

[2] For K͟hwājah Mu'īn al-Dīn, consult *K͟hazīnat al-Aṣfiyā*, pp. 256-266

of admonitions" to his beloved daughter Jahān Ārā Begam in Ẓu'l Ḥijjah A.H. 1040 = AD. 1630 :—

این پند نامه را در ذی الحجه سنه ۱۰۴۰ هجری [۱۶۳۰ع] موافق
سنه ۴ جلوس مبارک بفرزند ارجمند سعادت مند برخوردار کامگار بجان
برابر بلکه از جان بهتر جهان آرا بیگم ......

One or two words at the end of the note have been unfortunately pasted over by the foolish binder. On the left side of the first note is the following note by Jahāngīr [1] (A.H. 1014-1037 = A.D. 1605-1627) :—

الله اکبر— بتاریخ سیوم محرم سنه ۱۵ داخل کتاب خانهٔ این نیازمند
درگاه الهي شد - حررهٔ جهانگیر ابن اکبر - پند نامهٔ لقمان حکیم و سخنان
عبد الله انصاري که بخط ملا میر علي ست -

(3) The fly-leaf at the end of the MS. bears the following note by Jahān Ārā, in which she highly praises the sayings of 'Abd-Allāh al-Anṣārī :—

این چند سخن که خواجه عبد الله انصاري شیخ الاسلام وقت خود
گفته است که اگر هزار زبان داشته باشم که تعریف نمي توان کرد گوش را
و جان و دل را عجب خبر میدهد اگر توفیق رفیق گردد - حررهٔ جهان آرا
مرید حضرت شیخ خواجه معین الدین چشتي قدس سره -

Nawwāb Kalb 'Alī Khān from a man of Benares purchased in the year A.H. 1300 = A.D. 1882 this valuable copy for Rs. 1,000 for this library :—

---

[1] Jahāngīr had a good library (see Tārīkh Henrī, by Md. Bāqir 'Alī Khān B. Shāh Kalīm-Allāh Bukhārī. p. 2, *Darbār Akbarī*, p. 666). During his reign Maktūb Khān was a Superintendent of the Royal Library (see *Tuzak-i-Jahāngīrī* by Rogers and Beveridge, p. 12). He was very fond of MSS. When he went to Gujrāt, he took a library with him. To the Shaykhs of Gujrāt, he presented from his library such books as the '*Tafsīr Ḥusaynī, Kashshāf and Rawḍat al-Aḥbāb*; and on the back of each of the books (MSS.) he wrote the day of his arrival in Gujrāt and the date of presentation. (See *Tārīkh Jahāngīrī*, by Rogers and Beveridge, pp. 439, 440).

Jahāngīr was a great lover of MSS. and books as Mr. Martin says:— "Collectors (of MSS.) complain of the exorbitant prices they are called upon to pay for Persian MSS. and the highest prices now paid are small in comparison with the sums they cost their former owners. The MS. for which Jahāngīr paid 3,000 gold rupees—a sum equivalent to Rs. 10,000 —would not fetch Rs. 2,000 at a sale in Paris to-day........"

The Mongols, the Timurides, the Mughals, Emperors and Amīrs, all paid prices which we hardly understand, and it was not unusual for a celebrated MS. of the *Qu'rān* to realize a sum that would be equivalent to about a million francs in modern currency. (See Martin's *Miniature Painting and Painters of Persia, India and Turkey*, Vol. I, p. 58). Many eminent painters and illustrators were employed in his library.

پند نامه حضرت لقمان و رسالهٔ خواجه عبد الله انصاري نوشته ملا مير علي كاتب سلطاني بخط نستعليق دو لوح طلا و لاجورد بر حاشيه بيل طلا بتاريخ شانزدهم ذيقعده سنه ۱۳۰۰ هجري [۱۸۸۲ ع] از بنارس آمده داخل كتب خانه گرديد . كلب عليخان .

The MS. is carefully preserved in a splendid binding.
Beginning of Ṣad Pand Luqmān :—

الحمد لله رب العالمين ... اين چند پند سودمند است كه لقمان الخ

Beginning of Risālah Khwajāh 'Abd-Allāh Anṣārī :—

يا رب دل ما را تو برحمت جان ده

درد همه را بصابري درمان ده

(خرد نامهٔ اسكندري)

It is not out of place to mention here that a most valuable and well known MS. beautifully illuminated entitled *Khirad Nāmah-i-Iskandarī*, an ethical *Mathnawī*, by 'Abd al-Raḥmān Jāmī (d. A.H. 898 = A.D. 1492), written by the same celebrated scribe Mīr 'Alī [1] on the same date (A.H. 945 = A.D. 1539) and bearing on the 1st fly-leaf the seals and autograph of the Emperor Shāhjahān [2] and purchased by him for his library for rupees three thousand (Rs. 3,000) :—

---

1 In the *Tuzuk-i-Jahāngīrī* (Sayyid Ahmad's edition), p. 81, mention is made of another master-piece of the same calligrapher, Mīr 'Alī, which was valued at 1,000 gold-muhars (= Rs. 15,000). "The Khānkhānān presented [in A.H. 1019 = A.D. 1610] a most splendid copy of Jāmī's *Yūsuf Zulaykhā* in the handwriting of Mīr 'Alī. Its price is 1,000 gold-muhars."

'*Rawḍat al-Anwār* of Khwājū Kirmānī transcribed by the same calligrapher (see my *Persian Note* No. 201, *Būstān* No. 196, and for his work No. 233).

Maṭla'al-Anwār of Amīr Khusraw also written by the same scribe (see *O.P. Lib. Cat.*, Bankīpore. Vol. I, p. 191, and Vol. II. No. 196, p. 79).

Another copy of the *Ṣad Pand Luqmān* written by the same scribe is preserved in the Nawwāb of Luhārū's library (Delhi), as noted in the *Catalogue* of the *Loan Exhibition of Antiquities*. (See p. 68).

For Mīr Ali's life see *Ḥabīb al-Siyar*, Vol. III, part III, p. 344.

2 For another autograph of Shāhjahān see Vol. II, *Pādishāh Nāmah's* first fol. on the margin, which MS. belongs to the *A.S.B. Lib.* No. D. 35 (wrongly noted as printed).

Raḍī Sharḥ-i-Kāfiyah. MS. copy, Rāmpore State library, has an autograph of the Emperor (see for this my *Arabic Notes*. No. 150 in the *J.A.S.B.* XIII, 1917. I saw at Benares City (Shiwālah) another autograph of the Emperor Shāhjahān on the 1st fly-leaf of a magnificent copy, entitled *Muqaṭṭa'āt-i-Ibnyamīn*, transcribed by the famous calligrapher Sultān 'Alī al-Mashhadī (for his life see my *Persian Note* No. 36). The valuable copy was in the possession of one Mirzā Kām Bakht, who said that he belonged to a princely family. See my *Pers. Note* (No. 101, foot-note No. 1). Shāhjahān and Jahāngīr's autographs are on the *Dīwān-i-Mīrzā Kāmrān*, an unique copy, written by the celebrated calligrapher Maḥmūd of Harāt. (See *O.P. Lib. Cat.*, Vol. II, p. 145, No. 237.)

این خرد نامهٔ اسکندري که نگاشتهٔ نادرهٔ عصر ملا میر علیست بتاریخ
بست و پنجم ماه بهمن الهي. موافق هشتم شهر جمادی الثانیه سنه ۱۰۳۷ هجري
[۱۶۲۷ ع] که روز جلوس مبارک است داخل کتابخانهٔ این نیازمند درگاه الهي شد -
حررهٔ نور الدین جهانگیر بن اکبر بادشاه غازي -

Is in the possession of Bābū Protapa Chandra Ghosha of Calcutta, who gave it on loan for Exhibition[1] at the *A.S.B.*, which was held under the auspices of His Excellency Lord Carmichael, Governor of Bengal, on the 3rd Feb., 1915 A.D.

240.

قانون النسا

A treatise dealing with the manners and customs of eastern women, without author's name. This treatise is known as کلثوم ننه. The work is similar to عقاید النسوان mentioned in *Bodl. Lib. Cat.* No. 1890.

Scribe:—Ghulām Nabī. Written in poor but legible Indian Ta'līq. Undated.

Gulistān which was in Farḥ Bakhsh library in Oudh (for Oudh libraries see my *Pers. Notes* (foot-note), No. 209), formerly purchased at Rs. 1,500 for the Imp. library of Shāhjahān, transcribed by the famous calligrapher Ḥakīm Ruknā. There was a note on the 1st fly-leaf by the Emperor (see *Sprenger Cat.*, p. 548). See *J.A.S.B.* for July 1869, p. 190, for the historical value of Shahjahān's autograph. The Emperor Shāhjahān had a very valuable library and fine collection of Arabic and Persian MSS. The management of the library was good. Mīr Yaḥyākāshī (see *Bodl. Lib. Cat.*, p. 255), Mu'īn al-Dīn, Maktūb Khān (see *O.B.D.*, p. 236), 'Ināyat Khān (see Elliot, Vol. VII, p. 74, *Br. Mus. Pers. Cat.* p. 261), Fāḍil Khān, etc., etc., were the superintendents of his library.

[1] A descriptive list of the MSS. etc. shown at the Exhibition are as follows:—(1) A *Muraqqa'* (album) containing miniature paintings of some of the Mughal Emperors and noblemen. (2) An illuminated and illustrated copy of the *Dīwān* of Mīr Ḥasan of Delhī (d. A.H. 727 = A.D. 1326), a contemporary of the famous poet Amīr Khusraw. Kindly lent by Nawwāb Sayyid Md. Khān Bahādur, late Inspector-General of Registration, Bengal. (3) An illuminated and illustrated copy of the famous *Sikandar Nāmah of 'Niẓāmī'* (d. A.H. 600 = A.D. 1203). Kindly lent by Ḥāfiz Naẓīr Aḥmad (Editor of these *Notes*). (4) An unique illuminated copy of the *Qur'ān* (for details see *J.A.S.B.*, Vol. XIII. 1917, No. 121, my *Arabic Notes*). (5) *Qur'ān* in thirty leaves only. On each leaf one *Sipārah* is written in beautiful calligraphy. It bears the seals of Nawwāb Nāẓim Bengal, Nawwāb Shams al-Nisā Begam and Nawwāb Shāh Khānam. (6) *Hamā'il* written on gold-sprinkled paper, transcribed by the famous calligrapher Md. 'Ārif al-Haravī, who got the title of *Yāqūt Raqam Khān* in the time of Bahādur Shāh (A.H. 1119–1124 = A.D. 1707–1712). 'Ārif was a pupil of 'Abd al-Bāqī Ḥaddād, a famous Naskh writer. (7) A *Qur'ān stand* said to have been used by the Emperor Jahāngīr—made of jade. Kindly lent by Nawwābzāah Khusraw Mīrzā, son of Nawwāb Wālā Qadr Sayyid Husayn 'Alī Mīrzā of Murshidabad.

Beg. :— اما بعد این رساله ایست در باب ادب و اطوار زنان که اعتقاد کلی الخ

(Aghā Karbalā'ī, Cawnpur.)

241.

گنج الگنج

A very valuable copy on Ethics.
Author :—Abu'l Qāsim ?
The author's name is written on the 'Unwān of the MS.
Written in elegant Ta'līq, dated A.H. 1232 = A.D. 1816.

Beg. :— آغاز حمد بیحد و ثنای بیعد حکیمی را که مناظم عالم الخ

(Ahli Islām Lib., Madras.)

242.

گوهرستان

A work on ethics, by 'Azīz-Allāh of Benares, composed in the time of the emperor Shāhjahān (A.H. 1037-1068 = A.D. 1627-1657). Written in Shikastah-Āmīz. Dated A.H. 1107 = A.D. 1695.

Scribe :—Ghulām Rasūl Ṣiddīqī al-Bihārī.

Beg. :— منت و منت مرجان آفرینی را که گلستان گفتار الخ

(R. S. Lib.)

XVIII.

Politics.

243.

هدایت الفواید

A treatise on political wisdom, by Hidāyat-Allāh Bihārī. Composed A.H. 1126 = A.D. 1714 in the time of Farrukh Siyar, Emperor of Delhi, A.H. 1124-1131 = A.D. 1712-1718. It is divided into 5 chapters, each of which is subdivided into several Fasls. Written in Shikastah.

Beg. :— حمد بیحد مر خدای عز و جل را که بانسان شرف بر جمیع مخلوقات بخشید الخ

(R. S. Lib.)

XIX.

Mathematics.

244.

اعجاز الحساب

A work on Arithmetic, by Md. Amīn B. Md. Sa'īd al-'Alwī. Composed A.H. 1072 in the time of the Emperor Awrangzīb (A.H. 1068-1118 = A.D. 1657-1706). It is divided into a مقدمه, two مقاله and a خاتمه. Written in minute Ta'līq. Not dated.

Beg. :— الحمد لله الذي مقنعا بنعمائه بلا حساب و ارسل نبيه الخ

(R. S. Lib.)

245.

ترجمه اقليدس فارسي

A Persian translation of the elements of Euclid, made from the Arabic version of Khwājah Naṣīr al-Dīn Ṭūsī (d. A.H. 672 = A.D. 1273. See *Brock.*, Vol. I, p. 508).

Translator :—Maḥmūd B. Mas'ūd al-Shīrāzī (d. c. A.H. 710 = A.D. 1312. See *Brock.*, Vol. II, p. 211). It appears from the preface that the work has been written for Amīr Shāh B. Amīr Sa'īd *Tāj al-Millat-Wa'l Dīn* Mu'tazz B. Ẓāhir.

(امير شاه بن امير سعيد تاج الملة و الدين معتز بن ظاهر)

Written in a small rough Nasta'līq, dated A.H. 780 = A.D. 1378, seventy years after the death of the author.

For another translation entitled *Fawā'id Jamāli* see *Br. Mus. Pers. Cat.*, p. 449a.

Beg. :— تا عنايت رباني حجاب انتظار از تتق چهرهٔ مراد الخ

(Bahādur Shāh, Mochī gate, Lahore.)

246.

بسيط الحساب

A treatise on mathematics, by 'Ubayd—'Allāh B. Shaykh 'Īsā al-Ṣiddīqī al-Suhrawardī of Gūpāmavī. It is divided into a *Muqaddamah*, two *Bābs* and some *Faṣls*. Written in Ta'līq. Undated.

Beg. :— سپاس و ستايش بيحد و لا عد بيزدان جهان جلّت آلاؤه
و عمت نعماؤه

(R. S. Lib.)

247.

تشريح الاعمال

A treatise on Mathematics.

Author :—Qāsim 'Alī Qānī ?

Scribe :—Md. Riḍā Mashhadī. Written in Nasta'līq. Dated A.H. 1091 = A.D. 1680.

Beg. :— شکر و سپاس الخ

(Qāḍī 'Ubayd-Allāh Lib., Madras.)

248.

مطلع الهند

A work treating of the sciences and customs of the Hindūs, in five *Maṭla's* and a *Khātimah* as follows :—

(۱) در فلسفه و طبّیات (۲) در هندسه (۳) در حساب (۴) در هیئة (۵) موسیقی -

See *Br. Mus. Pers. Cat.*, p. 1026ᵃ xxi, for notice only.

Author :—Salāmat 'Alī Khān Ṭabīb, entitled Ṣadāqat Khān. Written in various hands. Dated A.H. 1262 = A.D. 1845.

Beg. :— بعد از حمد و سپاس ایزد لا یزال و درود ابنای ذوی الافضال الخ

(Wajed Ḥusayn, Lucknow.)

249.

مونس الفضلا

(Wrongly styled المونس في نزهة المجلس) A treatise on the same subject by Muhammad Ghaznavī. Composed in the time of Md. B. Bahrām Shāh. Written in Naskh. Dated A.H. 778 = A.D. 1376.

Beg. :— حمد و ثنا آن خدایرا که مردان راه او جان و دل بدهند الخ

(R. S. Lib.)

250.

المونس فی نزهة اهل المجلس

Very rare and interesting selections from the Mathematical works in four treatises by Shaykh Muhammad B. Ayyūb al-Māzandarānī (?). For Mâzandrân see Mu'jam, Vol. IV, p. 392.

Some mischievous hand has erased the name of the transcriber :—

علي يد العبد الضعيف ... الشاكر بمدينة محروسة ... حماها الله تعالى يوم الجمعة وقت ظهر السادس عشر شهر ربيع الآخر سنة ٧٧٨ هجري

Written in Naskh. Dated A.H. 778 = 1376.

(١) Beg. :— سپاس خدايرا که معبود بسزا است مالک فرد بيهمتا است الخ

(٢) Beg. :— حساب بالضميرات و بالتباس بگويم تا عددي الخ

(٣) Beg. :— مسايل الوصايا اگر پرسند که زيد عمر را وصيت کرد بمالی الخ

(٤) Beg. :— بدان اعزک الله تعالی که معني ضرب باصطلاح محاسبان الخ

(R. S. Lib.)

XX.

ASTRONOMY.

251.

زيج اشكي

An autograph but incomplete copy of a treatise on astronomy, by *Ashkī*, a native of Qumm. who came to India and died at Delhī, or Āgrah, in A.H. 972 = A.D. 1564. See *Sprenger Cat.*, p. 30, pp. 56 and 118. For author and his another work see *Br. Mus. Suppl. Pers. Cat.* No. 306, and *Natā'ij al-Afkār*, p. 27. Written in good Nasta'līq, gold-ruled margin, not dated.

(Nizām Lib., Hyderabad.)

252.

كشف الحقايق

An extensive, valuable and old commentary upon the famous astronomical work زيج ايلخاني of Nasīr al-Dīn Ṭūsī (d. A.H. 672 = A.D. 1273, see *Brock* I, p. 508).

Commentator:—Husayn B. Md. Nīshāpūrī al-Qummī, known as Nizām. This is the commentator's autograph, dated A.H. 709 = A.D. 1309, as shown by the following subscription :—

تمام شد عبارت كشف حقايق زيج ايلخاني بر دست مؤلف اين اضعف عباد الله تعالی و احوجهم الی عفوه و غفرانه حسن بن محمد النيشاپوري

معروف بنظام نظم الله احواله فی الدارین - در تاریخ دهم ماه مبارک ذو القعده سنه تسع و سبعمائة هجریه رحم الله من اذا نظر فیه و استفاد منه [و] دعا لمؤلفه بالخیر -

The name of Md. B. 'Alī al-Sāwjī, a patron of the author, is written on the beginning of the fly-leaf within an illuminated circle :—

برسم خزانة كتب الصاحب الاعظم سلطان وزراء العالم سعد الحق و الدنيا و الدين تاج الاسلام و غياث المسلمين محمد بن علي الساوجي اعز الله تعالى و ضاعف اقتداره -

Probably the author wrote this work for him. Written in minute and a very fine Ta'līq.

For another *Kashf al-Ḥaqā'iq* see *Br. Mus. Pers. Cat.*, p. 450[b] II, and *Br. Mus. Suppl. Ar. Cat.* No. 767.

Beg. :— اجناس سپاس بیقیاس که مقالهٔ اوهام انام الخ

(R. S. Lib.)

253.

مدخل منظوم[1]

A treatise in verse on astronomy, by Khayr-Allāh[2] al-Muhandis of Lāhore, composed in A.H. 1150 = A.D. 1737, as mentioned in the following :—

بندهٔ ذره خیــــر الله — که ندارد باهل دنیـــا راه
بمهنــــدس شهیـر در افواه — والد این فقیـــر لطف الله[3]
در هزار است یکصد و پنجاه — نظم این چند نکتهٔ دلخواه

Written in fine Ta'līq. Dated A.H. 1300 = A.D. 1882.

Beg. :— هیچ کام و دهن صدا نکند — تا مر او را ممدن خدا نکند

(Ḥāfiẓ Aḥmad 'Alī Khān Lib., Rampore).

254.

معراج السماء

A work on astronomy, by Qāsim B. Md. Ḥusayn, composed at the request of Mīrzā Md. Ṭāhir Majlisnavīs. It is divided

[1] For another *Madkhal* see *Bodl. Lib. Cat.* No. 1549.

[2] Khayr-Allāh was one of the chiefs of the observatory made by Rājah Sawā'ī Singh of Jaipore by the order of the Emperor Muhammad Shah, at Delhi in A.H. 1127 = A.D. 1714. (See preface of *Zich Muhammad Shāhī*.)

[3] For Luṭf-Allāh and his works see *Br. Mus. Pers. Cat.*, p. 451[a], and *Ind. Off. Lib. Cat.* No. 2253.

into 2 مقدمه *muqaddamah*, 15 مقاله *maqālah* and a خاتمه *khātimat*. Written in a minute Ta'līq within gold-ruled borders. Not dated.

Beg. :— شکر و سپاس بیرون از سرحد حصر و قیاس حکیمی را رواست که بمقتضای حکمت بالغه الخ

(R. S. Lib.)

XXI.

Astrology.

255.

احکام العوام

A very valuable copy on astrology by 'Alī Shāh B. Md. who flourished in A.H. 690 = A.D. 1291. (See Dr. Ross and Mr. Browne, *Cat.*, p. 88.) The author dedicated this work to his patron 'Abd al-Bāqī.

For other copies see W. Pertsch, *Berl. Lib. Cat. Pers. MSS.*, pp. 363, 367, and *A.S.B. Government Coll.* of Part. I, p 2.0 No. 13 has an incomplete copy noted wrongly to be in Arabic, and stated that the author was in the A.H. 1050 = A.D. 1690.

Another copy mentioned by Dr. Ross and Mr. Browne, p. 88.

Written in a very good Nasta'līq, at Constantinople.[1] Dated A.H. 1069 = A.D. 1658.

Beg. :— حمد و ثنای آفریدگاری را که دوایر نجوم الخ

(Maḥbūbyār Jang Lib., Hyderabad.)

256.

لطایف الاکرام فی احکام الاعوام

A treatise on the principles of astrology, by Md. al-Ḥusaynī called as سید المنجم (?). Transcribed by the order of Asghar 'Alī

[1] In Constantinople there are 46 libraries, including the Imperial Lib. containing 85,000 MSS. and books. There are many autographs, old copies and many works which were collated and corrected by eminent learned men. There are many rare works of Ibn Rushed (d. A.H. 595 = A.D. 1198), Ghazzālī (d. A.H. 505 = A.D. 1111, s. e *History of the Saracens*, by Amīr Alī, p. 333), Fakhr al-Dīn Rāzī (d. A.H. 606 = A.D. 1209), Fārābī (d. A.H. 339 = A.D. 950), and Abū Alī Sinā (d. A.H. 428 = A.D. 1037); and the correspondence about the mysticism between Sūfī Abū Sa'īd B. Abu'l Khayr (d. A.H. 440 = A.D. 1048, see *Khazinat-al-Asfiya* Vol. II, p. 229) and Abū 'Alī Sīnā exists in the shape of treatises. (See for fuller details *Safarnāmah-i-Shiblī* (Urdū), pp. 79-87). For geographical information, see Mu'jam, Vol. IV, p. 95.

Khān, the father of the owner of the Lib. Written in Taʿlīq. Dated A.H. 1290 = A.D. 1873.

Beg. :— چنین گوید محرر این سواد اضعف العباد محمد ... الحسینی المدعو سید المفخم - الخ

(Ḥāfiz Aḥmad ʿAlī Khān Lib., Rampore.)

XXII.

Falconry.

257.

باز نامه تیموری

An extremely valuable and extensive work on falconry, with their different diseases and their treatment, illustrated with beautiful pictures.

Author :—Shāhīn Beg Khān B. Ṭulghār Beg Khān Bukhārī. Composed in the time of Ṭughān Tīmūr Khān (A.H. 737-753 = A.D. 1336-1352).

The work is introduced by a scholarly preface. A full table of contents is given at the beginning of the work. This is an abridgment of *Shikārnāmah-i-Ilkhānī* (شکار نامهٔ ایلخانی) as the author states in the preface, fol. 5.

Written in bold Indian Taʿlīq within golden borders. ʿUnwān illuminated. Undated.

Beg. :— شاهباز بلند پرواز حمد بی نیاز را قوت پرواز کجا که بر کنگرهٔ کهنهٔ حقیقت میرسد

End :— و این تصرف میرصاحب میر عبد الرزاق حکیم است و آزمودهٔ نقیر است

(Abd al-Ḥusayn, Lucknow.)

258.

باز نامه

A treatise on falconry; containing instructions for selecting the best species of hawks, and method of teaching them, also the disorders they are subject to, and mode of cure.

Author :—M. Riḍā B. Khwājah Md. Yūsuf (?). Written in Taʿlīq. Undated.

Beg. :— حمد بیحد و سپاس بیقیاس از ازل تا ابد مر بادشاهی را الخ

(Ahl-i-Islām Lib., Madras.)

259.

رسالهٔ کبوتران

A treatise on falconry by an anonymous author. The work is divided into 20 chapters (باب). Written in Ta'līq. No date.

Beg. :— الحمد لله این رساله ایست در فنون ترتیب و ترکیب کبوتر بازي و پرانیدن آن الخ

(Sayyid Md. Lib., Lucknow.)

XXIII.

Farriery.

260.

راحت الفرس

A treatise on farriery. Translated by the order of Himmat Khān [1] (d. A.H. 1092 = A.D. 1681).

Translator :—Anand Rām, poetically called '*Mukhliṣ*' [2] (d. A.H. 1164 = A.D. 1750). It is divided into 4 chapters (باب). Written in Ta'līq. Undated.

Beg. :— آرایش عرصهٔ عبادت در نیایش میدان اشعارت حمد معبدحیست که اشهب عقل را الخ

(R. S. Lib.)

261.

رایض نامه

A treatise on farriery without author's name. It is divided into a مقدمه, 40 chapters (باب) and a خاتمه. Written in Shikastah-Āmīz Ta'līq. Dated A.H. 1085 = A.D. 1674.

Beg. :— الحمد لله .. حمد و سپاس و شکری بیقیاس آفریدگاری را هرچند که فارسان - الخ

(R. S. Lib.)

---

[1] For Himmat Khān see *O.B.D.* p. 160, *Br. Mus. Pers. Cat.*, p. 697b, *Ma'āthir al-Umarā'* and *Taẕkirat al-Umarā'*.

[2] For *Mukhliṣ* see *Oude Cat.*, p. 150, *Natā'ij al-Afkār* and *Khizānah-i-Āmirah*. For his another work see my *Pers. Note* No. 194.

262.

فرس نامه

A treatise on the same subject, by Md. B. Maḥmūd, composed in A.H. 767 = A.D. 1365 by the order of Muẓaffar al-Dīn Bākā. It is divided into 2 kinds (۱) در معرفت اسپان و سال و رنگ—: (قسم) و نیک و بد آن - الخ subdivided into 40 chapters (باب)

(۲) در درد و زحمت که در اسپ پدید آید -

Subdivided into 33 sections (فصل). Written in Ta'līq within gold-ruled borders. No date.

Beg. :— الحمد لله حمدا یوافي نعمه و یکافي مزیده ... سپاس و حمد فراوان و ستایش شکر بی پایان حضرت

(R. S. Lib.)

263.

کبوتر نامه

A treatise on pigeon-flying.

Author :—Sayyid Md.

A copy of the same exists in the Sh. 'U. Qāḍī 'Ubayd-Allāh library, Madras.

Written in usual Ta'līq. Undated.

Beg. :— یادگاری چون میان چون زوالهٔ خاسته
شد کبوتر نامهٔ رنگین چنین آراسته

(Ahl-i-Islām Lib., Madras.)

The following interesting works are bound in one volume :—

264.

کبوتر نامه

(1) A treatise on pigeon-flying by Md. Wālā Mūsavī. Written in Ta'līq.

Beg. :— حمد بیحد صانعی سزا است که کبوتر دل را - الخ

265.

دولت نامه

(2) A treatise on the importance of wealth by the same author. Written in Ta'līq.

Beg. :— بعد از حمد بیشمار و ثنای بسیار مر خالق لیل و نهار را الخ

266.

مرغ نامه

(3) A versified treatise on cock-fighting, by the same author.

Written in Ta'līq. Dated A.H. 1236 = A.D. 1820.

Beg. :— وقتی از وقتهای نادانی بخیال آمده هوا رانی

(R. S. Lib.)

267.

فیل نامه

A rare and interesting treatise on elephant taming.
Author unknown.
It is divided into 17 chapters. (باب).

The follwing elephant drivers have left prescriptions for the treatment of ailments of elephants.

بهیکن خان - سید علي - گهاسي خان - شاه محمد فوجدار - حسن خان - موسی خان - جان محمد - ولي محمد - شاه محمد - ابراهیم خان - کالیخان روشن خان -

Written in Nasta'liq. Undated.

(Niẓām Lib., Hyderabad.)

XXIV.

Alchemy.

268.

کیمیای باسلیقا

Otherwise known as کیمیای ملکیه. The work deals with alchemy and medicine.

Author:—Zayn al-'Ābidīn al-Mashhadī B. Sayyid Tabā-ṭabā'ī, composed by the order of Sayyid Md. Riḍā Khān Bahādur Muẓaffar Jang, Nā'ib Niẓāmat of Bengal (d. A.H. 1206 = A.D. 1791), who was selected for the office of Chief Minister by the English after the death of Ja'far 'Alī Khān (see *O.B.D.*, p. 271, and *Br. Mus. Pers. Cat.*, p. 313).

The work has been translated from Arabic. It is divided into three parts (اجزاء).

Written in elegant Nasta'līq within golden borders. Dated A.H. 1220 = A.D. 1805.

Beg. :— سپاس و ستایش پر فزون از حد فهم و حواس الخ

(Khalīl al-Dīn Aḥmad Lib., Benaras.)

269.

كفايت الصنعة

An incomplete treatise on alchemy by Husayn al-Ḥusaynī, known as *Akhlāṭī*. The author says in the preface that he gave four names to this work and divided it into two section (*Faṣls*) and three parts (*Aqsām*) :—

اکنون این کتاب را چهار نام نهادیم که مرتبه چهار است (۱) برهنه (۲) کفایت الصنعة (۳) نور العین (۴) خلاصة الصنعة ـ

Written in Naskh, undated.

Beg. :— حمد بیعد و ثنای بیعد خدای را عز اسمه و تعالی الخ .

('Abd al-Ḥusayn, Lucknow.)

XXV.

MEDICINE.

270.

اختيارات بديعي

A well-known treatise on materia medica, by 'Alī B. al-Ḥusayn al-Anṣārī, known as Ḥājī Zayn al-'Ābidīn (d A.H. 806 = A.D. 1404). For fuller details see *Ind. Office Lib. Cat.* No. 2289.

A note[1] in it by Md. Quṭb Shāh (A.H. 1020-1035 = A.D. 1611-1625), the fifth Sultān of Golcondah, shows that the MS.

[1] In the Niẓām Lib. a MS. entitled *Kulliyāt Jāmī*, dated A.H. 987 = A.D. 1579, has the following interesting note by the same king, dated A.H. 1023 = A.D. 1614 :—

از خار خار عشق تو در سینه دارم خارها
هردم شگفته بر زخم زان خارها گلزارها
از بس فغان و شیونم جنگیست خم گشته تنم
اشک آمده تا دامنم از هر مژه چون تارها
تا سوی باغ آري گذر سرو صنوبر را نگر
عمری پئ نظاره سر بر کرده از دیوارها

is most valuable and of great historical interest. The autographs of the king sufficiently prove the genuineness of the king's handwriting.

Written in good Ta'liq. Not dated.

Beg. :— امداد حمد بیعدد الخ

(Mātā Pershād, Lucknow.)

زاهد بمسجد برده پی حاجي بیابان کرده طی
جامی که باشد نقل و می بیکاریست این کارها

تو داده دل با هر خسی، من مردم از غیرت بسی
یکبار میرد هر کسی بیچاره جامي بارها

کتبه العبد الخالص لمولاه سلطان محمد قطبشاه زاد توفیقه فیما یمناه
في تاریخ ۲۸ شهر رمضان سنه ۱۰۲۳ هجري ۱۶۱۴ع

Another note by the same king is on the MS. entitled *Dīwān-i-Ḥafiz* of *O.P. Library,* [Bankipore], Vol. I, No. 153, p. 262 :—

دیوان خواجهٔ حافظ تمام شد - در کتاب خانهٔ عامره بخط محمد حسن
کاتب بتاریخ اوایل ماه جمادي سنه ۱۰۲۳ هجري [۱۶۱۴ع] در دار السلطنت
حیدر آباد ... الخالص لمولاه سلطان محمد قطبشاه

I saw in the possession of Sayyid Maḥmūd of Merat a very valuable and fine MS. entitled *Kulliyāti-i-* (Muhammad) Qulī Quṭb Shāh (A.H. 989 1020 = A.D. 1581 1612), the fourth Sulṭan of Golcondah, with the following autograph note of the said Sulṭān Quṭb Shāh written on the first fly-leaf :—

کلیات شعار فصاحت آثار جنت مکاني فردوس آشیاني مغفرت پناه سمي
عالیحضرت محمد قلي قطب شاه نوّر مرقده تمام شد در کتابخانه مبارکه
بخط محي الدین کاتب بتاریخ اوایل شهر رجب المرجب سنه خمس عشرین
اعني بعد الف من الهجرية [۱۰۲۵ هجري = ۱۶۱۶ع] في دارالسلطنة حیدر آباد
حرّس الله عن الاضداد - کتبه العبد الخالص لمولاه سلطان محمد قطبشاه
بلغه الله تعالی فیما یمناه -

A note of the librarian 'Abd-Allāh Quṭb Shāh (A H. 1035-1083 = A.D. 1625-1672), the 6th Sulṭān of Golcondah, is also written on the above-said autograph of the 5th Sulṭān :—

غزلیات محمد قلي قطب الملک که مشتمل است بر اشعار فارسی ودکنی
از اموال عبد الله قطب الملک در حیدر آباد داخل کتابخانهٔ سرکار شد -

The said fly-leaf bears four seals. Two are illegible, and of the remaining two, one is the seal of Sulṭān Muhammad Quṭb Shāh and the other is of Sulṭān 'Abd Allāh Quṭb Shāh. (For the brief accounts of the above three Sulṭāns see *Tārīkh Azīz-i-Deccan,* by Abdal-Azīz (Urdu), Pp. 19-43.)

271.

بحر الفواید

A work on medical science, by Ladhmal (لدهمل) B. Bahrūmal (بهرومل), composed at the request of his teacher Mīr Abu'l Fattāḥ al Ḥusaynī, during the reign of Awrangzīb 1068-1118. It is divided into a مقدمه and 38 chapters.

The MS. is 311 years old. Written at Hyderabad in fine clear Naskh, within two gold-ruled columns.

For fuller details see *O.B.D.* p. 320, and *Sprenger Cat.* p. 632. Dr. Sprenger mentions that he saw a splendid copy of the said *Kulliyāt* in the *A.S.B. Lib.*, but there is no autograph note in the MS. described by him. I searched for it, but I regret to say that I have not been able to trace that copy in the *A.S.B. Lib.*

The owner wants to sell the former *Kulliyāt* (MS.) for Rs. 600.

For other autograph notes of Md. Quṭb Shāh and his librarian Najaf Shāh see W. Pertsch, *Berl. Lib. Cat.* Nos. 389 (*Rawdat al-Ṣafā*) and 607 (*Zakhirah i-Khwārzm Shāhī*).

The No. 389 has the following autograph :—

جلد چهارم از تاریخ میرخند که مسما [مسمی] ست بروضة الصفا در بیان
قضایای پادشاهانی که معاصر بني عباس بوده اند - کتبه العبد الخالص
لمولاه سلطان محمد قطبشاه زاد توفیقه فیما یمناه - في تاریخ عشرین شهر
رمضان المبارک سنة ۱۰۲۳ هجري [۱۶۱۴ع]

This MS. was also for some years in the library of the celebrated Hafiz Raḥmat Khān, chief of the Rohilas (d. A.H. 1188 = A.D. 1774): see for fuller details Pertsch, *Berl. Lib. Cat.*, pp. 393 394, and for Raḥmat Khān see *O.B.D.*, p. 148.

The No. 607 has the following note :—

نجف شاه بندۂ سلطان محمد قطبشاه ۱۰۲۰ هجري [۱۶۱۱ع]

From these autograph notes it may be inferred that the king Md. Quṭb Shāh was very fond of studying and collecting interesting and valuable MSS. and books. Mr. Stewart mentions in his preface of the *Tippū Sultān Library Catalogue* that many MSS. and books came from the Bijāpore royal library to the Tippū Sultān library, which contains 2 000 vols. of Ar. Pers. and Urdū MSS. in all the various branches of Muhammadan literature. Many of these were beautifully written and highly ornamented. I have seen many MSS. which originally belonged to the Lib. of Tippū with the seals of Nuṣratjang, Khiḍr Khān, Khān Jahān, A. Wohhāb, etc. Probably these persons were attached to the Lib. of the Sultān. (For a short detail of the libraries of India see my Urdu article published in the *Aligarh Institute Gazette*, 1917, May 16).

A part of the royal library is still to be found at Bijāpore in the Athār-i-Mahall. Mr. Fergusson tells us :—" Some of the books (MSS.) are curious and interesting to any one acquainted with Arabic and Persian literature. All the most valuable MSS. were, it is said, taken away by Awrangzib in cart loads, and what remain are literally only a remnant, but a precious one to the persons in charge of the building who show them with a mournful pride and regret." (See Fergusson's *Architecture at Bijāpore*, p. 75).

Many valuable Arabic MSS. formerly belonging to the Bijāpore Library are now found in the *Ind. Office Lib.*: see preface of *Loth Cat.* and *Bombay Government Records*, No. XLI. *New Series*, pp. 210 sqq.

Written in bad Shikastah. Dated A.H. 1183 = A.D. 1769.

Beg. :— حمد سپاس مر شفا بخشی را که بحکمت کامله خویش - الخ

(R. S. Lib.)

272.

تذكرة الشهوات في تبصرة اللذات

A work on medicine relating to the benefit of the marriage based on the traditions and sayings of the learned physicians, by Ṣafī al-Dīn Md. aṭ-Ṭabīb al-Gīlānī, composed A.H. 987 = A.D. 1579, in the time of Sulṭān Md. Qulī Quṭb Shāh (A.H. 988-1020 = A.D. 1580-1611). It is divided into a مقدمه, seven مقاله, and a خاتمه.

Written in minute Ta'līq, within gold-ruled borders. Undated.

Beg. :— سبحان من قال زيّن للناس حُبّ الشهوات من النساء الخ -

(R. S. Lib.)

273.

ترجمه تذكرة الكحالين

A medical work on eye diseases. This is the translation of the Arabic work of 'Alī B. 'Īsā al-Kuḥḥāl (d. A.H. 350 = A.D. 961). Vide *Ḥ. Kh.*, p. 266, Vol. II, and *Brock.*, Vol. I, p. 236. It is divided into 21 گفتار. Translator's name is not mentioned in the MS.

Written in Ta'līq. Dated A.H. 1110 = A.D 1698.

Beg. :— الحمد لله ... این کتابیست که عبد الله ابن علي تصنیف کرده است و نام این الخ

(R. S. Lib.)

274.

ذخيرهٔ خوارزم شاهي

A very old and valuable copy of the second volume of the famous Encyclopædia of Medical Science, by Zain al-Dīn Abū Ibrāhīm Ismā'īl B. Aḥmad B. Md. al-Ḥusaynī al-jurjānī (d. A.H. 535 = A.D. 1140). For details see *Ind. Office Lib. Cat.* No. 2280. From a note on the fly-leaf it appears that this MS. was presented in A.H. 1282 = A.D. 1865 to Nawwāb Kalb 'Alī Khān (d. A.H. 1304 = A.D. 1886) of Rampore by Ṣadr al-Dīn B. Md.

Nizām al-Din :—ذخيرهٔ خوارزم شاهي نذر گذرانيده صدر الدين خان پسر مولوي نظام الدين. Headings are written in Kūfī characters. Dated A.H. 560 = A.D. 1164.

Beg. :— الحمد لله ... سيد امام اجل زين الدين

(R. S. Lib.)

275.

رسالهٔ آداب فصد

A medical treatise on the principles of venesection, by Kamāl al-Dīn Ḥusayn Shīrāzī.

Written in clear bold Ta'līq. Dated A.H. 1179 = A.D. 1765.

Beg. :—در باب فصد و آداب آن - عروق بدن دو قسم است
آورده ۱ و شرائين ۲

(R. S. Lib.)

276.

شافي الاوجاع

A medical work on diseases.

Author :—Habīb-Allāh B. Nūr al-Dīn Md. B. Ḥabib-Allāh al-Tūnī.

The work is divided into two Maqālah : The 1st Maqālah (section) treats of Pathology and he 2nd Maqālah (section) treats of diseases contracted externally :—

مقالهٔ اول مشتمل بر امراضيست كه مخصوص است بعضو عضو از سر تا قدم - مقالهٔ دوم محتوي بر امراضيست كه مخصوص نيست بعضو عضو و خوردن زهرها و گزيدن حيوانات -

The date of the composition of the work is A.H. 1221 = A.D. 1806, according to the following chronogram :—

سال اتمام كتابت چوز كاتب جستم + نسخهٔ شافي الاوجاع شمرد از سر جد
۱۲۱۸ ۳

The MS. has been purchased from Ṭehrān (طهران) : it appears from a note on the fly-leaf.

Written in fine Nasta'līq. Not dated.

Beg. :—مراسم حمد صحيح و لوازم شكر صريح حكيمي را شايد كه بمحض حكمت كامله - الخ

(Sayyid Zayn al-'Ābidīn Lib., Murshidabad.)

277.

طب احمدي

A work on medicine, by Abd-Allāh B. Hanzalah of Damtūr (دمقوري), composed in A.H. 1234 = A.D. 1818 and dedicated to Nawwāb Aḥmad 'Alī Khān of Rāmpore (d. A.H. 1256 = A.D. 1840). It is divided into some *Fuṣūl* and *Maqālāt*.
Written in Ta'līq.

Beg. :— الحمد لله رب العالمين ... بعد می گويد فقير محتاج يک رساله کوتاه در علم طب که مشتمل باشد بر مطالب ضروريه اين فن و محتوي باشد صراحة بر معالجات امراض مشهوده کثيرة الخ

(R. S. Lib.)

278.

قرابادين كرامت الشفا

A pharmacopœa, in which compound medicaments are described in alphabetical order by Md. Bakhsh (Ni'mat-Allāhī), composed in A.H. 1224 = A.D. 1809 and dedicated to his spiritual guide Shāh Sayyid Karāmat 'Ālī B. Sayyid Amānat 'Ālī.
Written in Ta'līq.

Beg. :— تحفه اقسام جواهر حمد بيحد و اضعاف لآلي ثنای بيعد جناب حكيم على الاطلاق جل جلاله و عم نواله را كه هيولای بشري را از تركيب اربع عناصر معجون ساخته

(R. S. Lib.)

279.

قوانين التدبير

A manual of medicine by Maḥmūd B. 'Abd-Allāh (?). The copy has been compared with the author's copy.
Written in Nasta'līq. Dated A.H. 973 = A.D. 1565.

('Ālī Ḥusayn Lib., Hyderabad.)

280.

مجموعهٔ اكبري

A collection of medical works, by Mīr 'Ālī Akbar B. Mīr Gadāi B. Mīr Sayyed. The work is divided into a مقدمه and 23 باب.

Written in small clear Ta'līq. Dated Faṣlī 1117 = A.D. 1712 = A.H. 1124).

Beg. :— ... بعد از حمد و ثنای و ستایش کریم لم یزل و لا یزال
مقدمه در احکام ایام سبعه و بیان تولد فرزندان الخ

(R. S. Lib.)

281.

مقالات دیسقوریدس

A Persian Glossary upon the work of Diescoridi's Materia Medica.

The author says in the MS. that this work has been translated into Arabic from Greek.

For Arabic work see *Br. Mus. Suppl.* No. 785; *Ibn Abī Uṣayba'ah,* Vol. II, p. 46; *Fihrist*, p. 293, and *H. Kh.*, Vol. V, p. 75.

This Glossary contains Persian, Arabic, Hindī, Greek and Kashtīlā words and botanical and zoological terms with illustrations.

It is divided into six chapters.

Written in good Ta'līq, undated but old.

(Niẓām Lib., Hyderabad.)

282.

منافع افضلیه

A collection of medical works from authentic works on medicine, by 'Alī Afḍal Tabīb B. Md. Amīn Qazvīnī who composed it for his brother Ghīyāsh al Dīn 'Alī. It is divided into a فاتحه, 30 منفعت, and a خاتمه. Transcribed by 'Alī Ḥyder Khān al-Guwāliyar in the 45th year of Shāh 'Alavī's reign.

Written in usual Ta'līq.

Beg. :— الحمد لله رب العالمین ... چنین گوید اقل الاقل علی
افضل طبیب ابن محمد امین قزوینی - الخ

(R. S. Lib.)

XXVI.

Interpretation of Dreams

283.

تعبیر الرویا

A very interesting work on interpretation of dreams.

Author :—Abū Rayhān Andalūsī (?).

From an autograph note of 'Abd al-Raḥīm Khānkhān-

ān[1] (d. A.H. 1036 = A.D. 1626), the prime minister of Akbar the Great; at the end of the MS., it appears that this interesting MS. was presented[2] by the Emperor Akbar[3] to Bayram

---

1 Another autograph note by the same Khānkhānān explaining the manner of taking omens from the *Qu'rān* is on the last fol. of a Qur'ān, which is in the *A.S.B. Govt. collection*, part II, No. 1; see J.A.S.B., Feb. 1910, p. xxix. (This splendid copy of the Qur'ān formerly belonged to his library. The Khānkhānān had a big and very valuable library at Ahmadābād. containing many valuable, rare works and a good and learned staff was attached to it. Mullā 'Abd al-Salām of Bahrā'ich, Shujā' Mullā Md. Husayn, Mīr Bāqī Māwarā' al-Nahrī and Miyān Fahim were superintendents and Tahseildārs of the Imp library. Mullā Muhammad Amin Khurāsānī, a gilder of MSS. (طلا کار) and inventor (موجد) of Abrī paper, was in the library on a salary of Rs 4,000 a month. Mushfiq, Mādhū, Bahbūd. Miyān Nadīm (brother of Fahīm), Mullā Md. Amīn were gilders and embellishers of MSS., and one of the famous calligraphers was Mullā 'Abd al-Rahīm 'Ambarīnqalam عنبرین قلم in the library. Many learned men used to come for study and self-improvement in the library. For Khānkhānān's life and library see *Ma'āthir-i-Rahīmī* of 'Abd al Bāqī Nahāwandī (MS. copy *A.S.B. Lib.* No. D268, leaf 480), *Maqālāl-Shiblī* [Urdū], pp. 135-152, *al-Nadwah* 1909, No. 3, p 13, and *Darbar Akbarī*, pp. 567-656).

2 'Abd al-Qādir Badā'ūnī also was presented with a copy of the *Anwār al-Mishkāt*.

3 The Emperor Akbar took much delight in the collection of MSS. for his library. Some of the MSS. in the royal library were kept in the haram and the rest in the outer apartments. He made several provisions for the good management of his library, and the MSS. were classed under sciences and histories. (See *Gladwin*, pp. 84, 85; and *Darbār Akbarī*, p. 114. The Emperor acquired a library belonging to I'timād Khān Gujrātī during the conquest of Gujrāt. It contained many rare, unique and fine MSS. and books which were transferred in the royal library. See *Tārīkh Badā'ūnī*, Elliot V, p. 519, *Tārīkh Akbarī*, MS. copy in *A.S.B.* Lib., leaf 58, *Darbār Akbarī*, pp. 38 and 337). The Emperor Akbar collected an enormous library of extraordinary pecuniary value, to which probably no parallel then existed or ever has existed in the world. All the books were MSS. Akbar cared nothing for printed volumes. When the inventory of his treasures preserved in the fort of Agra was taken after his death, in October 1605 [= A.H. 1014], the books, 'written by great men, mostly very ancient and serious authors,' adorned with extremely valuable bindings, and in many cases enriched with costly illustrations by the best artists, numbered 24,000 valued at nearly six and a half millions of rupees (6,463,731). The average valuation for each volume therefore comes to from Rs. 27 to Rs. 30, according to the rate of exchange assumed. The total value similarly was equivalent to Rs. 646,373 or 737,169. Mulla Pīr Muhammad Khān, who was a teacher of the Emperor, was one time the superintendent of the library (see *Tārīkh Akbarī*, MS. copy in *A.S.B.*, leaf 12, and *Darbār Akbarī*, p. 755), and Shaykh Abu'l Khayr, brother of Abu'l Fadl, was also some time superintendent of the library (see *Darbār Akbārī*, p. 356). Ghīyāth-Allāh of Shīrāz was also librarian (see *Bodl. Lib. Cat.*, p. 221) When Faydī died he left also a big library containing 4,300 choice MSS., some of which were exquisitely copied with great care and expense. Most of them were autographs of their respective authors or were at least copied by their contemporaries. They were all removed to the Emperor's library and catalogued and numbered in three different sections. The first section included poetry, medicine,

Khān[1] (d. A.H. 985 = A.D. 1577) :—

الله اکبر جل جلاله - این کتاب مستطاب از کتب خانهٔ والدي مغفور خانخانان بیرم خان است از عطایای سلطان المعظم شاهنشاه جلال الدین اکبر سنه ۲۴ جلوس والا - العبد الاحقر عبد الرحیم -

Written in excellent and distinct Ta'līq, illuminated frontispiece. Undated.

Beg. :— اناصفکم ربکم بالبنین - و اگر ببیند که برداشت و با فرشتگان می بریدند

(Niẓām Lib., Hyderabad.)

XXVII.

Geomancy.

284.

قواعد الهدایت

A work on geomancy (رمل) by Hidāyat-Allāh, composed in A.H. 1001 = A.D. 1592.

Written in bold Nasta'līq.

Beg. :— بدان ایدک الله تعالی که این علم شریف در اقصای عالم - الخ

(Nadwah Lib., Lucknow.)

---

astrology and music; the second, philology, philosophy, sufism, astronomy and geometry; and the third, commentaries, traditions, theology and law. There were 101 copies of the poem *Nal Daman* in Faydi's collection (see *Tārīkh* Badā'ūnī, Elliot V, p. 548, *Darbār Akbarī* p. 368) and Blochmann, *Ā'īn Akbarī*, Vol. I. p. 491. The library has Persian MSS. in prose and verse richly illuminated by eminent artists. The famous MS. *Razm Nāmah* is said to have cost Akbar about Rs. 40,000. It is now at Jaipore (see Martin's *Miniature Painting and Painters of India, Persia and Turkey*, Vol. I. p. 127). The library had also a large fragment of a Kūfic *Qur'ān sharaf*, written in rather slender characters, approaching to Naskh, by the 3rd caliph 'Uthmān B. 'Affān (عثمان بن عفان) (d. A.H. 36 = A.D. 656) or transcribed from his autograph. It bears seal and signature of the Emperor Akbar and others on the last page. This valuable Qur'ān presented to the library of the East India House by Major Rawlinson, C.B., the Hon. Company's Political Agent in Turkish Arabia, and H.M.'s Consul at Baghdād, March, 1845 A.D. = A.H. 1262, and it is now in the Ind. Off. Lib. See for details Loth Cat. No. 5. For fuller details of the Emperor Akbar's library see Vincent Smith's *Akbar*, p. 424.

[1] Bayram Khān had also a nice library. For Bayram Khan's life see *Ma'āthir al-Umarā'* (Bib. Ind. Vol. I, p. 371-384), *Darbār Akbarī*, pp. 157-196, and *Ṭabaqāt Akbarī*.

XXVIII.

Music.

285.

اصول النغمات

A work on Indian music, by Ghulām Riḍā B. Md. Panāh of Lucknow, composed in the time of Nawwab Āṣaf al-Dawlah (A.H. 1188-1212 = A.D. 1774-1797; see *Br. Mus. Pers. Cat.* pp. 311[a], 410[b], and 961[a].)

Written in a good Ta'līq, dated A.H. 1280 = A.D. 1863.

Beg. :— نحمده و نصلي ونسلم ... وجد انگيزترنمي كه سوزان سينة ريشان محبت را الخ

(R. S. Lib.)

286.

رساله راگ

A treatise on Indian music, by Faqīr-Allāh, composed A.H. 1063 = A.D. 1652. A copy of this work, entitled راگ درپن, without the author's name, is mentioned in *Bodl. Lib. Cat.* No. 1847. Written in coarse Indian Ta'līq.

Beg. :— حمد و سپاس بيقياس مر آفريدگاری را سزد كه از حمد الخ

(R. S. Lib.)

287.

رساله در علم موسيقي

A short treatise on music, by Ghulām Md. of Waḥīdpur. It is divided into four chapters and some Faṣls.

Written in Shikastah, undated.

Beg. :— حمدی كه لايق درگاه كبريا الخ

(R. S. Lib.)

288.

مقاصد الالحان

A treatise on music, by 'Abd al-Qādir B. Ghaybī al-Ḥāfiẓ al-Marāghī (d. c. A.H. 830 = A.D. 1426). According to *Bodl. Lib. Cat.* No. 1843 it is an abridgment of *Jāmi' al-Ilḥān* by the same author.

Two copies are mentioned in the *Bodl. Lib. Cat.* Nos. 1843-1844. For another copy see *Leyden Lib. Cat.*, Vol. III, No. 1426.

Written in a good Ta'līq, old copy, undated.

Beg. :— الحمد لله الذي زين الاصوات بطيب الحان و النغمات - الخ

(Niẓām Lib., Hyderabad.)

XXIX.

Rhetoric.

289.

تحفة الشعراء

A treatise on the arts of poetry and rhetoric, by Ghulām Ḥusayn Khān, poetically called "*Jawhar*,"[1] who was in the year A.H. 1238 = A.D. 1822 in Hyderabad.

Written in Ta'līq.

Beg. :— صفای لوامي سخنهای دلپذیر

(M. 'Abd al-Barī Lib. Firangī Maḥall,[2] Lucknow.)

290.

گلزار معاني

A treatise on rhetoric, by Gul Md., composed in the time of Shāh 'Ālam (A.H. 1253-1274 = A.D. 1837-1860) as he states in the preface :—

در صفات شاه عالم کن زبانرا رستخیز

تاکه یابي مدعا از هرچه خواهي نا و راست

The name of the author appears in the following verse :—

گل محمد دست را بهر دعا او کن فراز

هرچه داري مدعا از یک اشاره در براست

---

1 For his another historical work entitled *Tārīkh-i-Dil-afrūz*, history of the Niẓāms, see *Br. Mus. Pers. Cat.*, p. 325.

2 In the time of the Emperor Akbar foreigners were allowed to trade in India for a fixed period. When the period expired, the traders returned to their homes, and their immovable property lapsed to the crown. On this condition, a French merchant came to Lucknow and there built a house of business called *Firangī Maḥall*. When his period expired he left, and the property was taken possession of by Government. Although this was situated in *Maḥallah* Chirāgh Bāgh, it is known by the name of *Firangī Maḥall*, a fact clearly shown in the *Farmān* of Aurangzīb which Mawlavī 'Abd al-Bārī showed me. See also *Aḥwāl Ulamā-i-Firangī Maḥall*.

The work is divided into 13 *Shumurdah* (شمرده).
Written in Shikastah. Not dated.

Beg. :— بر شاهدان ترانه سنج و گوشه نشینان معارج گنج - الخ

(R. S. Lib.)

XXX.

Riddles.

291.

رسالجات در معمّا

The following two treatises on riddles by Shihāb al-Dīn B. Niẓām al-Ḥaqīrī (?).

Written diagonally in four columns in Shikastah, undated.

(2) A commentary upon a treatise of riddles by Shāh 'Alī.

Commentator :—Hāshim Beg B. Ḥalwājī Beg Jantoli.

Written in a clear Naskh, undated.

Beg. :—ای تو حلال مشکلات همه   اسم توفیض بخش ذات همه

(M. A. Bārī Lib., Firangī Maḥall, Lucknow.)

292.

شرح معمیات

A complete glossary of the famous treatise on logogriphs of Mīr Ḥusayn B. Md. al-Ḥusaynī (d. A.H. 904 = A.D. 1498). See *Br. Mus. Pers. Cat.*, p. 650, for Md. al-Ḥusaynī.

Commentator :—Md. B. 'Alī al-Yundākī, as *Ḥāj. Khal.* in Vol. V, p. 639, says :—ومن شروحه الفارسية شرح محمد بن علي اليونداكي و اهداه الى السلطان ابي الغازي عبد العزيز بهادر -

The commentator composed the commentary at the request of some of his friends and dedicated it to Sulṭān Abu'l Ghāzī Abd al-'Azīz Bahādur Khān as the author states in the preface :—

العبد المذنب الخايف الباكي محمد ابن علي النويداكي ...... كه دران زمانكه بمطالعه رسالهٔ شريفهٔ نادر العصر ...... امير حسين نيشاپوري اشتغال مي نمود - بعضی از نکات و فوايد در تحقيق مفهومات اعمال معمای و کيفيت استخراج اسامي از معمات و ساير مواضع آن رساله بخاطر مي رسيد و بعد از مذاکره با جماعتی از فضلا که دران زمان درين فن سمت اشتهار داشتند هرچه از محک اعتبار ايشان کامل العيار برون مي آيد بر اوراق و اجزا تسويد

مي يافت و مدت مديد بود كه جمعى از اخوان صفا و فلان وفا كه بمطالعه
اين رساله مشغوف بودند مرة بعد اخرى مبالغه و الحاح مي نمودند الخ -

See Messrs. Ross and Browne's *Catalogue*, p. 150.

It seems that the MS. was written in the author's life-time.

Written in old minute Ta'līq. Text written with rubrications.

Beg. :— بعد از تنصيص تسميه و تخصيص اثنيه بمالك الملكى كه ذات بيمثالش

293.

گوهرستان

A commentary upon the versified treatise on logographs of Mīr Ḥusayn of Nīshāpūr (d. A.H 904 = A.D. 1498).

Commentator :—Khwājgī al-Balkhī, poetically called "*Nāmi*." See *H. Kh.*, Vol. V, p. 639.

Written in Ta'līq. Dated A.H. 1267 = A.D. 1850.

Scribe :—'Abd al-Raḥmān of Rāmpore.

The MS is full of clerical mistakes.

Beg. :— حمد نا محدود كاملى را كه معماى حقيقت ذاتش مبرا از تشبيه

(R. S. Lib.)

XXXI.

Philology.

294.

ام المحاوره

A very modern but interesting dictionary of such Arabic and Persian words which have no dots, e.g. مالک - احمد - احد etc., explained in Persian, by Aḥmad Ḥusayn, composed in A.H. 1321.

Written in Ta'līq. Dated A.H. 1321 = A.D. 1903. Another autograph copy of the same is preserved in the Muradabad Lib. I met the author at Rampore during my tour.

Beg. :— حمد كامل مر مالک الملک را الخ

(R. S. Lib.)

295.

انيس الشعراء

A long list of two hundred and seventy words used by the best Persian poets in their works, illustrated by extracts from the best authorities.

It was compiled by 'Abd al-Karīm B. Qāḍī Rājan of Himyarpūr, and not by Aḥmad Khān as wrongly mentioned in the *Bodl. Lib. Cat.* No. 1405 (by Dr. Ethé); composed in A.H. 998 = A.D. 1589 at the desire of Aḥmad Khān B. Shīr Khān Turkamān, and not 'Abd al-Karīm B. Qāḍī Rājan as mentioned in the *Bodl. Lib. Cat.*

The date of composition (998 A.H. = 1589 A.D.) appears from the following verses :—

این نسخهٔ عجیب بصد خوبی کلام

در سال نهصد ونود و هشت شد تمام

Written in Ta'līq. Dated A.H. 1224 = A.D. 1809.
Scribe :—Abd al-Ghanī of Shāhjahānābād.

Beg. :— سپاس بیقیاس مرمتکلمی را که طوطی زبان را الخ ۔

(R. S. Lib.)

296.

بهار عجم

A well-known comprehensive dictionary of words and idioms used by ancient and modern Persian poets. Compiled after 20 years' labour, by Munshi Lālā Rāi Tik Chand, with the Takhallus "*Bahār*" of Delhi. The work is not rare, but derives an interest from the fact that the valuable marginal notes were written by Sirāj al-Dīn 'Alī Khān "*Ārzū*"[1] (d. A.H. 1169 = A.D. 1755) himself in the space of a year.

Transcribed from the author's copy.

Scribe :—Shanker Lāl, clear Nasta'līq. Dated A.H. 1154 = A.D. 1741.

Beg. :— سپاس و ستایش دانندهٔ را الخ

(Alī Ḥusayn Lib., Lucknow.)

---

[1] Sirājal-Dīn 'Alī-Khān *Ārzū*, a well-known Persian and Hindustānī poet, a nephew of the famous saint Naṣīr al-Dīn Chirāgh-i-Delhī. For his life see *sarv-i-Āzād*, p. 143. For another autograph of *Ārzū* is written on *Kalimāt al-shu'arā'*, by 'Abd-Allah Khān *Zakhmī*, which is preserved in the Niẓām Lib., Hyderabad. The *Kalimāt al-Shu'arā'* formerly belonged to the Lib. of Sirāj al-Dīn 'Alī Khān *Ārzū*.

I am informed that another autograph copy entitled *Majma'al-Nūf'is* مجمع النفایس composed by him is in the *O.P. Lib.* (Bankipore).

There is another copy of the *Majma'al-Nafā'is* [مجمع النفایس] in the *Govt. collection A.S.B.* which is not entered in the *Catalogue*.

297.

حل لغات الشعر

A Persian dictionary, explaining the difficult words used in the قصايد سلمان ساوجي and in the poems of other distinguished Persian poets, compiled by the order of Amīr Sayyid Maḥmūd, known as Shaykh Mubārak (مبرك) al-Nūrānī (?). Arranged in alphabetical order.

Written in Ta'līq. Dated Dewgaṛh A.H. 1166 = A.D. 1752.

Beg. :— جواهر زواهر مقالی که جوهریان بازار معاني از معدن ادراک سخن - الخ

(Ahmad-Allāh Lib., Murādābād.)

298.

رساله در تعريب

An autograph treatise on the Persian words naturalised in the Arabic tongue.

Author :—'Abd al-Jalīl Bilgrāmī[1] (d. A.H. 1138 = A.D. 1725). For author's life see *Ma'āthir al-Kirām* of Mīr Ghulām 'Alī *Āzād*, pp. 257-276, who was the son of the author's daughter.

---

[1] Bilgrām is known as the birthplace of many literary men, and it was a well-known seat of learning. Formerly there were many valuable libraries but they are now lost. The same author 'Abd al-Jalīl had a very nice library and many autograph copies were in it. He was also a very nice calligrapher, as appears from *Ma'āthir al-Kirām* (Hyderabād) by Ghulām 'Alī *Azād* Bilgrāmī, p. 257 :—

كتاب خانهٔ عظيمی در زمرهٔ باقيات صالحات گذاشته اند اكثر اين كتاب را بدست مبارک خود اصلاح و مقابله نموده اند و نسخ بسيار بخط خاص نوشته اند در اوايل خط نستعليق بغايت شيرين مي نوشتند و نسخهٔ دلايل الخيرات که وظيفه خاص بود بدست مبارک خود تحرير نمودند و امروز اين نسخه موجود است -

Shāh Ṭayyib Bilgrāmī (d. A.H. 1152 = A.D. 1739) had also a big library :—كتب خانهٔ عظيمی از خط خوش نمط يادگار گذاشت. (See *Ma'āthir al-Kirām*, p. 53.)

Mīr Sayyid Mubārak 'Alī Bilgrāmi (d. A.H. 1115=A.D. 1703) had also a big library. (See *Ma'āthir al-Kirām*, p. 98.)

Mīr Sayyid Aḥmad B. Sayyid Budh (d. A.H. 1117=A.D. 1705) and Mīr Sayyid Aḥmad B. Sayyid 'Abd-Allah (d. A.H. 1096 = A.D. 1684) both had good libraries (see *Ma'athir al-Kiram*, pp. 104 and 254, for them).

Shaykh Kamāl B. Shaykh Mukarram Bilgrami was alive in A.H. 994 = A.D. 1585, and had a big library. (See *Ma'āthhir al-Kirām*, p. 329.)

I am informed that Ghulām 'Alī *Azād* Bilgramī (d. A.H. 1200 = A.D. 1785) had a very valuable library containing 25,000 Arabic and Persian MSS. and books.

Written in Nasta'līq.

Beg. :— الحمد لله - اما بعد چون الفاظ معرب در قرآن حديث - الخ

('Alī Husayn Lib., Hyderabad.)

299.

قوة الكلام

A dictionary of Arabic words, with Persian and Hindī equivalents by Aḍud al-Dīn Md. B. Shay'kh Ḥāmid of Amrūhah. It is divided into 15 chapters and subdivided into many *Faṣls*.

Written in clear Ta'līq. Undated.

Beg. :— الحمد لله الذي علم الانسان ... كه چون بعض الفاظ غير متعارف الخ

(R. S. Lib.)

300.

كنز الفنون

A metrical Arabic and Persian vocabulary, by an anonymous author.

Written in Ta'līq.

Beg. :— شكر خدا كز كرم و لطف آن   چند لغت چون درر نظم دان

(R. S. Lib.)

301.

مراة الاصطلاحات

A Persian dictionary, explaining the Persian phrases, illustrating them by their examples. Arranged alphabetically.

Author :—'Anbar Shah Khān, poetically called "*Āshuftah.*" He died at Murādābād after A.H. 1237 = A.D. 1821. For his life and his works see *Intikhāb Yādgār* of Amīr Mīnā'ī, p. 4. Composed in A.H. 1234 = A.D. 1818. The MS. is incomplete up to ش.

Written in Shikastah.

Beg. :— شرف اثنية جليه كه مقاويل لسن بلغاى دهور و اعصار الخ

(R. S. Lib.)

XXXII.

Grammar.

302.

تشریح نادر

An excellent Grammar containing a full explanation of all the parts of speech, etc., etc.

Author:—Mīr Ḥusayn Dūst (of Sanbhal) B. Mīr Abū Ṭālib Dānishmand.

The date of composition as appears from the chronogram تشریح نادر (١١٧٣) and بیاض نشاط (١١٧٣) is A.H. 1173 = A.D. 1759 as given in the MS. in fol. 3ᵃ. For another copy see *Catalogue of the Arabic and Persian MSS. in the Lib. of the Calcutta Madrasah*, p. 104.

Written in Ta'līq, dated A.H. 1251 = A.D. 1835.

Beg. :— سپاس بیقیاس مصنفی را که نسخهٔ مفردات حروف الخ

(R. S. Lib.)

XXXIII.

303.

نقود الصرف

A treatise on the conjugation of the regular Arabic verbs, containing paradigms of all their tenses and moods with a Pers. introduction and detailed Pers. paraphrases, by Sayyid Md. Walī-Allāh B. Sayyed Aḥmad 'Alī of Farrukhābād. Composed in A.H. 1216 = A.D. 1801. For author and his another work see *Tārīkh-i-Farrukhābād* (تاریخ فرخ آباد) and *Br. Mus. Pers. Cat.*, p. 959.

Written in usual Ta'līq. Dated A.H. 1264 = A.D. 1847. Some folls. are injured.

Scribe :—Md. Amīr of Fatḥpore.

Beg. :— الحمد لله الذي ابواب رحمة العامة مفتوحة على العالمين - اين بنده كثير الباع قليل المتاع محمد ولي الله فرخ آبادي الخ -

(R. S. Lib.)

XXXIII.

Prosody.

304.

كتاب قوافي

An autograph[1] treatise on prosody.

Author :—'Aṭā-Allāh al-Ḥusaynī,[2] (d. A.H. 926 = A.D. 1519), author of *Rawḍat al-Aḥbāb*. The *Rawḍat al-Aḥbāb* was compiled at the request of Mīr 'Alī Shir Nawā'ī[3] (d. A.H. 906 = A.D. 1500).

Written in fine Nasta'līq. Dated A.H. 925 = A.D. 1519.

Beg. :— سپاس بیقیاس صانعی را که تاسیس بدایع مصنوعات الخ

('Alī Husayn Lib., Hyderabad.)

XXXIV.

Literature, etc.

305.

آداب عالمگیری

State papers, documents and letters written in 'Ālamgīr's name, by Qābil Khān (d. A.H. 1072 = A.D. 1661) and collected by Ṣādiq Sirhindī[4] (d. A.H. 1129 = A.D. 1716). For details see *Br. Mus. Pers. Cat.*, p. 399, and *India Office Lib. Cat.* No. 371.

---

1 Another autograph copy entitled *Risālah fī 'Ilm 'Uṣūl al-Ḥadīth* is preserved in the *A.S.B.* (See *Govt. collection*, part II, p. 2, No. 25; *J.A.S.B.*, Feb. 1910, Vol. VI, p. xxix.)

2 For 'Aṭā-Allāh's life see *Ḥa'bīb' al-Siyar*, Vol. III, part III, pp. 335 and 348, and *Br. Mus. Persian Cat.*, p. 147a.

3 Mīr 'Alī Shir was a celebrated literateur. He had a very big and valuable library. In A.H. 904 = A.D. 1491 he appointed Khwandamīr, author of *Rawḍat al-Ṣafā*, superintendent of his library, where he compiled *Khulāṣat al-Akhbār* as he says :—

تا در سال نهصد و چهار از هجرت نبی صلی الله علیه و سلم از هر کتابی
که مشتمل بر فن تواریخ و اخبار بود در کتابخانهٔ معمورهٔ آنحضرت موجود بود -
تسلیم این بی بضاعت نمودند و بمطالعهٔ آنها رغبت و تحریص فرمودند - و من
بنده چون بران مقدمات فصاحت آیات بگذشتم الخ

(See *Khulāṣat al-Akhbār* (MS. copy *A.S.B.*), fol. 1b, *Elliot Bibl. Index* I, p. 103, and *Morley Cat.*, p. 39.)

Many learned calligraphers were employed by him for his library, such as Sulṭān 'Alī Mashhadī (d. A.H. 919 = A.D. 1513), Sulṭān Md. Khandān, 'Alā'al-Dīn Md., Sulṭān 'Alī Shīr Mashhadī, Zayn al-Dīn, etc. (See *Khulāṣat al-Akhbār* (MS. copy *A.S.B.*), folls. 369-370.)

4 For Sirhind see *J.A.S.B.*, July and Aug. 1914, p. 281.

It appears from a marginal note at the end that this copy was corrected and collected by the author himself :—

از اول تا آخر مصنف خود مقابله نموده و صحیح کرده و خارجه ها را خود نوشته

Written in fine Ta'līq. The first two pages are written within gold lines. Illuminated frontispiece.

Scribe :—Khwājah Md. Mukhtār B. Khwājah Muḥammad Ṣalāḥ al-Ghūrī al-Ḥanafī. Dated A.H. 1120 = A.D. 1708.

Beg. :— خداوند علیم حکیم - خرد بخش سخن آفرین را بکدام مرتبه سخنوري الخ

(R. S. Lib.)

306.

ارشاد الممتاز

An extensive commentary upon *I'jāzkhusravī* (اعجاز خسروي), a well-known work of خسرو دهلوي (d. A.H. 725 = A.D. 1324) on Inshā by Khayālī Rām, composed at the request of M. Iḥsān-Ullāh *Mumtāz* according to the following chronogram A.H. 1253 = A.D. 1837 :—

شد رقم ختم و هرکه کردش سیر گفت تاریخ آن اتم بخیر
١٢٢٥

in the time of Md. 'Alī Shāh, king of Oudh (A.H. 1252-1258 = A.D. 1810-1842). The work is divided into five sections called Farhang.

Written in usual Tālīq. Some folls. at the beginning of the preface are wanting.

Beg. :— هذا الکتاب بفضل الله ذی الکرم الخ

(R. S. Lib.)

307.

بهار عنبر

A collection of letters by 'Anbar Shāh Khān of Rāmpore who died at Murādābād after A.H. 1237 = A.D. 1821. See for his life and other works *Intikhāb Yādgār* [انتخاب یادگار], p. 4. Compiled by Munshī Amīr Mīnā'ī. The author composed this work for his brother 'Abbās in A.H. 1232 = A.D. 1816, as appears from the chronogram :—

چون این بهار عنبر معني اساس را صورت نمود عرض هنر جوهر کمال
بهر شمار مدت انجام نیک او بیرون کشید لفظ بد از مظهر کمال
١٢٣٢

Two copies of this work, one of which is an autograph, are preserved in the Nawāpāṛā Lib. at Murādābād.

Written in Shikastah. Dated A.H. 1233 = A.D. 1817.

Beg. :— رياحين ستايش كه شايان هديه - الخ

(R. S. Lib.)

308.

پنج گنج

A work on epistolography by 'Anbar Shāh Khān (d. c. A.H. 1238 = A.D. 1822). It is divided into 5 (گنج). This copy was written by the author himself as mentioned at the end :— جرة العاصي مخذول العصيان مملو المعاصي عنبر شاه خان سنه ۱۲۳۵ هجري

Written in Shikastah.

Beg. :— انتخاب قد رعنائي سخن در حديق الخ

(R. S. Lib.)

309.

چمنستان

A work on epistolography by Anand Rām '*Mukhliṣ*'[1] (d. A.H. 1164 = A.D. 1750). The work is divided into 4 (چمن). For author and his other works see *Br. Mus. Per. Cat.*, p. 997ᵃ

Written in Ta'līq. Dated A.H. 1260 = A.D. 1844.

Beg. :— بعد رنگا رنگ آرايش چمنستان حمد و ستايش او تعالى شانه —: Beg.

(R. S. Lib.)

310.

خزلان الهند

A work on Persian literature, by Mīr Ghulām 'Alī Āzād Bilgrāmī (d. A.H. 1200 = A.D. 1785). Composed in A.H. 1177 = A.D. 1860. Compare *Br. Mus. Pers. Cat.*, p. 978ᵃ.

Written in good Nasta'līq. Dated A.H. 1220 = A.D. 1805.

Beg. :— سر آمد محسنات كلام ستايش صانعى كه خاونكدهٔ تنزيهي - الخ —: Beg.

(M. 'Alī Ḥusayn Lib., Hyderabad.)

---

[1] For Anand Rām and his another work see *mukhlis* No. 260.

311.

کشکول

Collections of Persian, Arabic, Turkī and Bhākā literature by Sayyid Md. Bilgramī (d. A.H. 1185 = A.D. 1771). For author's life see *Yad-i-Bayḍā* and *Khizānah-i-'Āmirah*.

Written in Shikastah-Āmīz Ta'līq. Autograph copy.

Beg. :—

(M. 'Alī Ḥusayn Lib., Hyderabad.)

312.

گلدستهٔ اندیشه

Letters and other compositions, by Md. Amīn al-Wiqārī-at Ṭibsī (?). It is divided into 12 (برگ) as follow :—

(۱) در دیباچها (۲) در نکاح نامجات و امثال آن (۳) مستشهدات و محضران (۴) نوشتجات بپادشاهان (۵) در مکاتیب (۶) در جواب مکاتیب (۷) در تهنیت منصب و مولود وغیرها (۸) در تعزیت (۹) مکاتیب و عرایض که از زبان دیگران یاد داشته شده (۱۰) رقعات که بهرکس نوشته شده (۱۱) مکاتیب معشوق (۱۲) نوشتهای ظرافت آمیز-

Written in usual Ta'līq.

Beg. :— نخستین غنچه که از گلبن خامهٔ دبیران سخن پرواز گلشن راز شگفتن آغاز نماید

(R. S. Lib.)

313.

گلستان

Written by the well-known calligrapher 'Abdal-Rashīd Daylamī [1] of Shāh Jahān's Court, transcribed from the copy

---

[1] 'Abd al-Rashid Daylami, better known as Āqā Rashīd, was a tutor of Dārā Shikuh. (See my *Pers. Notes* No. 104). A Rashīd Daylamī died in A.H. 1081 = A.D. 1670, as appears from the following chronogram of Sa'īd Ashraf :—

گفتم از ارشاد پیر عقل در تاریخ آن بود باهم مردن آقا رشید و صایبا

۱۰۸۱

For details see my *Pers. Notes* (No. 104).

The author of *Tārīkh Muḥammadī* gives his date of death A.H. 1085 = A.D. 1674 (see *Br. Mus. Pers. Cat.*, p. 1094b).

There are other autograph copies of the same calligrapher entitled *Sūzugudāz* سوز و گداز and *Farhād Shīrīn* [فرهاد شیرین] in the *Bodleian Library Cat.*, nos. 1064, 1068.

written by the famous calligrapher Mīr 'Imād (d. A.H 1024 = A.D. 1615; see for his life No. 104, footnote) which was transcribed from the author's copy as mentioned in the following note at the end:—

و هي النسخة الأولى بخط المصنف عفي الله تعالى عنه يوم السبت في العشر الآخر من محرم سنة اثنين و ستين و ستمائة يوم فتح شيراز و انتقال الملك من آل سلغة الى غيرهم - بتاريخ هفتم شهر رمضان المبارك مطابق سنه هجري در نواحي بيجاپور ——— كه لشكر ظفر پيكر عالم گيري خلد الله ملكه و سلطنته ——— اين نسخه شريف را فقير حقير محتاج ——— از نسخه منقول . . استاد الزمان مير عماد منقول - —— بجهة يادگاري نقل نمود .

Some mischievous hand has erased the words after منقول. First two pages are written within gold lines. 'Unwan illuminated. Gold-ruled borders.

(R. S. Lib.)

314.

مرآة تحرير

A work on ornate prose, by Sīl Chand, poetically called "*Tamīz*" [تميز]. Composed at the request of his brother Lālā Gulzār Sīl with the takhalluṣ "*Gulzār*" [گلزار] in A.H. 1249 = A.D. 833. The title is a chronogram for A.H. 1248 = A.D. 1832. It is divided into two chapters:—

اول در بيان واقعاتيكه في الواقعه بچشم حال مولف معاينه افتاده
دوم محتوي بر ديباچهاى كه بر اكثر كتب از قلم طراز تحرير داده -

Written in elegant Neem Shikastah. Dated A.H. 1249 = A.D. 1833. The author was very well skilled in writing fine Nasta'līq. I have seen a good many *Muraqqa'* [مرقع] of his hand in Lucknow during my tour.

Beg.:—خداوندا قلم آشفته سراى تميز هرزه و را مقطوع اللسان الخ

(R. S. Lib.)

XXXIV.

Proverbs

315.

عجايب الامثال

A collection of Persian proverbs by Md. 'Alī Jabal Rūdī (d. c. A.H. 1054 = A.D. 1644). The work is divided into 27 *Faṣls*.

Two copies of the work entitled *Jāmi'al-Tamthīl* [جامع التمثيل] are mentioned in *the Br. Mus. Pers. Cat.*, p. 773, and *Ind. Off. Lib. Cat.* No. 2209. The beginning of the MS. given by Dr. Rieu does not tally with the present MS.

Written in Ta'līq. Not dated.

Beg. :— غازۂ پیرایۂ رخسارۂ شاهد کلام بحمد خالقیست که ذات الخ

(R. S. Lib.)

Rarities in the Libraries of the Subcontinent

Title Index : Arabic

TITLE-INDEX OF ARABIC MANUSCRIPTS

TITLE

Rarities in the Libraries of the Subcontinent

Title Index : Persian

TITLE INDEX OF PERSIAN MANUSCRIPTS

TITLE

Rare Arabic Manuscripts in India & Pakistan

A Selection from
Tazkiratun Nawadir of Hashim Nadvi

Rare Arabic Manuscripts in India and Pakistan

Hashim Nadvi covered the following libraries:-

Asafiya now called Govt. Oriental Manuscripts Library, Andhra Pradesh; Habibganj now a part of Maulana Azad Library, Aligarh Muslim University; Khuda Bakhsh, Sindiya i.e. Libraries of Sindh, a province of undivided India; Rampore i.e. Rampore Raza Library; Maktaba Maulana Khalil, Hyderabad; Libraries of Tonk; Libraries of Saharanpur; Nadwatul Ulema; Nasiriya (Lucknow); Library of Syed Mohammad Ali, Hyderabad; Library of Muzaffar Hussain, Hyderabad.

Rare Arabic Manuscripts in India & Pakistan

Quranics

1. al Tafsir al Musamma bi'l-Wazih by (Ibn Wahb) Abu Md. Abdullah bin Md. al-Dinwari (d. 308 A.H.) transcribed in 6th Century. (Asafiya)

2. Kashf ul Asraar fi Rasm-e-Masahif il Amsaar by Md. bin Mahmood bin Md. al Shirazi (d. 780 A.H.) trancribed in 788 A.H. (Habibganj)

3. Lata'if ul Isharaat by Abul Qasim Abdul Karim bin Hawazin al Qushairi (d.465 A.h.) transcribed in 844 A.H. (Habibganj)

Tafsir (Commentry)

1. Asrar ut Tanzeel wa Anwar ut Taweel by Fakhruddin ar Razi (d. 606 A.H.), (Khuda Bakhsh).

Tradition

1. al Ilmaa' fi Zabt ir Riwaya wa Taqyeed us Sama' by Qazi Ayaz bin Moosa Alyahsabi (d.544 AH). (Sindiya)

2. Tuhfat ul Ashraaf bi Ma'rifat il Atraaf by Jamaluddin Yusuf bin Abdur Rehman al Mizzi (d.742). (Sindiya)

3. Sharh-o-Gharib il Hadees by Ali bin Yusuf bin Ali at-Tauqaani (d.705) transcribed in 705 A.H. Probably Autograph Copy (Asafiya)

4. Gharibul Hadees by Abu Ubaid Qaasim bin Sillam (d. 224 A.H.). (Sindya).

5. Kitab uz Zuhd war Raqa'iq by Abdullah bin al Mubarak al Mirwaizi (d.181 A.H.). (Sindiya)

6. Kitabul Gharibain by Abu Ubaid Ahmad bin Md. al Haravi (d. 401 A.H.) (Khuda Bakhsh)

7. al Kifaya fi Ma'rifat il Uloom war Rawaya by Abu Bakr Ahmad bin Ali al Khateeb al Baghdadi (d. 463 A.H.) (Sindiya)

8. al Musnad, by Abu Awana Yaqoob bin Is'haq al-Asfara'ini (d. 316 A.H.) (Sindiya)

9. al Musnad by Abd Ibn Humaid bin Nasr al Kashshi (d. 249 A.H.), (Khuda Bakhsh)

10. al Musnad by Abu Yala al Mausili (d. 307 A.H.) (Sindiya)

11. al Musnaf fil Hadees by Abdur Razzaq bin Hamam (d. 211 A.H.) (Sindiya), Mahmood Hasan Tonki.

12. al Musannaf fil Hadees by Ibn-e-abi Shaiba (d. 235 A.H.), (Sindiya, Asafiya).

13. Ma'rifat-o-Uloom il Hadees by Abu Abdullah al Haakim al Nisapuri (d. 405 A.H.), (Sindiya, Habibganj).

Jurisprudence

1. al Ishraaf ala Mazaahib il Ashraaf by Ibn-e-Hubaira al Hanbali (d. 560 A.H.), (Khuda Bakhsh).

2. al Tahrir fi Sharh il Jami' al Kabeer by Jamaluddin Mahmood bin Ahmad al Bukhari al Maroof bil Husairi (d.636 A.H.) (Rampur).

3. Sharh ul Jami' al Sagheer by Sadr ush Shaheed (d.536 A.H.) (Asafiya).

4. al Fatawa an Navavi compiled by Ali bin Ibrahim bin Da'ood al Attar al Dimashqi (d. 724 A.H.) (Asafiya).

5. Kitab ul Amaali by Md. bin al Hasan al Shaibaani (d.189 A.H.) (Asafiya).

6. Kitab ul Mubtagha fi Furu' il Hanafiya by Isa bin Md. Alqarashahri transcribed in 769 A.H. (Maktaba Maulana Khalil Hyderabad).

7. Kitab un Nawaadir by Abu Md. Abdullah bin Abi Zaid al Qairwaani (d. 389 A.H.) transcribed in about 6th Century Hijri, (Asafiya)

8. al Muheet al Burhaani by Burhaanuddin Mahmood bin Ahmad al Hanafi (d. 616 A.H.) (Tonk, Saharanpur).

9. al Mustau'ab by Abu Abdullah Md. bin Abdullah al Samri, Ibn-e-Sunaina (d. 616 A.H.), (Rampur).

Ilmul Kalam (Scholasticism)

1. Kitab ul Taqreeb wal Irshaad by Md. bin Muzaffar bin Hibatullah al Maqdisi (d. 548 A.H.) transcribed in 548, 1st Vol. Autograph copy. (Asafiya)

2. Nihaayat ul Uqool fi Dirayat il Usool by Fakhruddin Razi (d.606 A.H.), (Asafiya, Rampur).

Ilmul Rijal Wat Tabqaat

1. al Ikmaal fil Mukhtalif wal Mu'talif by Ibn Maakoola (d.487 A.H.) (Sindiya, Habibganj, Asafiya).

2. Tartib Kitab il Madaarik wa Taqrib ul Masaalik fi Ma'rifat A'lam-e-Mazhab il Imam Malik by Ayaz bin Moosa al Yahsabi (d. 544 A.H.), (Tonk).

3. al Tabaqat ul Hanballiya by Abu Ya'la al Hanbali (d. 516 A.H.), (Asafiya).

4. Tabaqat ush Shaafi'iyya by Jamaluddin al Asnavi (d. 772 A.H.), (Khuda Bakhsh).

5. Tabaqat us Sufiya by Ibn ul Mulaqqan (d.804 A.H.), transcribed in 775 A.H.

6. al Iqdat ul Mazhab fi Tabaqat-e-Hamlat il Mazhab by Ibn ul Mulaqqan (d. 804 A.H.), transcribed in 775. (Maktaba Maulana Khalilullah). (Ziyadaat in the handwriting of the author).

7. al Kaashif by az Zahbi (d. 748 A.H.), (Khuda Bakhsh) (transcribed in 733) (Asafiya) (transcribed in 796 A.H.).

8. Kitab ul Ilmam fi ma Jarat min al Ahkaam wal Umoor il Maqdiyya fi Waq'at il Askandriya by Md. bin Qasim al Nuvairi al Haaliqi (8th Century A.H.) transcribed in 800. (Khuda Bakhsh)

9. Kitab ul Jirh wal Ta'deel by Abu Md. Abdurrahman bin Abi Haatim ar Raazi (d. 327 A.H.). (Asafiya, Sindiya).

10. Kitab ul Ilal war Rijaal by Ahmad bin Hanbal (d. 241 A.H.). incomplete copy (Sindiya).

11. Nuzhat ul Arwaah wa Rauzatul Afraah fi Tabaqat il Hukama by ash-Shaherzori (8th century Hijri), (Asafiya).

General History

1. al Ikleel fi Ansaab Humair wa Ayyam Mulukeha by Abu Md. al Hasan bin Yaqoob al Hamadani, Ibn ul Ha'ik (d. 334 A.H.) transcribed in 1088. (Khuda Bakhsh)

2. Tarikh San'a by Ahmad Abdullah ar Razi (d. 460 A.H.).

3. al Tarikhul Kabeer by Md. bin Isma'il al Bukhari (d. 250 A.H.), (Sindiya).

4. al Tarikhul Kabir by Abu Bakr Ahmad bin Abi Khaisama (d. 279 A.H.), (Sindiya).

5. Tarikh ul Muzaffari by Ibn-e Abi'd-dam al Hamavi (d. 642 A.H.), transcribed in 1091 A.H. (Khuda Bakhsh).

6. Jamharatulansaab il 'Arab by Ibn Hazm al Andalusi (d. 456 A.H.), (Khuda Bakhsh). Copied in 9th century A.H., Rampur copy transcribed in 984 A.H. also in Sindiya.

7. al Halbah fi Asma'il Khail il Mashhoorah f'il Jahiliyah wa'l Islam by Md. bin Ali bin Kaamil. Transcribed in 697. Autograph copy (Khuda Bakhsh).

8. Kitab ul Awa'il by Abu Hilaal al Hasan bin Abdullah al Askari (d.395 A.H.), (Nadwatul Ulama).

9. al Munammiq-o-min Akhbar-e-Quraish by Abu Ja'far Md. bin Habib al Baghdadi (d. 245 A.H.) (Nasiriya).

Uloom ul Adab

1. al Hoor ul Ain Ma' Sharh Lahu by Abul Hasan Nishwan bin Sayeed al Himyari (d. 573 A.H.) transcribed in 948 A.H. (Asafiya).

2. Diwan-us-Syed Sharif al Murtaza by Abul Qasim Ali bin Husain al Moosavi (d.436 A.H.). (Syed Mohd. Ali, Hyderabad).

3. Sharh ul Mu'allaqat is Sab' by Abu Jafar an Nahaas an Nahvi (d. 338 A.H.) transcribed in 7th A.H. (Khuda Bakhsh)

4. Uqala' ul Majaneen by Ibn-e-Habib an Nisaburi (d.406 A.H.) transcribed in 9th century (Khuda Bakhsh).

5. al Mustajaad min Fi'laat il Ajwaad by Abu Ali al Hasan ibn ul Qasim al Tanukhi (d. 384 A.H.) (Habibganj).

Ilm ul Lughat

1. Tahzeeb ul Lughat by al Azhari (d. 370) transcribed in 639 A.H. (Khuda Bakhsh, Rampur).

2. Jawami' Islah il Mantiq by Abul Hasan Zaid bin Rifa'ah bin Masood al Kaatib (d. 599) (Asafiya).

3. Diwan ul Adab by Is'haq bin Ibrahim al Faraabi (d. 350) transcribed in 1090 A.H., (Rampur).

4. Shams ul Uloom wa Dawa' ul Arab min al Kuloom by Abul Hasan Nishwan bin Sayeed al Himyyari (d. 573) transcribed in 1083 A.H., (Khuda Bakhsh, Rampur).

5. Kitab Abniyat il Af'al by Ibnul Qatta' (d. 515 A.H.) (Rampur).

Ilm un Nahv

1. al-Amal in-Nahviyya by Ibn ul Haajib (d. 646) transcribed in 788. (Khuda Bakhsh)

2. Kitabul Izaah by Abu Ali al Hasan Ibn Ahmad al Fasvi (d. 377) transcribed in 599 (Khuda Bakhsh).

3. al-Mudkhal ila Sana'at il Musiqi by Abu Nasr al Faaraabi (d.339) (Rampur).

Ilm ul Mantiq wa'l Falsafa (Logic & Philosophy)

1. Ihsa ul Uloom by Abu Nasr al Farabi (d.339) (Nadwatul Ulama).

2. at Tanqeehaat fi Sharh it-talweehaat by Ibn Kamoona al Isra'eeli (d. 690) transcribed in 735 (Asafiya).

3. Risalah ila Ja'far il-Kiyya by Abu Ali Ibn Seena (d.428) (Rampur, Asafiya).

4. Rasail by Ibn Rushd (d. 595) (Muzaffar Husain, Hyderabad).

5. Rasa'il fi Bayaani Illat-i-Qiyam il Arz by Abu Ali Ibn-e-Seena (d. 428), (Asafiya, Rampur).

6. Rasa'il Ibn Seena. (Asafiya, Rampur, Khuda Bakhsh)

7. Ilal Yaleenoos by Yaleenoos (Rampur).

8. al Munazarat Bain al Imam ar Raazi wa Ulama Mawara in Nahr fil Mantiq-e-wal Khilaf, (Asafiya).

Uloom ur Riyadiyah wa'l Hay'at (Maths & Astronomy)

1. Rasa'il al Birooni (d. 440) (Khuda Bakhsh)

2. Tahrir Kitab il Kurrat il Mutaharrika by Nasiruddin Toosi (d. 672) (Rampur).

3. Tahrir Kitab il Masakin by Nasiruddin Toosi (d. 672) (Rampur).

4. Rrisalah fi Zaahiraat il Falak by Nasiruddin Toosi (d. 672), (Rampur).

5. Risalat ul Ayyam w'al Laiyali by Nasiruddin Toosi, (Rampur)

6. Risalah Jirm-un-Nayyirain by Nasiruddin Toosi (d. 672) (Rampur).

7. Risalah fi Istikhraaj Taarikh il Yahood wa A'yaadihim by Abu Jafar Md. bin Moosa al Khwarzimi (d. 222) transcribed in 631 (Khuda Bakhsh).

8. Risalah fi Istikhraaj Taarikh il Yahood by Abul Hasan Ali Ibn Abdulah al-Qa'ini (d. 4th century A.D.), transcribed in 631 A.H. (Khuda Bakhsh)

9. Risalah fi'l Usturlaab by Ibrahim Ibn Sanaan Ibn Thaabit Ibn Qurra (d. 335) transcribed in 631. (Khuda Bakhsh)

10. Kitab fi Usool il Handasah by Thaabit Ibn Qurra (d.288) transcribed in 631, (Khuda Bakhsh).

11. Risalah fi Iqamat il Burhan, by Abul Wafa Md. bin Md. Alboozjaani (d. 388) transcribed in 631. (Khuda Bakhsh)

12. Rasa'il Abi Nasr Mansur bin Ali (d. about 425 A.H.) transcribed in 631 A.H. (Khuda Bakhsh).

13. Kitab Harakaat ish-Shams by Ibrahim bin Sanaan (d. 335) transcribed in 631 (Khuda Bakhsh).

14. Kitab fi'd-Dawa'ir il Mutamassah by Ibrahim bin Sanaan (335 A.H.) transcribed in 631 (Khuda Bakhsh).

15. Risalah Fi'sh Shua'aat by Yaqoob bin Is'haq al Kindi (d. 246) transcribed in 890. (Khuda Bakhsh).

16. Kitab fi Masaahat Qat' il Makhroot al Makaani by Ibrahim bin Sanaan (d. 335) transcribed in 631. (Khuda Bakhsh)

17. Rrisalah f'il Wasf il Ma'ani il Mustakhraja fil Handsa wa Ilm in Nujoom by Ibrahim bin Sanaan (d.335) transcribed in 631. (Khuda Bakhsh)

18. Kitab fi Ilm il Hisaab by Abul Wafa al Boozjani (d.388) (Rampur).

19. Rasa'il ut Toosi by Nasruddin Toosi (d. 672) (Rampur).

20. Kitab Mizan il Hikmat by Abdur Rehman al Khazini (d. 550) transcribed in 585 Maktaba Jam'e (Bombay).

21. al Mudkhal fi Sana'at-e-Ahkam in Nujoom by Abul Hasan Kooshiyaar (d. about 350 A.H.) transcribed in 871 (Khuda Bakhsh).

22. Maqalah fi Tareeq it Tahleel wa't Tarkeeb by Ibrahim bin Sanaan (d.335) transcribed in 1159. (Khuda Bakhsh)

23. al Maqalah fi Qutu is Salasa by Ibrahim bin Sanaan (d. 335) transcribed in 631. (Khuda Bakhsh)

24. Mizaan ul Hikmah by al Biruni transcribed in 1033 (Asafiya).

25. Nihayat ul Idraak fi Dirayat il Aflaak by Qutbuddin Mahmood bin Masood al Sheerazi (d. 710) transcribed in 689. The copy transcribed in 683 was seen by the author himself.

Ilm ul Kimiya wa't Tab'iyyah (Chemistry & Physics)

1. Risalah Asbaab ur Ra'ad wa Ghairihi by Abu Ali Ibn Seena (d. 428) (Rampur).

2. Risalah fi 'Ilm il Kimiya by Abul Hasan Abdul Jabbar al Hamadani (d. 415) (Rampur, Asfiya).

3. Risalah fi 'Ilm il Kimiya by Ibn Seena (d. 428, (Khuda Bakhsh, Asfiya)

4. Rasa'il by Jabir Ibn Hayyan (d. 200 A.H.) (Asafiya).

5. Kitab ul Ahjaar wa'l Kharz wa Manafu'uha by Atarud Ibn Md. al Haasib (d. 206) transcribed in 8th century Hijri. (Khuda Bakhsh).

6. Kitab Ambat al Miyah al Khafiyyah by Abu Bakr Md. Ibnul Hasan al Karkhi (d. about 410) transcribed in 1033 A.H. (Asafiya).

7. Kitab Hall ur Rumooz by Md. Ibn Ameel (d. 170) (Asafiya).

8. Kitab F'il Hiyal ir Roohaniyah by al Failsoof al Falyoon (Asafiya).

Ilm ut Tibb wa'l Jarahah (Medicine & Surgery)

1. Risalah fi Adviyat il Qalb by Ibn Seena (d.428) transcribed in 702 (Asafiya, Rampur).

2. Risalah fi Hifz is Sihhat by Ibn Seena (d. 428) (Asafiya, Khuda Bakhsh, Rampur).

3. Risalah fi 'Ilm it Tibb by Ibn Seena (d.428) (Asafiya, Rampur)

4. Kitab ul Aghziyah by Hunain Ibn Is'haq (d. 260) transcribed in 914. (Khuda Bakhsh).

5. Kitab ul Hasha'ish by Disquridoos transcribed in 5th century Hijri (Khuda Bakhsh).

6. Kitab ul Mushajjar by Yuhanna bin Maswaih (d.243) transcribed in 8th century Hijri. (Khuda Bakhsh, Rampur).

7. Kitab ul Mansoori by Abu Bakr Md. bin Zakariya ar Razi (d. 320) transcribed after 1000 (Khuda Bakhsh, Asafiya, Rampur).

8. Minhaj ul Bayan fi ma Yasta'miluh'l Insaan by Ibn Jazla (d. 493) transcribed in 8th century Hijri. (Khuda Bakhsh, Rampur).

* * * *

403

محدود ایڈیشن ، ۲۰۱۵

اہم اسکالروں اور منتخب لائبریریوں کو نذر کرنے کے لئے

(ضروری تصحیحات اور ناگزیر اضافوں کے ساتھ)

پہلا ایڈیشن ، ۱۹۹۵

قیمتاً حصول کے لئے، رجوع بہ : اصل ناشر خدا بخش لائبریری

قیمت

بِک جاتے ہیں ہم آپ متاعِ سخن کے ساتھ
لیکن عیارِ طبعِ خریدار دیکھ کر

پہلے ایڈیشن کے ناشر : خدا بخش اورینٹل لائبریری، پٹنہ۔۸۰۰۰۰۴ اور، طابع، لبرٹی آرٹ پریس ۱۵۲۸ پٹودی

برِّصغیر میں عربی فارسی

کے

نادر مخطوطات

جلد ۔ ۱

مرتبہ

ڈاکٹر شائستہ خان

مولانا آزاد لائبریری، علی گڑھ مسلم یونیورسٹی